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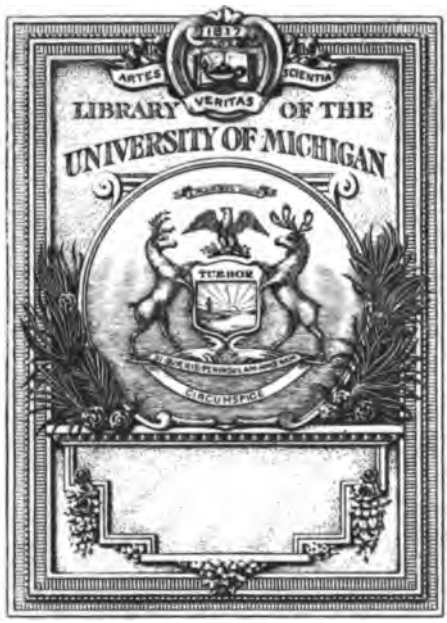
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THE

Eclectic Review,

MDCCCXXI.

JANUARY——JUNE.

NEW SERIES.

VOL. XV.

Φιλοσοφιαν δε ου την Στωικην λεγω, ουδε την Πλατωνικην, η την Επικουρειον τε και Αριστοτελικην· αλλ' ὁσα ειρηται παρ' ἑκαστη των αἱρεσεων τουτων καλως, δικαιοσυνην μετα ευσεβους ἑτοιμασιας εκλεξασκομαι, τουτο συμπαν το ΕΚΛΕΚΤΙΚΟΝ φιλοσοφιαν φημι.

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THE

ECLECTIC REVIEW,

FOR JANUARY, 1821.

Art. I. 1. *The Life of Wesley;* and the Rise and Progress of Methodism. By Robert Southey, Esq. Poet Laureate, &c. 2 vols. 8vo. pp. 1134. London. 1820.

2. *Observations on Southey's "Life of Wesley;"* Being a Defence of the Character, Labours, and Opinions, of Mr. Wesley, against the Misrepresentations of that Publication. By Richard Watson. 8vo. pp. 228. London. 1820.

3. *A Letter to Robert Southey, Esq.* on his Life of the late Mr. John Wesley, and especially that Part in which he treats of the Moravians. By William Okely, M.D. Presbyter of the Brethren's Church, and Minister of their Congregation at Bristol. 8vo. pp. 56. Bristol. 1820.

WE cannot believe, as some of his biographers maintain, that Plutarch was ignorant of Christianity. Not to insist upon the alledged traces of his acquaintance with its doctrines which are to be met with in his writings, the imputed obstinacy, fanaticism, and infatuation of the Christians must, no doubt, have been the subjects of frequent discourse in the higher circles in which Plutarch moved. Besides, he was an industrious collector of facts, and a curious observer of the manners and opinions of men; and it appears to have been with the express design of gathering various information, that he travelled through Greece, visited Egypt, and resided at Rome. Now, in the time of Plutarch, a society of Christians had been formed in almost every city of the Empire; and every where, some members of these societies had been called to give their testimony against idolatry before the Roman authorities. It may, however, be supposed, that the Christian Scriptures had never fallen into his hands: his curiosity and inquiries had, perhaps, been satisfied with the vague reports of the magistrates or priests with whom he conversed, and who had assured him, that the new opinion,—the '*exitiabilis superstitio*,' professed

by those whom, ' *per flagitia invisos, vulgus christianos appellabet*,'—was nothing better than a senseless subdivision of Judaism, the grounds of which were utterly veiled from philosophical apprehension under the unintelligible jargon of that peculiar and barbarous superstition. But even had he known enough of the Christians to have thought them worthy of explicit animadversion, Plutarch would not have written like Lucian: profane and scurrilous invective, deliberate and indecent calumnies, would not have accorded with his intellectual habits. Alive to poetic beauty in character and action, the devotedness and heroism, if not the purity, humility, and patience of the Christians, would have kindled a sort of *dramatic* sympathy in his bosom. He would have conceded a purblind admiration to those parts of their conduct which bore the nearest affinity with his gross apprehensions of morality. So far as his imperfect information and his limited apprehensions on the subject had allowed, he would have done the fanatics justice; and there would have been a mildness, a candour, and a fairness, even in his contempt of their dogmas. For, at this period, Christianity had not reached that balancing importance in the Empire, which inspired the later adherents of Paganism with the unvarying malignity of fear. It is true, that in the Tract—περὶ ΔΕΙΣΙΔΑΙΜΟΝΙΑΣ; "Concerning Superstition, or the excessive Fear of the "Gods,"—there appears a slight acrimony in the style of his allusions to Jewish observances; but yet, he is always more the philosopher than the satirist.

We might imagine him to have received from some well-bred Platonist, (of whom many were converts to the faith,) such an abstracted exposition of the Christian system as would have drawn from him nothing more than the mild animadversion which he bestows upon other purely intellectual errors,—Ψευδὴς ἡ ὑπόληψις—' it is a false conceit, but' (while it rests as a *mere opinion* in the mind) ' it breeds no sore;* it quickens not the

* Less ingenuity than has often been employed to discover in ancient authors more than they ever thought of, might serve to detect, in the little treatise we have referred to, several dim allusions to the supposed tenets or practices of the Christians. May he not, for example, be thought to have had in view the influx of Hebraisms into the Greek language, occasioned by the spread of Christianity and the diffusion of the Scriptures,—when he inveighs against those who, at the same time that they are labouring to overturn the ' old' and authorized religion, pervert and corrupt the language, by the introduction of ' absurd names and barbarous words?'—ἀτόποις ὀνόμασι—καὶ ῥήμασι βαρβαρικοῖς. But we must leave this incidental question. The words above quoted are as follow: Ψευδὴς ἡ ὑπόληψις, ἀλλὰ ἕλκος μὲν οὐκ, οὐδὲ σφυγμόν, οὐδὲ ὀδύνην παρατείνουσαν.

'pulse; it inflicts no pain.' It is only when religious opinion touches the affections, excites the imagination, creates a movement among the moral and active powers, that is to say, in the language of modern times, when it generates 'enthusiasm,'—that it becomes dangerous. 'Every false opinion,' says he, 'especially on such subjects, is pernicious; but if any *affection* 'of the mind be joined with it, it then becomes most hurtful '(μοχθηροτερον). For (in such case) every movement or affection 'of the mind is like disease with inflammation,—like wounds 'with dislocation of the joints: so dangerous are errors of 'opinion when accompanied with any movement of the soul.' With such views, then, what would the placid and philosophical Plutarch have thought and said, had he been admitted to witness some nocturnal assembly of the Christians; a vault or 'upper chamber,' a cavern or cemetery, dimly lighted, and crowded to suffocation with women, children, slaves, and artizans? What frightful excesses would he not certainly have anticipated to result from this promiscuous assemblage! And what if he had heard the portentous dogmas announced, the exclusive discipline enjoined by the leaders! And then, the exercise protracted even 'till midnight,' the wine, the prayers, the songs, the declamation! Or, suppose him to have followed the Christians into the domestic circle, and there have seen 'the daughter set against her mother,'* the father rising up against the son, the son against the father; thus bringing, 'not 'peace, but a sword upon earth.' What he might have thought, or said, or written, we know not; but, at any rate, he would not have been left to the regret uttered, on a similar occasion, by the Writer whose volumes are before us, that 'no authority 'existed capable of restraining extravagances and indecencies 'like these.' In the days of Plutarch, and almost from that time down to this, magistrates, instigated by priests and philosophers, have done all that force could do, to crush the 'hideous fanaticism.'

But to return for a moment to the treatise "Concerning Superstition." The scope of the argument seems to be, that the excesses attendant upon religious belief, are more to be feared than the total absence of religious principle; that is to say, than absolute Atheism. And yet, Plutarch is not the explicit advocate of irreligion. He concedes the truth, and thence, the importance of a *calm* belief in the existence of supernal powers. But religious excitement, he thinks, may well be balanced against theoretic impiety; and he leaves his readers to infer, that, if a choice must be made between the two, he would give

* See Life of Wesley, Vol. I. p. 358. II. 88 and 519.

the preference to the latter. There is, certainly, in the Tract alluded to, an apparent vacillation of opinion, and an indistinctness of intention, which excite a suspicion in regard to the writer's real design and secret convictions. It contains traces of that universal and yet decent scepticism in which almost all men of letters had taken refuge, from the days of Socrates down to the time of Julian, when the spirit of opposition to Christianity seemed, for a moment, to resuscitate the faith in the host of gods and goddesses. But yet, there are reasons which might support a more favourable opinion of the intelligent Bœotian. Destitute of the means of resting troubled thought upon settled principles, and yet constitutionally too susceptible of the impression of moral sentiments to find comfort in an atheistical induration of mind, he wrote, perhaps, more with the hope of fortifying his own imagination against its lurking fears, than with any deliberate purpose to bring the religious principle into contempt. This supposition is corroborated by the fact, that, while he derides the self inflicted pains of those who, 'when they awake, dare not contemn their dreams, nor are able 'to laugh or rejoice in finding that the phantasies of sleep are 'unreal,' he is known to have been himself tortured by his credulity in such matters. The philosophical reprover of enthusiasm, and fanaticism, and 'voracious credulity,' in other men, would sometimes himself be the retailer of long tales of dreams, and prodigies, and, perhaps, of *haunted houses!* Nor is it difficult to fancy that we discern in this unfixedness and inconsistency of mind, the symptoms of that moral incongruity which ordinarily attends tergiversation in opinion, when the change has resulted from the accidental direction given to wayward prejudices, rather than from the force of evidence operating upon a strong understanding. We imagine, then, that we perceive in this Writer—Plutarch, the sceptical tone and dialect acquired in the wanton season of boyish disbelief, ill according with that revulsion towards religious feeling, which, independently of any moral change, will take place, in proportion as the elasticity of youth gives way before a constitutional melancholy of temperament. But we shall too long forget Mr. Southey, and his Life of Wesley.

This is not the day for *scurrilous* infidelity. We are aware, indeed, that it has at all times been more calm, more intellectual, and more gentleman-like in England than in France: but even in this country, a very observable change has taken place within the last ten or twelve years. Perhaps, we might name a much later date, since which the force of public opinion has imposed a fresh reserve upon the expression of disbelief. The wretched attempt to drive a trade in Deism, which lately occasioned a momentary agitation, if it be at all worthy of mention,

we consider as tending to support our remark, rather than as forming an exception to it. As one criterion of the change to which we allude, we might mention the altered tone and veering opinions of those persons who, while they pretend to be the leaders of the public mind, have too much tact, and far too much regard to their solid interests, not to follow its variations with very respectful caution. Why, then, does not the Edinburgh Review now admit into its pages the foul and shameless Deism, by means of which, in a great measure, it acquired its first popularity? Plainly and simply, because its Conductors feel and know that a change has taken place, assuredly not wrought by them, to which it is indispensible to conform; and that, whereas, when they commenced their labours, they believed themselves free to use almost the license of the French republican press, *now*, it is safest even to talk about their solicitude for the 'immortal' as well as the temporal interests of the people.

But whether it be more or less diffused, and whether it be, or be not, open to observation, a stream of scepticism will always be found somewhere running through the flats of a country in which there is much refinement and freedom of opinion. At the present moment, the great body of these waters gurgles its way unseen beneath the sands of our National Christianity. It has been well said, that when men can no longer publish, they will cease to think: now, as it is found not to suit the opinion, or the taste, or the fashion of the day, to publish Deism, it has very naturally happened to many individuals sceptically disposed, who perhaps a few years ago were, and who, under different circumstances, would again be, bold disbelievers,—that their Deism, from mere disuse, has become mouldy, and has fairly crumbled away out of its place in their thoughts; so that, without any dissimulation, they have come, they hardly know how, to think and call themselves Christians.

So wide has been this (no doubt favourable) revolution, that there are now persons every where to be met with, who would hardly be more chagrined and offended if suspected of being themselves tainted with Methodism, than if supposed incapable of exercising that philosophical discrimination which is ready to appreciate and acknowledge the sincerity and efficient merits of many of the 'estimable fanatics' to whom the appellation avowedly belongs. A great mass, therefore, of the fine and curious speculation which was lately directed *against* Christianity, is now employed *about* it. This sort of retroverted free thinking has also been promoted by incidental circumstances, which have operated to bring over to the support of Religion, much of that unfixed weight which always rolls from side to side of the vessel at every heaving of the sea. Not only

in the metropolis, and in the larger cities of the kingdom, (where, of course, liberality and illumination are at all times to be found,) but almost in every provincial town, we may meet with 'enlightened and patriotic' individuals, who carry the 'patronage' with which they are pleased to 'honour' Christianity so far, that they are ready to incur the hazard of sheltering a little rank fanaticism beneath their fostering wing, rather than leave the 'good cause' to want their 'vote and interest.' But then, they are not sorry that we should hear from them, *in private*, those saving and sagacious maxims,—founded upon long-sighted views into political economy, sober theology, and human nature,—by which they would reconcile the forwardness of their zeal with the credit of their understandings. Hence it is,—and we think the circumstance really worthy of a moment's attention,—that there is, just now, an express demand for pithy apophthegms on the subject of *Methodism*, so constructed as to contain the essence of Deism, under the cant of a condescending acquiescence in the truth of Christianity.

Now, the "Life of Wesley" will supply a most seasonable furniture of phrases, and of neat and specious common-places, to gentlemen in the circumstances above described. It may safely be anticipated, that this treasury both of pleasantries and of speculations on the subject of Methodism, will be long and abundantly retailed by our philosophers of high and low degree. To the latter, Mr. Southey will render the service of flavouring their vapid pertness with some grains of common sense, and of correcting their utter ignorance by genuine information. With respect to the former, *we* mean men of liberal education, liberal habits of thinking, and sound understanding, we cannot but indulge the hope, that the mass of facts, hitherto little familiar to their thoughts, which Mr. Southey has brought together, may communicate its proper impression to their minds; producing, at once, disgust at the Writer's flippancy, levity, and prejudices, a conviction of the utter inadequacy of his attempts to solve the moral phenomena before him, and an inclination to give a degree of attention to the subject which may issue in the highest advantage to themselves.

It would not be difficult to fill the few pages allotted to this article with quotations, so selected and broken off from their immediate connexion, as to give our readers unmixed pleasure. Mr. Southey seems at times heartily and seriously interested in the greatness of his subject. Here and there, the vast ideas of a future life appear to give him the inspiration of a worthy and sincere conviction. Sometimes, an impression of the great and ultimate interests of mankind, as involved in their belief of Christianity, disperses the evil humours of a sectarian spirit. We give him, heartily and joyfully, the utmost credit for these

better morsels of his work, sincerely hoping that they are the passages which most truly represent his habitual sentiments and feelings.

But we are obliged to declare our opinion, that this "Life "of Wesley," estimated by its more prevailing character, is sectarian in its spirit, sinister in its design, and sceptical in its tendency; that its philosophy is extremely puerile; and that wherever the prejudices of the Writer are implicated, his representations of fact are artful, often palpably distorted, and sometimes grossly dishonest. It is evident, that he has thought to execute a work which should stand as the image and representative of enlightened opinion on the subject he has adopted; but the ill-poised mass will totter back upon the artist. Unless his ambition has been confined to the intention of writing two pleasant volumes which *must sell*, he will learn that he has failed. His want of calm intention, historical impartiality, and sound judgement; his striking deficiencies in theological knowledge; and above all, his destitution of a principle of sympathy with the spiritual world, in which he has attempted to be conversant, rendering him unable to apprehend the true motive of that conduct which he is perpetually perplexing himself to explain on principles within his own range; these, altogether, give a character of crudeness, and incongruity, and inefficiency to the work, (viewed in any other light than as a mere narrative of facts,) which will not escape the observation of his intelligent readers, even though they may be as much averse as the Author to the tenets and practices of Methodism. Persons habituated to correct thinking, whatever their religious principles may be, will presently detect in Mr. Southey's performance, the particularity of style invariably attendant upon the stale sophism which attempts to explain effects *exclusively* by their concomitant and incidental causes. They will perceive a desultory, anxious, and incomplete recurrence to the adopted hypothesis, on all the separate occasions that seem to demand its aid, in that *incidental* way which appears, in each instance, to cover and excuse an inconclusiveness in the reasoning which must be apparent in any formal statement of it. We appeal to the readers of "the Life of Wesley," if this be not the marked and particular feature of Mr. Southey's manner. It will be well if the detection of this pervading sophism should be followed, in the minds of some individuals who hitherto have thought too little on the subject of religion, by a conviction, that the faith of Wesley and of Whitefield, like that of Paul and of Peter, generated a system of motives which Mr. Southey has utterly failed to comprehend, and with which themselves are conscious of having no sympathy.

But even viewed on lower ground, Mr. Southey's qualifica-

tions to produce a calm and *truly* philosophical history of the great religious movement which distinguished the past century, are plainly defective. He is incapable of generalization: hence he falls into a gossiping manner, unworthy of the subject, and ill accordant with his implied pretensions; and which often makes him seem frivolous, where perhaps he intended to be grave. More acute than profound, more fond of *reverie* than of reflection, and much more susceptible of impulses than careful to govern them, his opinions seem to be the mere accidents of his character: forming a fortuitous aggregation of wayward prejudices, they are indistinct and incongruous. So far as they can be collected from his writings, one would suppose his *credenda* to be framed out of the multifarious savings from repeated shipwrecks of the faith. His orthodoxy recalls too plainly the history of his mind; and each article of his present belief seems labeled with the names of the parties and the individuals who, having been, by turns, the objects of his likings and disgusts, have provoked and flattered him into his successive persuasions. Thus it is, that the system on which the work before us is reared, is difficult to be gathered and submitted to rigid examination, not so much on account of the scattered form in which it lies, as because it does not seem to flow from any uniform and consistent intention in the Writer's mind. In truth, almost the only thing in "the Life of Wesley" which comes upon the ear with the impression of uniformity, is the word 'Enthusiasm,' always pronounced in a derisive tone, and yet so made to hover between a good and a bad sense, as if the Writer consciously employed it for a veil, either to wavering convictions, or disingenuous timidity;—seeming himself not to know what opinion to form of the facts before him, or not daring to say what he thinks. We have taken some pains to compare the places in which this term occurs, with the reasonable hope of being able, at last, to affix to it the permanent and precise sense in which the Author wishes his reader to receive it. We have not, however, advanced beyond the alternative of supposing, either that Mr. Southey has felt afraid to bring his own mind to a definition of the sense in which he employs the word; or that he makes it the subterfuge of an unmanly and party-serving duplicity; and that wherever it occurs seemingly in an approach towards a favourable sense, it is chosen rather than a less ambiguous word, because its vulgar and objurgative import serves to shelter the Author from the ridicule or the reprehension of the party whom he is most careful never to *disoblige*.

In a large portion of his work, Mr. Southey has assumed a sardonic manner, which his excellent taste as a writer, and his fine sense of propriety, would certainly have corrected, had it not been forced upon him by the hazard he incurs of appearing in

the eyes of the frivolous, the profane, or the bigoted, to be deeply or seriously interested in his subject. Often,—especially on occasions when it might otherwise be imagined that the Writer had forgotten every feeling but that of an honest, manly, serious sympathy with the high qualities, and heroic conduct, and infinite interests which are the adjuncts of his story, there is a forward obtrusion of this callous levity. On such occasions, some single phrase of cold mockery is dropped into the narrative, apparently serving no other purpose, than to redeem the Writer from the imputation of being himself the dupe of the 'pleasant legend' he has adopted for his theme. And yet, we are far from believing that he has written the Life of Wesley with no better faith or better feelings, than those in which he would have written a history of the temptations of St. Anthony, or in which he has described the superstitions of the middle ages: but he wants those decided convictions which would have given him a simpler and more uniform regard to the moral purport of his work; he wants, moreover, courage to throw aside the poor affectation of a supercilious scepticism.

Mr. Southey might well be required to shew the grounds of that superiority which gives him the right, in relation to such men as John Wesley, George Whitefield, and their companions, to present himself in this attitude of condescending curiosity directed downwards toward the vagaries of the half-idiot beings of a lower sphere. He would, we are persuaded, be utterly at a loss if thus called upon to defend the preposterous pretension implied in the style of many parts of these volumes. In the mean time, while he will not dare virtuously to resign his seat and his credit among scoffers, he must know that both are retained at a cost which cannot be estimated. When every circumstance at all susceptible of a ludicrous association, connected with the conduct of those whom himself allows to have been (compared with the mass of their countrymen) the truly wise and good, is collected and produced with an unfeeling and infidel-like diligence, what will it avail to the thousand thoughtless readers of these volumes, that, in his better moments, the Author writes in a better spirit? While the serious portions of his history are slighted, or forgotten, his insidious mockery will run its circle of mischievous influence,—serving to give a new edge to the malignity of those "who whet their tongue like a "sword, and shoot out their arrows, even bitter words against "the perfect;" to encourage the ribaldries of the profane; to soothe the death-sleep of the formalist, the sordid, and the decently sensual;—worst of all, to baffle, perplex, and divert, the hopeful but wavering impulses of early virtue. And must we not add, that in the estimation of temperate and serious minds, it will give the Writer a place among the enemies, rather

than the friends of the religious principle in this evil world? It is not for us to determine in what light it may be regarded by Him who has said, "He that is not with me, is against me."

Mr. Southey knows very well, that a light grace of phraseology, an evanescent derision, only just decided enough to make itself perceptible to the more knowing reader, is the style best adapted to the end for which it is employed,—that of saving his credit among his refined or sceptical friends. Hence, in almost any single instance that might be adduced, the tone of raillery would hardly seem to support a serious animadversion. We may quote some examples of the kind; but, for the full justification of our criticisms throughout this article, we must be understood as appealing (and it cannot be unfair to do so) to those who have already perused the work itself.

'John Nelson now fasted the whole of every Friday, giving away to the poor the food which he would otherwise have eaten. He spent his leisure hours in prayer, and in reading the Bible; and his desire for the salvation of souls was such, that he actually hired one of his fellow-workmen to go and hear Mr. Wesley preach. The experiment answered, for the workman afterwards told him it was the best thing both for him and his wife that ever man had done for them. When he dreamed of the devil now, it was no longer a dream of horrors; he was a match for him, and seeing him let loose among the people in the shape of a red bull, he took him by the horns and twisted him on his back, and set his right foot upon his neck. A letter came from his wife in the country, with tidings of the death of one darling child, and the desperate illness of another; he received it with a composure which made the by-standers accuse him of hardness of heart; but he was in a high state of exaltation: "his soul," he says, "seemed to breathe its life in God, as naturally as his body breathed life in the common air."

'John was perfectly satisfied that he had received the assurance, and knew his sins were forgiven. His wife and mother entreated him not to say this to any one, for no one would believe him. But he said he should not be ashamed to tell what God had done for his soul, if he could speak loud enough for all the men in the world to hear him at once. His mother said to him, "Your head is turned;" and he replied, "Yes, and my heart too, I thank the Lord." The wife besought him that he would either leave off abusing his neighbours, or go back to London; but he declared that it was his determination to reprove any one who sinned in his presence; she began to weep, and said he did not love her so well as he used to do, and that her happiness was over, if he believed her to be a child of the devil, and himself a child of God. But Nelson told her he prayed, and believed God would make her a blessed companion for him in the way of heaven; and she, who was a good wife, and knew that she had a good husband, soon fell in with his wishes, listened to his teaching, and became as zealous in the cause as himself.

'He now began to exhort his neighbours as well as to reprove

them, and by defending his doctrines when they were disputed, was led unawares to quote texts of Scripture, expound, and enforce them, in a manner which at length differed from preaching only in the name. This he did in his own house at first, where he had the good fortune to convert most of his relations; and when his auditors became so numerous that the house could not hold them, he then stood at the door and *harangued* there.' Vol. I. pp. 411—414.

'Calm and steady, however, as Wesley conceived these believers to be, there soon occurred what he himself pronounced a genuine instance of enthusiasm. He had preached at Tanfield Leigh, a few miles from Newcastle, to a people whom he had left, in appearance, "very well satisfied with the preacher and themselves;" the first part of this predicament might be as he desired, but the second was out of time, before they had passed through the grievous process of conviction and regeneration. "So dead, senseless, unaffected a congregation," said he, "I have scarce seen. Whether gospel or law, or English or Greek, seemed all one to them." It was therefore the more grateful to him when he learnt that even there the seed which he had sown was not quite lost; for on the fourth morning after his preaching, a certain John Brown, who had been one of the insensible congregation, "was waked out of sleep by the voice that raiseth the dead, and ever since," says Wesley, "he has been full of love, and peace, and joy in the Holy Ghost." He had judged too hastily of his patient, for only two days after his new birth, the said John Brown came riding through Newcastle, "hollowing and shouting, and driving all the people before him, telling them God had told him he should be a king, and should tread all his enemies under his feet." It was a clear case that this man had been made crazy by his enthusiasm. Wesley took the right method of curing him; he sent him home immediately to his work, and advised him to cry day and night to God that he might be lowly in heart, lest Satan should again get an advantage over him.' Vol. I. pp. 418, 419.

We have no doubt that Mr. Southey will learn that some few instances of his unfeeling flippancy have excited, not merely disgust, but indignation in the minds of readers who, even without any religious feeling, possess an ordinary share of good taste and sensibility. In the midst of narratives of heroic suffering which must make every generous bosom heave, he obtrudes, sometimes his scepticism, sometimes his indifference, in sentences like the following.

'The progress of Methodism was rather furthered than impeded by this kind of persecution, for it rendered the Methodists objects of curiosity and compassion; and in every instance the preachers displayed that fearlessness which *enthusiasm* inspires, and which, when the madness of the moment was over, made even their enemies respect them.'

Again:

'To prison, therefore, Nelson was taken, *to his heart's content.*'

In instances of this sort, we might believe there to be a common ground on which to convict the Author of having sinned against the laws of good taste and *dramatic* propriety, leaving moral or religious considerations out of the question. No such common ground of expostulation, we fear, exists with respect to his innumerable jeers on the subject of *conversion*. Pleasantries like the following, of which a hundred examples might be adduced, contrasted with the apparent seriousness of the context, perplex the reader's attempt to ascertain the real religious opinions of the Author.

'After a perilous struggle between Methodism and madness, the *case* came to a favourable termination, and John Furz spent the remainder of his days as a preacher.'

John Oliver, a youth of fifteen, having been induced, 'in a 'state of exaltation,' to 'join the Methodists,' in contempt of the 'obligations of filial obedience,' the distress of the father, and 'the *stubborn* resolution of the son,' had become matter of public talk in Stockport. Mr. Oliver (the father) promised his son, says Mr. Southey,

'every indulgence which he could ask, provided he would come no more near those "damned villains" as he called the objects of his violent, but *not unreasonable* prejudice' (the Methodists)....... 'He had good cause for apprehending the worst consequences from that spirit of fanaticism with which the boy was so thoroughly possessed. *The disease* was advancing rapidly toward a crisis.'

Soon after, 'he *fancied* himself called to some more public 'work.' Wesley invited him to London.

'He accepted the invitation; and had been thirty years an active and successful preacher, when his life and portrait were exhibited in the Arminian Magazine.'

John Pawson, afterwards a preacher, while under distress of mind occasioned by his connexion with the Methodists, 'as he 'could not give vent to his grief in his chamber without dis-'turbing the family, retired into the barn, where he might '*perform* freely.'

The profane jest with which Chap. XVIII. of the second volume commences, we do not quote; merely remarking, that, though the Author may think the 'imaginary personage' a fair object of his playful scepticism, it implies a gross and pernicious want of due reverence, thus to place the name and conduct of the Supreme Being within the circle of a ludicrous association. It is not denied, that uneducated religionists have too often implicated the Divine name and attributes with low, familiar, or ludicrous ideas, in a manner the most unseemly and improper. But there seems to us a very wide difference between those who fall into offences of this kind evidently more from deficiency of

good taste than of devout feeling, and those whose eminent good taste cannot cover their want of devout feeling.

It may be remarked, in regard both to the derisive tone and the sceptical reasoning by which Mr. Southey so often intimates that he thinks the feelings, the sufferings, and the labours of the Methodists worthy of nearly as much contempt as respect,—that he has evidently written under the guidance of a vague notion, very commonly entertained by persons of his class, the true nature of which we must here beg leave to expose. To this end, we premise the observation, that it will be found, in by far the greater number of instances, in the work before us, as well as in that current mass of contumelious 'liberality' of which it is a sort of digest and manual,—that the unquestioned peculiarities of Methodism, or, if the term will be preferred, the personal, local, or temporary *oddities* which may have been its adjuncts and accidents, are not the subjects brought forward for ridicule or curious philosophizing, but rather those circumstances in the language or conduct of the people in question, which are the most plainly analogous to the language or conduct recorded in the Christian Scriptures. Individual quaintnesses, or characteristic vulgarities, may, here and there, be lightly adverted to; but there is a deeper sarcasm, and a more anxious recurrence to the physiological hypothesis, *just in proportion* as the subject is more nearly identified with New Testament terms or examples. That such and such individuals, the immediate predecessors of those who are still within the range of our private aversions,—our neighbours or contemporaries, "whose "brethren and sisters we know,"—should think, speak, or act, as though they presumed themselves to be moved by the same Spirit, actuated by the same motives, and placed in (essentially) the same circumstances, with the primitive Christians; or, that the simple narrative of their lives should obviously bear a close comparison with the memorials of the primitive Church; *this* is that occult point of contact with our pride, which exposes the objects of it to the utmost rigours of mockery, or to the heartless scrutiny of a pretended philosophy. Almost any page of the "Life of Wesley" will furnish an example in illustration of our meaning. If the reader should choose to employ a vacant hour in verifying our assertion, especially if he examines that part of the work which relates to Wesley's *lay* preachers, he will find it a rule, with few exceptions, that when the Author affects to be either jocose or philosophical, it is in instances where a parallel most readily suggests itself to the phraseology or narratives of the Bible. The examples now under the reader's eye, though not selected with the view to support the present remark, might indeed suffice for the purpose of specification. The simple circumstance, for instance, to which Mr. Southey

applies a phrase containing an offensive implication, is nothing more than this,—that a youth, who could not, as it seems, literally follow our Lord's injunction, and hide his devotions from observation in his "Closet," retired into 'a Barn, to perform 'freely.' Under the same latent impulse, the epithet, 'the 'enthusiasts,' is applied to the Methodists, *precisely on those occasions when there seems most hazard of their conduct being identified in the reader's mind with that of the first Christians.* 'The *enthusiasts* (the lay preachers) who offered 'themselves to the work, literally took no thought for the 'morrow what they should eat, nor what they should drink, nor 'yet for the body, what they should put on.'

Let the reader say, why the following passage would be less applicable to the earliest, than to the latest Christian evangelists.

'Men were not deterred from entering upon this course of life by a knowledge of the fatigue, the privations, and the poverty to which they devoted themselves; still less by the serious danger they incurred before the people were made to understand that the Methodists were under the protection of the law. There is a stage of *enthusiasm* in which these things operate as incitements; but this effect ceases as the spirit sinks to its natural level.'

Again:

'Never was any man in a state of higher *enthusiasm* than Oliver at this time. He says, that in every thought, intention, or desire, his constant inquiry was, whether it was to the glory of God; and that if he could not answer in the affirmative, he dared not indulge it: that he received his daily food nearly in the same manner as he did the sacrament; that he used mental prayer daily and hourly; and for a while his rule was, in this manner, to employ five minutes out of every quarter of an hour. "Upon the whole," he pursues, "I truly lived by faith. I saw God in every thing: the heavens, the earth, and all therein, showed me something of him; yea, even from a drop of water, a blade of grass, or a grain of sand, I often received instruction."' p. 113.

The above passages are worthy of the reader's especial attention. But let a single instance (that which we have referred to on the foregoing page) be submitted to a moment's examination.

John Nelson, on no other account, by Mr. Southey's own admission, than because he had been carrying among a dissolute populace the great and simple proclamation of the Gospel, "Repent, and call upon the name of the Lord," was violently seized and dragged to prison, and, in Mr. Southey's significant phrase, '*to his heart's content.*' He will not profess to have inserted these words with no intention to give a sarcastic or contemptuous air to the narrative. We challenge him then to dismiss vague generalities and evasions unworthy of his discern-

ment and candour, and to shew, rigidly, in what respects, except such as are obviously immaterial to the argument, the case of John Nelson, on this occasion, differed from that of Paul, when "beset by certain lewd fellows of the baser sort," or when, by the command of magistrates, he was "thrust into the "inner prison, and his feet made fast in the stocks;"—differed, we say, so *widely*, that the one sufferer is a fair object of a supercilious taunt, and the other of entire admiration. We press the question, What is the precise and *essential* difference between these two cases? Is it, that the Methodist was, in Mr. Southey's account, preaching a false religion, or a doctrine in *important respects* untrue? Or, that his zeal in warning men 'to repent and escape from the wrath to come,' was superfluous, presumptuous, and uncharitable, seeing that he was addressing, not heathens, but baptized Christians? Or, that this zeal was *apparently* hypocritical, and directed to some sinister or sordid object? Or, that this 'ignorant artizan' had received no commission from those who alone have the keys of the kingdom of heaven, with power to give men licence to preach the Gospel? We can hardly suppose that Mr. Southey would insist upon this high claim. Or, is the difference this, That, in the ardour, and heroism, and patience, of the Methodist, there may be *imagined* to have been some mixture or imperfection of motive; so that the whole scene is brought down within the scope of justifiable banter, because the sentiments of 'our hero' under ill-treatment, were not as absolutely faultless as those of Him whose cross he bore? But is Mr. Southey sure, that all the 'faithful' of the first church at Jerusalem were so pure in their motives, so absolutely free from the tarnish of partial ignorance or self-will, that they might none of them be liable to the like occasion of contempt? Now, if he were narrating the history of that first persecution by which the believers were scattered over the Roman Empire, he would feel, that, though where any symptom of such alloy of motive were *obvious*, it might be proper to make a candid, yet respectful admission of the fact,—no one but a writer whose heart had been hardened by long infidelity, would, merely on the ground of such a *supposed* alloy, and where no proof of its actual existence was to be found, by an insidious and sarcastic phrase at once dissolve the reader's sympathy in the story, and destroy his confidence in the good faith of the narrator.

But there remains one supposable point of difference between the cases in question, which, rather than any we have mentioned, would, in fact, we believe, be pleaded as a circumstance of essential dissimilarity. To this point, more than once hinted at by Mr. Southey, we beg to direct our reader's attention. This point of difference between the situation of primitive and modern

tial design and interposition in almost every thing, and carries truth into error by excess, provided there be nothing selfish and egotistic in the practice, thinks more nobly, and much more in the spirit of the sacred revelations, than he who regards nature and the moral system as vast machines possessed of self moving powers, and places the Author of All at the head, as an idle spectator, never to interpose but when some great disorder is likely to happen, or when, having occurred, it is to be so rectified that all may again go on self-animated, and self-impelled.'

'He who acknowledges a providential agency in the overthrow and elevation of human thrones; in wars which abstract a few leagues of land from one power to add to the territories of another; in the invention of arts, which advance civilized life; and the diffusion of commerce, which gives the strength and power of matured nations to those which are but in the infancy of the social state; and yet denies it in the lives and actions of men to whom the reformation of corruptions in religion, and the revival of its true spirit are, as instruments, owing; in the case of those who have established and conducted the Bible Societies, and the Missionary Societies of the day; and of many modern Missionaries who are planting the imperishable principles of truth and godliness in Pagan countries, and laying there the wide and deep foundations of their future order, happiness, and salvation, suffers his judgment to be influenced by very false measures of what is *great*, and what is *little*. He is like the peasant, whose dull attention is raised to God when the storm of winter howls round his hut, and the thunder-cloud darts its bolt upon the neighbouring tree, but sees him not in the soft showers of spring, and in that diffusive vegetative life which is taken up by every root, ascends every fibre, and on every stem forms, by a process at once the most beautiful and wonderful in nature, the fruit upon which millions are to subsist. Separate from their connection with the grand scheme of human recovery, a point of view in which such reasoners do not consider them, the revolutions of states and kingdoms, do not present those *great* occasions for Divine interposition which are pretended; and in comparison of the effects produced by the Wesleys, the Whitefields, the Eliots, and Brainerds; the Cokes and the Careys; the Buchanans and the Martyns; they are as the idle play, and the mischievous pastime of children. By these men, whose names the world will not deign to register in its kalendar, and to whom its historians will not devote one of their pages, have those great and peaceful revolutions been commenced, which will not end till "*the earth shall be filled with the knowledge of* "*the glory of the Lord.*" If then we are to acknowledge the interposition of Providence in great affairs only, it is impossible to exclude it when such men come forth to purify and bless our world.'

Mr. Southey's eagerness to catch at incidental causes whereby to account for the effects produced by the preaching of Wesley and Whitefield, leads him not seldom into puerilities very derogatory to his sound judgement. After remarking pertinently upon some instances of this sort, Mr. Watson says:

'I do not ask whether this reasoning upon the causes of the impression made by the preaching of the Founder of Methodism accords with the principles of revealed religion, but is it philosophy? If one of the main branches of that science is to assign the true reason of things, and to trace out the causes of effects; and if that be a false or a superficial philosophy which assigns to any effect a cause absolutely inadequate, or which will but very partially explain it, then has Mr. Southey's philosophy failed him, and he has afforded another proof that as, on many subjects, religion is indeed the only philosophy, he who refuses to take its principles into his estimate of things, becomes not the wiser but the more mistaken man.'

The question is, whether the moral effects substantially admitted by Mr. Southey to have been wrought under the preaching of the Methodists, are to be attributed to human or to Divine agency.

'The Scriptures ascribe the change to the Holy Spirit—"born of the Spirit," the "renewing of the Holy Ghost." Agreeably to this we pray in the Liturgy that "the thoughts of our hearts may be cleansed by the inspiration of the Holy Spirit;" and acknowledge that "Almighty God alone can order the unruly wills and affections of men." Mr. Southey, however, gives a very different suffrage. The unruly wills and affections of men in the cases in question were ordered, not by Almighty God, but by Whitefield's tuneful voice, and energetic manner; by Wesley's insinuating address, and pulpit art, and landscape preaching. By such agencies alone vice was controlled; men were made new creatures; the sting of death was extracted; the poor were made content; the sufferer in long and painful sickness was calmed, and soothed, and gladdened; and heaven dawned upon eyes darkened in death, and closing without regret upon the scenes of earthly hope and felicity. O poor and pitiful philosophy! If this were the work of any *man*, then ought he, in all reason, to become a God to the rest of his species. If these effects are sincerely believed to have been produced by Wesley and Whitefield, without that "Divine presence" under which they "believed" themselves to preach and act, then is Mr. Southey's ridicule of the superstitious veneration felt for them by their followers very ill placed and inconsistent. Instead of being reverenced as instruments, they ought to have been adored as Divinities. If Mr. Southey be right, there are saints in the kalendar of the Romish Church, to whom that Church is highly culpable in offering its adoration, not because it pays them too much honour, but too little; it ought to exchange its inferior adoration of apostles and confessors and early missionaries, into that which is ultimate and absolute.'

Mr. Watson thus concludes his remarks upon Mr. Southey's use of the word *enthusiasm*.

'When Mr. Pawson declined going to America, the reason Mr. Southey assigns is, that the "fire of his enthusiasm was spent," as though to impress it upon his readers, that none but enthusiastic men can be expected to undertake the conversion of foreign countries, and

to insinuate by this inuendo that the noble army of modern Missionaries are no better than visionaries and fanatics. If all this self-denial; these unwearied and disinterested labours; this readiness to suffer; this lofty daring of the reproach of worldly men; and the principles upon which the whole was founded, lively and solemn views of eternal things, and of the perishing state of sinful men; a weeping sympathy for all distress; jealousy for the honour of Christ; and a conscientious carefulness to fill up life usefully, and to employ and improve the talents committed to them as those who must give account, be enthusiasm, I ask where, and what is religion? Let Mr. Southey give us his description of it, and enable us to detect the counterfeit. This I suspect would bring out a singular explanation of his views. The penitence of his system, must never weep; nor its joys ever illuminate the countenance, or fill the tongue with praise; its zeal must never produce more than a very measured activity, for a more than common energy would be the certain indication of the enthusiastic principle. His religious man must carefully observe established maxims, for to disregard them would be spiritual pride; he must not make himself conspicuous, for that would be ostentation; he must be careful not to go about in quest of doing good, for that would be religious knight errantry; he must abstain from the indulgence of all great purposes of usefulness, for that would be ambition; he must be specially careful not to put himself to hazard, for that would be an indecent "longing for persecution." He must be careful of his words also, as of his conduct. He must never pointedly speak of eternal punishment, though a preacher, for he might possibly alarm the ignorant, and throw them into "convulsions;" nor of the doctrine of justification by faith only, though "wholesome and very full of comfort," for that would indicate an approach to "the delirious stage of fanaticism;" nor must he enjoin a frequent attendance on religious ordinances, for that would be to "apply stimulants to the fever of religious excitement." For such a religionist the world is not likely to be much the wiser or better on account of his having lived in it; and he would certainly run no hazard of being taken for an "enthusiast," though he should not, like Mr. Southey, step forth from his seclusion, contemptuously to write that epithet upon the tombs of men who having "served their generation, according to the will of God, have fallen on sleep."'

The following passage presents the essence of the question at issue.

'All philosophy which opposes itself to the truth, is, sooner or later, found to be spurious; and Mr. Southey's will not long bear that test to which it must be subjected. It is at least not Christian philosophy, and concludes as forcibly against Christianity as against Methodism. The facts before him were, that not a few persons, but many thousands in different parts of the kingdom, were, by the preaching of Mr. Wesley and others, *suddenly* brought under a religious concern; that they were affected with sorrow for their sinful lives; that on being instructed in the Christian doctrine, that Al-

mighty God "pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel," they were brought, often suddenly, into a state of comfort and joy; that the course of their tempers and lives became changed; that they lived and died in perfect contrast with their former habits and character, "adorning the doctrine of God their Saviour in all things." These were the alledged facts which Mr. Southey had to account for; and had he conducted his enquiry in the spirit of a true philosopher, he would first have ascertained the truth of the facts themselves. He would have enquired, whether, though in some instances the impressions might be evanescent, the great majority of persons so influenced underwent a permanent moral change of spirit and conduct. To such an enquiry he might have received a satisfactory answer; as satisfactory as the good report of the nearest observers of the lives of the persons in question, in every place of their residence; evidence as strong as can be obtained when the characters of men are in question, and which, if resisted in this case, may be resisted in that of every man, of every profession of religion, whose reformation, and subsequent good conduct and Christian demeanor, are also matters of observation and testimony. In the instances under consideration, those effects were produced for which religion was given to man, and Christianity itself sent down from heaven. The commission of St. Paul was thus to reform and to convert men, by the preaching of the Gospel; and when the same effects followed the preaching of the same doctrines, by men, endowed, as even Mr. Southey will sometimes allow, with much of the Apostle's spirit, what principle does he assume when he refuses to attribute them to the same causes,—the force of Divine truth, and God's blessing upon it? When the effects are the same, as far as human eye can discern, as complete, as permanent; when the process through which they have been evolved has no essential difference, what is the philosophy which assigns a different cause, but a wretched and pitiful prejudice which vanity and affectation have attempted to dignify with that appellation? If religious enthusiasm could produce such results, then is there as much reason to assign this as the cause of conversion, not only in the Apostolic age, but in all churches which have possessed a faithful, warning, and earnest ministry; for wherever such a ministry has existed, it has been instituted for the purpose of effecting such conversions, and, under Divine influence, it has always been more or less successful. If, on the other hand, we are warranted by the Scriptures to expect the conversion of careless, worldly, and immoral men from the error of their ways, by the faithful exhibition of the warning and inviting truths of the gospel in the ministry of holy men, then the successes of Mr. Wesley accord with the principles, the spirit, and intentions of Christianity, and by every Christian philosopher must be resolved into its influence. If his successes were much greater than those of ordinary ministers, he was "in labours more abundant;" if they were more extensive, it was because he filled a wider range of action; if they were produced among a class of people usually most distinguished for irregularity of conduct, and barbarism of manners, it was because he sought them out, and carried

into their streets, and places of resort, an instruction which they had never been disposed to seek for themselves.'

We could wish that the random declaimers against Enthusiasm were pressed to shew, not by volleys of epithets, but by good and close reasoning, precisely why sentiments like the following are to be termed 'absurd and fanatical.'

'I will inform Mr. Southey, that we believe, as truly as he himself, that there is a real enthusiasm in religion, though we may not agree with him in the application of the term. We do not think so well of enthusiasm as to believe, with him, that it can originate a moral good to individuals, and much less change the moral aspect of a neighbourhood. We do not think the "*sighings of a contrite heart*" an indication of enthusiasm, nor yet the confidence, and joy, and hope of a believer. We do not think him an enthusiast, who is ardent in his devotions; exact, or even scrupulous in his conduct; and tenderly concerned for the salvation of his neighbour. But we should think him an enthusiast, who professed any other rule of action than the word of God, soberly interpreted; and such a person would find no countenance among us. We should think him an enthusiast who, under notions of self-sufficiency and high spirituality, should think himself independent of the reading of the Scriptures, the instructions of the ministry, and the public and private means of grace, for support and counsel; and such a person could not obtain admission into our Societies, the rules of which would *in limine* oppose his introduction. We should think him an enthusiast who, under an impression of his own high religious attainments, should think himself authorized to censure and speak evil of others, for we judge that true "charity is not puffed up," and "vaunteth not itself," and that where humility and meekness are not, there are no evidences of real piety. We should think him an enthusiast, most dangerous and unfit for a religious society, who, under pretence of religious impressions on his own mind, should neglect or violate any of the social or domestic duties; because we regard the moral precepts of the Gospel as of equal authority with its promises, and teach that "faith without works is dead," and unsaving. Lastly, we should think that man an enthusiast, who attached greater importance to any religious feeling, or any extraordinary circumstance of his conversion, as indications of his spiritual state, than to the unequivocal rule of conformity in spirit, temper, and conduct to the Gospel. When instances of this kind have occurred, and occur they will in all religious societies, among the uninstructed, and the ardent, they have uniformly been taught very different doctrines; and finding nothing valued among us but what is tangible and practical,—that no inward feeling is allowed to be genuine, but that which arises out of, and expresses itself by, "gentleness, goodness, meekness, faith, temperance;" they have either been cured of their follies, if truly sincere, though mistaken, or have at length grown weary of the discipline of opinions opposite to their own, and so have left us.'

Will not Mr. Southey feel that his vague and flimsy phi-

losophy, as well as his unadvised superciliousness, are shamed by this plain good sense? We have already remarked upon the studied levity of Mr. Southey's manner when he has to narrate the sufferings of the Methodists. Upon this subject Mr. Watson remarks:

'Before a criticism so flippant and callous, no character, however sacred and revered, could stand. Mr. Southey might apply it with equal success to the persecutions of the apostles, and the first Christians themselves; to the confessors in the reign of Mary; and the whole noble army of martyrs.

'The real danger to which these excellent men were exposed, is, however, carefully concealed. Whitefield's fears, or rather hopes, of persecution, he informs us, "were suited to the days of Queen Mary, Bishop Gardiner, and Bishop Bonner; they were ridiculous or disgusting in the time of George the Second, Archbishop Potter, and Bishop Gibson." This is said because Mr. Whitefield thought that he might probably be called to "resist unto blood," and our author would have it supposed, that all this was "safe boasting," in the reign of George the Second; and whilst the English Church had its Archbishop Potter, and Bishop Gibson. No, nor in the early part of the reign of George the Third, and with other bishops in the church as excellent as Potter and Gibson, was the anticipation groundless. The real danger was in fact so great from the brutality of the populace, the ignorance and supineness of the magistrates, and the mob-exciting activity of the *clergy*, one of whom was usually the instigator of every tumult, that every man who went forth on the errand of mercy in that day, took his life in his hand, and needed the spirit of a martyr, though not in danger of suffering a martyr's death by regular civil or ecclesiastical process.'

We have quoted a few of Mr. Watson's more general remarks, but, for the substance of his argument, as well as for his refutation of particular misrepresentations, we refer our readers to the Pamphlet itself. They will, no doubt, do themselves the justice (supposing them to have read the Life of Wesley) to peruse also these Observations. A single remark we may submit to Mr. Watson's candour. He must perceive that the Author of the Life of Wesley, though, blinded as he is by a system of meagre scepticism, he utterly fails to comprehend the true motives of the worthies of early Methodism, yet discovers towards those of them who adopted the Arminian system, a comparatively favourable and benignant sentiment. Even the *Arminian* Methodists, however, as Mr. Watson proves, have received from this Writer, in many important instances, less than justice, much less than candour. But whenever either the Dissenters or the Calvinistic Methodists are in question, Mr. Southey's calmness and moderation at once disappear, and, as Mr. Watson must well know, Mr. Southey's statements are liable to heavy charges of misrepresentation. We allow him to say, that

his business was to defend his own friends; but we must add, that he would have done himself honour by making at least some general reference to the Author's virulent prejudice and consequent unfairness towards the Dissenters and Calvinists. We have ourselves abstained from remarking upon Mr. Southey's delinquencies in this respect, not merely because the occasion has seemed little deserving of the labour of a detailed refutation; nor because an *efficient* refutation would have required the adduction of facts and documents which must have exceeded ten times our limits; but chiefly because we would avoid the expression of any feeling, and the discussion of any topic, not of common interest to all those who stand together in the defence and profession of the Christian faith.

Mr. Watson, perhaps unnecessarily, bestows a long note upon the Editor of a large Volume now before us; the title of which we would not place at the head of this article, both because we would fain not associate Mr. Southey with the Vicar of Manaccan and St. Anthony, and because no good could possibly result from the attempt to reason or expostulate with a man, the malignity of whose temper has long since broken through all restraints, and trampled down all decencies. We might hope that the perusal of Mr. Polwhele's Notes, Introduction, and Appendix, would inspire Mr. Southey with a salutary shame in the recollection of some parts of the Life of Wesley. It is true that his stronger sense, his better taste, and his milder nature, afford ground of distinction between himself and Mr. Polwhele; but surely a wise and pious man would be anxious to stand at a further remove than is at present apparent, from so shameless a calumniator. Men of this class, in all ages of the Church, have presumed very far upon the *impunity* with which they have found they might malign those who have been obviously more righteous than themselves. They have never perceived that this impunity results, not only from the support and suffrage of that great majority of mankind who have always hated truth and goodness; nor only from the spirit of the offended party, which indisposes and unfits them for retaliation; but chiefly, from the silent intervention of Divine Providence, which, in regard to its ultimate designs, most often bars the natural course of present retribution; reserving the full vindication of the just to the fearful arrangements of the future world.

We should have deemed it a great impertinence on the present occasion, to charge ourselves with the task of vindicating the characters of the venerable Founders of Methodism. That fame which these men sought, is safe. Nor could any apology render their true praise, or the real principle of their excellence, intelligible to those who must be left still to perplex themselves in attempting to explain a course of action, the motives of which

are beyond their sphere. Not less inappropriate or gratuitous would it have been, to obtrude comments upon the present state, the prospects, or the merits of the Wesleyan body. It is true, we have seen something both of the exterior and of the interior of Methodism; and that too in those parts of the country where it has most fully developed its peculiarities. And it would not have been difficult to fill our pages with an array of choice instances and significant anecdotes, so coloured and arranged as to give plausible support to *any one* out of five or six theories, which we might have chosen to propound and defend. It would have been easy, for example, to *prove*, by 'incontestable facts,' that Methodism is doing much less substantial good than its eager friends pretend; and equally so, to *prove*, on the contrary, that Methodism is effecting infinitely greater good than its adversaries imagine, than they are even able to understand, or have the grace to acknowledge when it cannot be denied. It might have been proved, that Methodism is threatening to become an unmanageable empire within the Empire; or, proved, that Methodism, during seasons of imminent political peril, has held otherwise formidable masses of the people in quiet submission to "the powers that be," and that it is still a trusty anchor of the State. Again, it might have been proved, that the Wesleyan Clergy are acquiring and exercising over their people a spiritual tyranny, which threatens to produce the extravagances of ghostly pretension on the one side, and a fatal surrender of conscience, of faith, and of personal religion on the other; and it might have been proved, too, that the spirit of religious liberty which exists in this country, together with the collision with surrounding evangelical communities, would render the attempt to realize such a dominion as nugatory as the supposition of it is absurd. It might, again, have been proved, that the ecclesiastical form of the Wesleyan body is unfavourable to that reflected and corrective influence of the laity upon their teachers, which affords the only real, though it be an untangible security for the preservation or restoration of purity of doctrine; or it might have been proved rather, that the collateral existence of pure Christianity under a diversity of modes, almost wholly neutralizes the private and peculiar influence of the ecclesiastical constitution of a sect, surrounded by other sects, and secures sound doctrine to the *people*, whatever perils the faith may be thought to incur '*inter reverendissimos*.'

We remit, however, the discussion of all such topics to the occasions when they may be called for. Readers to whom the *facts* of the work before us have long been familiar, will, of course, feel less concerned with its subject and matter, than with its spirit and tendency. They may give the Author credit (generally) for his good intentions, admire his technical

ability as a writer, and rejoice in that extent of candour to which his moral perceptions have conducted him. They will wish him courage to pursue his own concessions. But they will think it a debt to truth, to reprehend that undetermined character in the Life of Wesley, which too forcibly suggests the idea of a perplexity in the Author's mind, less creditable to a man than mere infirmity of judgement. The Pharisees were once required to declare their opinion of the ministry of John; but, stifling present convictions, and looking further than honest men are wont to look, to the consequences of a concession on either side, the Pharisees professed that they knew not what to think on the subject. Thus too, when this plain question is put to Mr. Southey, The preaching of the Methodists, whence was it, from Heaven or of men? He seems to reply,—'I cannot 'tell.'

Art. II. *The Angel of the World*; an Arabian Tale: *Sebastian*; a Spanish Tale: with other Poems. By the Rev. George Croly, A.M. 8vo. pp. xii, 182. Price 8s. 6d. London. 1820.

MR. CROLY has not the knack of telling a story: it is, indeed, a rare accomplishment. But what is a man of letters to do, who has got a certain portion of marketable talent, and finds himself at a loss in what shape to work up the material to the best advantage? Tales are the order of the day, as epics and descriptive poems were the rage in former days. Tales are the happiest expedient imaginable for filling out a volume: it is but to open Boccaccio, or the Koran, or the Arabian Nights Entertainments, or some one of the old Chronicles, or old Burton, and there you shall find ready to your hand both text and frame-work, like the skeleton of a sermon; and the industrious versifier has little left to do, but to find epithets, hard words, and rhymes, together with a *quantum suff.* of sentiment, and to square and polish his materials. 'Arabian 'literature,' says our learned Orientalist, 'abounds in tales of 'this order, and even of superior pathos, variety, and grandeur.' 'The world,' he adds, 'have been wearied by the boundless ex-'aggeration and figurative extravagance of the Indian and 'Persian poetry. The true *mine* is Arabia.' 'The *scholar* 'who may turn his attention to Arabian poetry, &c.—If Mr. Croly *is* an oriental scholar, we cannot too highly commend his praise-worthy abstinence from any display, either in his poem or his notes, of his acquisitions: we should not have learned from *them*, that he is more deeply read in Arabian literature than any one might be by means of Sale's Koran. If he is *not*, he ought not to have felt himself authorised to draw the nice distinction which he does between Persian and Arabian poetry, or to have been so rash as to make his appeal to Sir W.

Jones, who, in one of his Dissertations, has these words: 'Such in part' (the metaphysical theology of the Sufi's) 'is 'the *wild and enthusiastic religion* of the modern *Persian* 'poets, especially of the sweet Hafiz, and the great Maulavi. 'Such is the system of the *best lyric poets of India*.' The distinction drawn by Mr. Croly is the more startling at first view, since the work from which he has taken the materials of his tale, can scarcely be exceeded in respect of 'boundless ex- 'aggerations, and figurative extravagance,' and cold and wretched bombast, by any thing even in the Sungskrit scriptures. But we bow to our Author's more accurate acquaintance with these poetical 'mines.'

The names of Haruth and Maruth, the two angels who, according to Mahommedan belief, were sent from heaven to judge the crimes of men, but did not execute their commissions as they ought,—are familiar to the readers of Thalaba. To Mr. Croly we are indebted for the novel information, that the story is 'one 'of those modifications of the history of the fall of Lucifer and 'the temptation in Paradise, which make up *so large a por-* 'tion of Asiatic mythology.' These two fictitious personages, the Poet has taken the freedom to reduce into one; and he has taken such other liberties with the fable, 'in mercy to the pro- 'pensities of Christendom,' and in adaptation to his own ideas of good taste, as leave behind very little to remind us either of the Koran or of the Author's admiration for Arabian poetry: we are apt to think much more of Lalla Rookh. The 'Angel of 'the World' is introduced throned on his judgement-seat, awaiting with rather undignified impatience, like a hungry judge, the hour of sunset when he might break up his court.

'The sun was slowly sinking to the west,
Pavilion'd with a thousand glorious dyes;
The turtle-doves were winging to the nest;
Along the mountain's soft declivities,
The fresher breath of flowers began to rise,
Like incense, to that sweet departing sun;
Low sank the city's hum, the shepherd's cries:
A moment, and the lingering disk was gone;
A moment, and th' impatient Angel's task was done.

'Oft had he gazed upon that lovely vale,
But never gazed with gladness such as now;
When on Damascus' roofs and turrets pale
He saw the solemn sunlight's fainter glow;
He heard the Imauns' sacred voice below
Swell like a silver trumpet on the air,
The vintagers' sweet song, the camel's low,
As home they stalk'd from pasture, pair by pair,
Flinging long giant shadows in the sunset glare.

'The Angel sat absorbed in lofty thought,
Back from his splendid brow his ringlets flung,
His broad effulgent eye on Heaven's blue vault;
Another moment, and his wing had sprung
The evening hymn broke off.—A pilgrim clung
To the pavilion's steps. The Sun was gone;
His quivering plume upon the breeze was hung,
He heard the pilgrim's deep and struggling groan,
He paused,—and sank, half wrath, half pity, on his throne.'

This pilgrim is veiled, and when the veil is withdrawn, ruby lips and so forth, discover the semblance of woman. The frail angel gazes, grows faint, sighs and looks, blushes, and, like the Macedonian monarch,

'—unable to conceal his pain,
Sighed and looked, and sighed again.'

A succession of tragical incidents, intended as lessons to warn him of his peril, now take place; the mirage, the simoom, the sand-storm, and the shooting stars; all in vain: he is irrecoverably enamoured, and, though the thought does occur to him that the enchantress is either more or less than woman, she has only to feign a fainting fit, (a very natural resource,) in order to master his angelic nature so far as to lead him to drain off a cup of forbidden wine.

'Th' Enchantress smiled, as still in some sweet dream,
Then waken'd in a long, delicious sigh,
And on the bending Spirit fixed the beam
Of her deep, dewy, melancholy eye.
The undone Angel gave no more reply
Than hiding his pale forehead in the hair
That floated on her neck of ivory,
And breathless pressing, with her ringlets fair,
From his bright eyes the tears of passion and despair.'

All was not yet lost; but the wilful young man—we beg pardon, we mean angel—is so bent on his own destruction, that, in the very presence of the 'punisher of sin,' he

'Strain'd with wild arms his love, and joy'd to be undone.'

The 'solemn, stern, unearthly glare' of his companion, and her gathering look of scorn, produce but a momentary vacillation: he repeats, to save her, the words of might, graved on the throne of Solomon, which it is the 'sin of sins' to utter; and the storm of vengeance bursts upon his head. But, strange to say, sentence is past upon him by his temptress.

'Th' Enchantress stood before him; two broad plumes
Spread from her shoulders on the burthen'd air;
Her face was glorious still, but love's young blooms
Had vanish'd for the hue of bold despair;

A fiery circle crown'd her sable hair;
And as she look'd upon her prostrate prize,
Her eyeballs shot around a meteor glare,
Her form tower'd up at once to giant size;
'Twas Ebzis, king of Hell's relentless sovereignties.

'The tempter spoke—"Spirit, thou might'st have stood,
But thou hast fall'n a weak and willing slave.
Now were thy feeble heart our serpents' food,
Thy bed our burning ocean's sleepless wave,
But haughty Heaven controuls the power it gave.
Yet art thou doom'd to wander from thy sphere,
Till the last trumpet reaches to the grave;
Till the Sun rolls the grand concluding year;
Till Earth is Paradise; then shall thy crime be clear."

'The Angel listen'd,—risen upon one knee,
Resolved to hear the deadliest undismayed.
His gold starr'd plume hung round him droopingly,
His brow, like marble, on his hand was staid.
Still thro' the auburn locks' o'er hanging shade
His face shone beautiful; he heard his ban;
Then came the words of mercy, sternly said;
He plunged within his hands his visage wan,
And the first wild, sweet tears from his heart-pulses ran.

'The Giant grasp'd him as he fell to Earth,
And his black vanes upon the air were flung,
A tabernacle dark;—and shouts of mirth
Mingled with shriekings thro' the tempest swung;
His arm around the fainting Angel clung.
Then on the clouds he darted with a groan;
A moment o'er the Mount of ruin hung,
Then burst thro' space, like the red comet's cone,
Leaving his track on heaven a burning, endless zone.'

We have on a former occasion spoken respectfully of Mr. Croly's abilities*, and we wish not to retract our opinion. In the present instance we cannot commend his judgement, but shall leave our readers to form their own opinion of the execution of the poem from the extracts we have laid before them.

Sebastian is much less objectionable, though not much more original, as a tale. Parts of it are pleasingly written, but it bears the marks of either great carelessness or very false taste, and it is much too long. We give Mr. Croly credit for not having done his best in the present volume; and we rather suspect that he shares in that mental indolence which is too often the attendant upon a consciousness of talent. The 'Miscellaneous Poems' which eke out the remainder of the volume, 'have been written,' he states, 'at considerable inter-

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'vals,' and some of them 'have already appeared in periodi-'cal publications.' We should really have thought that the Author's portfolio had been richer. There is an ode to Satan, suggested by a picture of Sir Thomas Lawrence's, not in perfect accordance with the Author's *reverend* character. The prettiest thing is a Song from the Spanish,

'TO LOVE.

'Young tyrant of the bow and wings,
Thy altar asks three precious things;
The heart's, the world's most precious three,
Courage, and Time, and Constancy!
And Love must have them all, or none:
By Time he's wearied, but not won;
He shrinks from Courage hot and high;
He laughs at tedious Constancy;
But all his raptures, tender, true, sublime,
Are given to Courage, Constancy, and Time.'

Art. III. *The Northern Courts;* containing Original Memoirs of the Sovereigns of Sweden and Denmark, since 1766; including the Extraordinary Vicissitudes in the Lives of the Grand-children of George the Second. By Mr. John Brown. Two Volumes, 8vo. pp. xviii. 732. Price 1l. 1s. London, 1818.

RICH as we are in almost every species of literary composition, there is one in which we are some what deficient, and of which we have had frequent occasion to feel and to lament the absence. We advert both to those personal memoirs, and to those authenticated collections of materials in elucidation of particular periods or points of history, which are so abundant in French literature, and of which our native examples, though excellent, are comparatively few. When an individual is actually engaged in state transactions, he becomes possessed of information respecting them which no other person can supply. And when men are personally conversant in the characters and intrigues of courts, they obtain an acquaintance with innumerable circumstances which may seem to throw light on events otherwise involved in mystery. In these and similar cases, it is of the utmost advantage to the right understanding of history, that the actors themselves should be the narrators. They will, indeed, mix up with their details much of partiality to themselves and their own views, as well as of erroneous feeling respecting the characters and motives of others; but all this is counteracted by our knowledge of the writers, while their individual experience must give them a strong claim upon our confidence, after every allowance has been made for bias or for error.

Next in value to these materials, are those which are furnished by the collectors of such well authenticated anecdotes and me-

morials of passing events as are in danger, if not thus secured and perpetuated, of being swept away with the generation to which they belong. But to this sort of compilation it is indispensably requisite, that it be supported by clear and avowed authorities. Nothing is more easy than to fill volumes with the presumptions and exaggerations which are continually current, frequently without specific contradiction, in the political world: but publications like these, instead of assisting the historian, tend to perplex him, by obscuring that boundary line between falsehood and verity of which it is at all times so difficult to trace the definition. These remarks are, in a great degree, applicable to the volumes before us. They are exceedingly amusing, and we will admit that they contain some valuable information, but they fail in supplying the means of determining their authenticity, and, in several instances, they describe circumstances and conversations, the nature of which renders it grossly improbable that they should have reached the narrator in so minute and distinct a shape. Mr. Brown has, we think, been extremely injudicious in his mode of publication. If, instead of inserting without discrimination the questionable or unimportant matter, and the indecent details, which occupy many of his pages, he had availed himself of his advantages to put together a compact volume of anecdotes and elucidations, carefully referring to his sources of information, his work would have been both useful and popular, while, in its present shape, it can never secure sufficient confidence to become a book of authority. One portion of his materials, Mr. Brown states himself to have copied from a Danish MS. found on board the Clyde, an American vessel detained in 1807. Now, though this is certainly very possible, it is so much in the style and manner of an introduction to a romance, that it would, we think, have been wiser to omit all reference to such a circumstance: it reminds us too closely of the adventures of those successful manuscript-finders, Jedediah Cleishbotham and Captain Clutterbuck.

The first part of these memoirs relates to Denmark, and is principally occupied with the tragedy of Matilda and Struensee. From the memorable season when the oppressions of a haughty and tyrannical oligarchy urged the *tiers état* to the desperate measure of committing their government and liberties wholly into the hands of Frederick the Third, without reserve or stipulation, the Danish monarchs have been, in the strictest import of the term, absolute: they have, however, been men of prudence, and their yoke has pressed lightly on their people. Frederick the Fifth was a man of talent and worth, but circumstances which are involved in considerable uncertainty, produced, in the later portion of his reign, an entire and deplorable alteration in his character and habits: he became a confirmed

hard-drinker, and gave himself up to the control and guidance of his minister Molckte. This change is here attributed to the disastrous consequences of his second marriage, and to the diabolical attempt of his queen Juliana Maria to secure the throne to her own child, by poisoning the heir apparent, the son of Frederick's first consort. The attempt itself, the instant detection, the looks, gestures, and speeches of the different parties, are all stated with as much minuteness as if the narrator had been concealed in the chamber.—Christian the Seventh ascended the throne with many personal advantages, which were annihilated by his excessive and premature debaucheries. His unfortunate union with Matilda, the machinations of Juliana, the fate of Brandt and of Struensee, are all matters of common knowledge; but they are here related with the addition of many and minute particulars, which make up a very interesting story, although they certainly stand in need of a severer authentication than is afforded by the Author. The scenes of dalliance between Count Rantzau and his mistress Livernet, might, with other seasonings of the same *gout*, have been advantageously omitted.

The second division of this work relates to Sweden, and contains, together with some preliminary illustrations of the history of different political parties, the history of the third and fourth monarchs of the name and line of Gustavus. The former is described as polished and brilliant, but tainted with the most degrading and revolting vices: the latter is expressly affirmed to have been the son, not of the king, but of his friend, Count Muncke, to whom the queen, after having been secretly divorced by Gustavus, was clandestinely, but regularly espoused. Sweden required a sovereign of high and consistent character: her poverty demanded the severest economy; and the irritable spirit of her population was to be calmed and repressed only by a firm, judicious, and yet conciliatory conduct. In none of these points was Gustavus the Third equal to the severe requisitions of his exalted and difficult office: he exasperated his nobility without obtaining the attachment of his people, and in the full possession of health and outward prosperity, he fell by the pistol of Ankarstrom. The scene which immediately succeeded the assassination, is portrayed by Mr. Brown in one of the finest pieces of description that we recollect to have read.

'On his way from his palace to the opera-house a few hours before, Gustavus stepped lightly down the broad flights of granite to the vestibule below. He was now carried slowly back, stretched on a litter borne on the shoulders of grenadiers, whose slightest motion gave him inexpressible pain. Like the palace itself, the grand staircase is of stupendous dimensions. The massive balustrades are composed of polished marble; the broad steps of hewn granite; and the ornaments of colossal proportions, finely drawn and executed, are in

strict conformity to the vast and beautiful outline of this grand edifice. The king's unwieldy state-coach, with a triple row of guards on either side, might, apparently, have ascended. Although the portals were closed as soon as the king had entered, and none but courtiers and soldiers admitted, and even those not without selection, the whole of the colossal stairs were crowded to excess. Not a few of the ministers were clad in state dresses; and most of the courtiers and household officers still had on the fanciful robes worn at the fatal masquerade. This great diversity of splendid costume, the melancholy state of the king, stretched on the bier, laying on his side, his pale face resting on his right-hand, his features expressive of pain subdued by fortitude, the varied countenances of the surrounding throng, wherein grief, consternation, and dismay were forcibly depicted; the blaze of numerous torches and flambeaux borne aloft by the military; the glitter of burnished helmets, embroidered and spangled robes, mixed with the flashes of drawn sabres and fixed bayonets; the strong and condensed light thrown on the king's figure, countenance, litter, and surrounding group; the deep, dark masses of shade that seemed to flitter high above and far below the principal group, and the occasional illumination of the vast and magnificent outline of the structure, formed, on the whole, a spectacle more grand, impressive, and picturesque, than any state or theatrical procession, on the arrangement of which the tasteful Gustavus had ever been engaged. In the midst of excruciating agonies his eyes lost not their brilliancy, and his finely expressive features displayed the triumph of fortitude over pain. Terrible and sudden as was this disaster, it did not deprive him of self-possession; he seemed more affected by the tears that trickled down the hard yet softened features of the veterans who had fought by his side, than by the wound that too probably would soon end his life. As the bearers of the royal litter ascended from flight to flight he raised his head, evidently to obtain a better view of the grand spectacle of which he formed the central and principal object. When he arrived at the grand gallery level with the state apartments, he made a sign with his hand that the bearers should halt, and looking wistfully around him, he said to Baron Armfelt (who wept and sobbed aloud), "how strange it is I should rush upon my fate after the recent warnings I had received! My mind foreboded evil; I went reluctantly, impelled as it were by an invisible hand!—I am fully persuaded when a man's hour is come, it is in vain he strives to elude it!" After a short pause, he continued, "perhaps my hour is not yet arrived; I would willingly live, but am not afraid to die. If I survive, I may yet trip down these flights of steps again;—and if I die—why then, inclosed in my coffin, my next descent will be on my road to the Gustavianska graf i Riddarholm Kyrkan."* Gustavus spoke slowly, and in a low tone of voice. The pause was awful: every one seemed anxious in the extreme to catch a view of his person, or even the most distant murmur of his voice, and not a tearless eye was to be seen. Several of the principal characters holding a torch in their left-hand, threw their cloaks over their face with their right to con-

* To the Gustavian Mausoleum in Riddarholm Church.

cealed their excessive emotion. Gustavus was, perhaps, the most collected of the motley throng; and as soon as the violence of feeling had a little subsided he gave the signal to proceed. The lofty folding doors of the grand saloon were then thrown open, which were closed as soon as the principal persons had passed within, and the mournful cavalcade proceeded through the magnificent suite of state apartments to the royal bed-chamber, where the litter was gently rested, and the king carefully lifted to the couch whence he arose no more!'

After the regency of the Duke of Sudermania, Gustavus the Fourth ascended the throne of Sweden. The weak and eccentric character of this ill-fated sovereign is matter of common knowledge. He seems never to have been firmly seated on his throne, but he undoubtedly precipitated his fall by a series of the most infatuated actions. Many interesting illustrations of his reign and character will be found in these pages, but we are restrained from a more ample view of their contents by the feeling of uncertainty in point of authenticity, to which we have before adverted. Some severe criticisms on other writers, particularly on some of our northern tourists, are inserted in the notes.

Art. IV. *Anecdotes and Characters of the House of Brunswick*, illustrative of the Courts of Hanover and London, from the Act of Settlement to the Youth of George the Third; including an original Memoir of the Electress Sophia: and a Journal, said to have been written by the unhappy Consort of George the First, the Princess Sophia Dorothea. By John Brown, Author of the "Northern Courts," &c. 8vo. pp. 266. Price 9s. London. 1821.

SINCE writing the preceding article, which has been lying by us some time, our attention has been attracted by this new volume of scandalous biography from the same Mr. John Brown. It will require but a very few words from us, to give our readers a pretty distinct idea of the nature and object of this *à propos* publication.

Part the first consists of an Extract from a scarce Work, entitled "Memoirs of the Love and State Intrigues of the "Court of Hanover, from the Marriage of the Princess of "Zell, to the tragical Death of Count Konigsmark." The author is said to be unknown; its authenticity, therefore, is extremely questionable, and Mr. Brown's conjecture, that it was the production of some partisan of the House of Stuart, is fully borne out by the virulence it breathes. Mr. B., however, gives us neither the date nor the printer's name, nor specifies the size of the volume he quotes from, in order to certify us of its existence. Part II. is a translation from a German work which the Author had put into his hands, when at Stockholm in the summer of 1808, by Brigadier General Sir Levett Hanson,

ex-chamberlain to the last reigning Duke of Modena: it is entitled "An old Courtier to a young Prince," and purports to have been addressed, 'as a *posthumous* work,' to Frederick Prince of Wales, the grandfather of His present Majesty. Part III. is a translation from another part of the same German manuscript, and contains the "Journal of the Princess Dorothea," 'which was found, or pretended to have been found, 'concealed in a piece of furniture which stood in her apartment 'in the castle (on the Ahler) where she was first confined.' 'To 'assert that it is a genuine document,' gravely remarks Mr. Brown, 'might be unfair.' It certainly would be a very useless assertion, for a more clumsy forgery never obtained credence; if the term forgery can indeed be fairly applied to what was evidently intended as a work of imagination, a mere historical novel. There is one very amusing passage in the Journal, where the Princess is made to say, 'I am, and for ever am to be, 'debarred the use of pen, ink, paper, or books;' which delectable blunder, Mr. John Brown attempts to account for by supposing that '*perhaps* it was not till the Princess had been 'some time confined, that she obtained those important articles.' From this, the reader may judge what value is to be set on the whole of 'the scarce and curious work,' in the possession of Sir Levett Hanson. Part IV. is made up of Extracts from the "Memoirs of John Ker, Esq. of Kersland," 'published in London in 1727.' This date, however, we are at a loss to reconcile with the fact of his being committed to the King's Bench prison for the printing and publishing of the said Memoirs as grossly libellous and seditious, in the year 1726. Parts VI. and VII. are copied from Walpole's "Reminiscences;" Part VIII. from Mrs. Smith's History of England; Part IX. from "Anecdotes of George the Third, his Court and Family." At last we come to a portion of the work which is 'entirely original,' and 'never before published; consisting of original characteristic traits of the youth of George the Third,' taken from the lips of two venerable Scotch gardeners, by the Editor. One of these hoary-headed chroniclers, named John Lowe, is said to have been residing at the time, (Feb. 1820) at Stoke Newington, in the possession of unimpaired sight and memory. He retained the most vivid recollection of Frederick, Prince of Wales, and affirmed that he never knew of any death, excepting only that of the late Princess Charlotte, which was so generally and deeply regretted as his. John Lowe and his venerable senior, whose name is not given, declared their firm belief, that no improper intimacy subsisted between the royal widow and Lord Bute; affirming, that the utmost cordiality was manifest between Lord and Lady Bute, and that a confidential intimacy subsisted between the Princess and her ladyship. They pointedly repro-

hated the conduct of the Princess, however, in allowing certain of her favourites to insult, as far as they durst presume, the governor of her son, the late King. When asked whether Prince George was a shy and backward boy, embarrassed in his manners, and dull at his book, John Lowe replied that it was not true; adding:

'"It was reported, and very generally believed, among the upper servants and in the gardens, that the Princess did all she could to retard the progress of Prince George's learning, setting him against his preceptors, as I have previously stated, to strengthen her control over him; and the same motive was assigned for her keeping him so greatly secluded, and making, or endeavouring to make him wear a black ribbon round his neck, and dress like a boy. The under housekeeper at Kew, told me, about seven years before the old King, George the Second, died, that the Princess said to Prince George, in her hearing, 'Why are you so anxious to wear a cravat, George? 'that will not make you a man a day sooner.' 'Very true, madam,' said he, 'nor will the paltry riband always make me think *myself a* 'boy, whatever it may do other people' The next day he refused to wear it; and his mother, when she perceived he was determined, was too good a judge of his disposition to interfere."

'"Then, perhaps, you think the King was stubborn in his temper if irritated; sullen in his manner and unforgiving?" "He was not capricious, Sir, nor full of megrims, but generally rational, and I believe, to my soul, always just, to the very best of his power; and when he knew he was in the right, he could not be blamed for being firm. I don't consider it was stubbornness: he was calm and sedate; when out of temper, he had a habit of hanging his under lip, and *looking glumpy*, but I don't think he bore malice; although he might long continue to remember an offence, he never forgot a favour. Depend on it, Sir, he was a fine youth, quite the gentleman in his carriage; but I often thought he had something heavy on his mind; the *squabbles* in the family distressed him; the coarse manner of the old King, in speaking of his father, hurt him very much; he was very partial to his uncle, Duke William, whom his mother could not endure; he was too good a son to find fault with the Princess Dowager; but I firmly believe he was greatly agitated at times, and distressed in mind, on her account."

'"Do you think it arose from any secret dread, lest the Duke of Cumberland, his uncle, and Lord Bute and his mother, would attempt to throw any obstacle in the way of his rights as heir to the crown, in case the aged King had died before he was eighteen?" "I can't pretend to give any opinion on these points: they are above my capacity; but this I know, that the young man seemed to enjoy himself so thoroughly in his field sports, in his healthful and innocent recreations in the country, his gardening, and music parties, that I really think he did not care how long his grandfather lived. He was out hunting on the morning when the old King, George the Second, died: several horsemen started to find the new King, and announce his accession to the throne. 'Is it certain,' said the Prince to the

first who arrived, 'that my honoured old grandfather is *dead*? Perhaps he has only fallen down in a fit.' 'King George the Second is certainly dead, and you are now King George the Third; and God bless and long preserve your Majesty,' said the messenger, offering to kneel. This the young Monarch would not permit. Putting his hand in his pocket, he gave the man money; it was twelve guineas and a half. '*Take this*,' said he, '*messenger! it is all the money I have: if I am indeed your King, the last happy day of my life has passed!*' You may rely upon this being truth, Sir, and surely it does not show as if he were impatient to reign."'

'Speaking of the religious sentiments of George the Third, the venerable narrator stated, that he seemed *naturally religious*; was always regular in his attendance whenever prayers were read; whilst his brothers had endless excuses to offer on account of absence, and made game at the chaplains, calling their brother George "*an old woman*" for paying them any respect: he did not think there was any secret policy in this demeanour of Prince George; he could not believe it arose from any *Jesuitical* or other instruction in arbitrary principles of government; but wholly and exclusively from innate modesty and worth.'

We have a hearsay account, given by Mr. Brown from his recollections of what he was told, twelve years ago, by Sir Levett Hanson, on the authority of a *gentleman* who belonged to the Prince's household,—of the King's early attachment to Lady Sarah Lennox, and of the secret machinations employed to induce him to sacrifice his private inclinations to state policy. Mr. Brown with very commendable honesty confesses, that 'at 'the distance of twelve years, and with the want of memorandums 'to refresh the memory, it would be going too far to assert that 'every fact is correctly stated as it was communicated.' But why then eke out an octavo volume with recitals which have so incalculably small a chance of being accurate? Frederick, Prince of Wales, is said to have repeatedly told his son, Prince George, 'that as he was an English boy, he should, if he 'pleased, have an English wife; observing, that by continually 'intermarrying with German women, the Royal family would 'remain for ever *Germanised*, and distinct from the nation 'they governed.' If Frederick made this declaration, it did credit to his feelings; but we cannot admit the anecdote as authentic on such doubtful testimony. And this remark applies to all that is interesting in the volume, with the exception of the testimony of old John Lowe, which we cannot reject without impeaching Mr. Brown's veracity, and which bears internal marks of probability.

Of the greater part of the volume it is not speaking in terms too strong for the occasion, to say that it is absolutely worthless. A grosser instance of book-making, we have scarcely ever been called upon to expose. The parallel which is attempted to be

drawn between the unhappy consort of George the First, and the present Queen, is evidently intended to impart a factitious interest to the contents of the volume. So far, however, from there being the 'closest possible analogy between the conspiracies 'of which those Princesses were the victims,' the cases have scarcely any circumstance in common.

Mr. Brown's professions of loyal veneration for his late Majesty, will not avail to excuse the bad tendency of the disgusting abuse which his 'Selections' contain, of preceding sovereigns. His design was, we dare say, no other than Ker of Kersland, in his letter to the Secretary of State, humbly avows as the motive for publishing his "Memoirs:" 'The printing and publishing my 'Memoirs was my own act and deed, and designed solely for 'my own benefit.' But we hope that Mr. Brown will henceforth turn his attention to more reputable ways and means of serving his purpose than such trashy compilations as the present, or renounce at once the trade of authorship.

Art. V. *Three Months passed in the Mountains East of Rome, during the Year* 1819. By Maria Graham, Author of "Journal of a Residence in India." 8vo. pp. 312. [6 plates.] *London.* 1820.

WE are well pleased to hear again from this very intelligent and interesting Writer. Few of her countrywomen have been so great travellers, and few travellers have turned their opportunities of observation to better account. Women are said, we think with justice, to be the best letter-writers; and we should be tempted to assign to them the praise of being the best tourists, had we a few more female writers like Maria Graham to adduce in support of the assertion.

The district which is the scene of the present narrative, has scarcely ever been explored by a foreigner visiter. The English, from whom it should seem that no tract of inhabited earth can effectually seclude itself, had never been known to have ventured so far into the Roman highlands. It was in order to avoid the great heat of Rome during the summer of 1819, that Mrs. Graham, together with her husband and a friend, formed the resolution to spend a few weeks in some of the neighbouring villages. The object of the work is, to describe the present state of the inhabitants; 'to shew the peasants of the hills as 'they are, and as they probably have been, with little change, 'since "Rome was at her height;" to give such an account of 'their actual manners as may enable others to form a judgement 'of their moral and political condition, and to account for some 'of those irregularities which we do not easily imagine to be 'consistent with the civilized state of Europe, but which for 'centuries have existed in the patrimony of the church.'

Poli, which was the first station of the Travellers, is twenty-

six miles from Rome. The road to it from the Porta Maggiore, follows the ancient Gabine way across the Campagna till it becomes impassable. At a little inn, eleven miles from Rome, called the *Osteria dell' Osa*, from the modern name of the Veresis, on the banks of which it stands, the party were obliged to leave their carriage, mules being in readiness to convey them the remainder of the journey. Leaving the Gabine lake (the lake of Pantana or Castiglione) on their right, they proceeded by the ancient Via Colatina as far as Corcolla, a high rocky point at the junction of two mountain streams; and then struck out into wretched rocky paths through a picturesque wood of oak and elm and luxuriant underwood, which at length opened into an elevated and fertile plain from half a mile to two miles wide, stretching along the foot of the mountains from Tivoli to Palestrina. Two miles further brought them to the woody vale of Poli.

'The valley of Poli is very narrow and runs up about three miles into the mountains. It is formed by two principal streams and several smaller, which pour down the sides of the hills, and, after wandering through the valleys below, find their way to the Anio, not far from the Ponte Lucano. The town stands on a narrow ridge of dark rock, between its two rivulets. The stone it is built of is so like the rock, that it looks as if it had grown out of it; and, embosomed in thick woods, and overtopped by mountains, it shows like a mountain-eagle's nest as one approaches it. And such, indeed, it was, when the Conti dukes of Poli had under their dominion upwards of forty town-ships, and boasted of the cardinals, the princes, and the popes of their house. The town and palace are now on sale; and it is said that Madame Letitia Buonaparte is in treaty for it at the price of 90,000 crowns.'

'The entrance to the town is through a handsome gateway, built in the sixteenth century, by Lotharius, Duke of Poli. The duke's palace, a building of the same date, raised on the remains of a much older fabrick, is immediately over the gate, and commands the whole town, which only consists of one street and two small squares; for the little lanes leading out of the street to the low houses, partly built and partly excavated in the rock, hardly deserve even that humble name..... The number of the inhabitants exceeds 1900: they universally apply themselves to agriculture, and are a quiet, simple people; hospitable as far as their means go, and even generous. There are three or four public ovens in the town, but no shops but those for the most public necessaries. A carpenter, a blacksmith, a shoemaker, and a worker in leather, for agricultural uses, are all the handicraftsmen in Poli. The coarse clothing is chiefly made by the women.'

'The climate of Poli is exceedingly healthy, and there is no instance of the fever of the country attacking those who live entirely there; but the poorer sort, who go to perform harvest work in the Campagna, almost universally return ill.'

There were formerly two well-peopled monasteries belonging to Poli. One, a very fine house, was, about the year 1790, flourishing as a convent of Breton monks, but when the French Revolution deprived it of the funds for its support, the community sold their house and land, and dispersed. The other, the once richly endowed Spanish monastery of San Stefano, has for its only remaining tenants, a single monk who is the schoolmaster of Poli, and a lay-brother who cooks for him. Including the schoolmaster, there are only five priests in Poli; and a friar or monk, we are informed, is almost as much stared at by the children here, within sixteen miles of Rome, as he would be in a country town in England. The school is free to all the young Polese, who are taught there reading, writing, and Latin and Italian grammar, but not arithmetic.

'Their Latin studies consist of sentences from Cicero, part of Cornelius Nepos, the Testament, and certain religious tracts. Formerly, this was a kind of preparation for the priesthood, but the profession is out of fashion at Poli since the reduction of the monasteries. The Italian authors they read are entirely religious. A short catechism, the Christian doctrine of Belarmine, a history of the Bible, but not a chapter unprepared, and the lives of the saints, complete the studies of the school at Poli, and probably those of most of the free schools in Italy.'

'Education, imperfect as it is here, displays its advantages in the conduct and sentiments of some of the peasants. We met with one remarkable instance of its influence in a young man who was usually our guide in our little expeditions. His powers of reasoning were acute, and his observations, wherever his religious faith did not interfere, far above any thing we had expected in this rude and remote place. If by chance he got near the doubtful grounds of faith, he always checked himself, saying, "These subjects are better not touched upon. I do not think the worse of you for differing in your belief from me; but I believe it would be mortal sin in me, unenlightened as I am, to attempt to examine the grounds of my own, and thereby expose myself to the perils of heresy or discontent." On all other subjects he was very frank and intelligent, and exceedingly curious about the productions of our country, and the customs of our country people.'

'Religious books, however, are not the only reading in which the peasantry delight. Some of them aspire even to the works of Metastasio; but the greater number are better acquainted with the sort of half-classical ballads, which jumble the heathen mythology and Christian legends together. The story of Orpheus and Euridice, called *Orfeo e la bella Eudrice*, is a great favourite. The death of Clorinda, from Tasso, deformed by a barbarous jargon, but still pathetic, is another. But perhaps the most read, are those founded on the miracles and martyrdoms of the saints, in which the wickedness of Nero, and the necromancy of Simon Magus, furnish what one may call the machinery of the poem; and virtue and religion, in the

persons of the holy martyrs, always conquer at last; for the poets never scruple to accompany them to the land of souls, and to exhibit them in a state of glory. Contrasted with these, but almost equally prized, are the lives of famous robbers and outlaws, the Robin Hoods of Italy. Satirical poems are not very uncommon among the lower class of people, who have a strong perception of humour. Their songs of course are chiefly of devotion and of love. And their prose tales have all the necromancy and the gigantic that might be expected in the country of Ariosto and Pulci.'

In the Appendix No. III, which is not the least interesting portion of the volume, Mrs. Graham has given us a variety of specimens of the popular poetry of the modern Romans. She divides it into four classes: 1, heroic ballads, sacred, narrative, and romantic; 2, humorous and burlesque poems; 3, lyrical ballads, sacred and profane; 4, songs and ritornelli. The religious poems or heroic ballads of the first class, consist of legends and allegories. The narrative poems are for the most part composed of the adventures of famous outlaws; and these are highly popular. After enumerating the titles of eleven, Mrs. Graham says, 'The list might be swelled to a volume, but 'the very titles of most of them are disgusting repetitions of 'murders.' We cannot wonder that among those whose constant amusement is derived from the perusal of such works, the life of a *bandito* should have all the charms of romantic adventure, or that murder should by the outlaws themselves be committed without the slightest degree of compunction or remorse. To listen to these tales or ballads is one of the standing amusements of their leisure. One of them, the history of a monster guilty of nameless atrocities, begins thus:

> 'Canto non già d'amor; non già di morte;
> Canto non già di gioja, o di contento;
> Canto solo d' oror.'*

Whether these tales of horror are true or fictitious, matters not: the circumstance of their being popular, is in either case equally indicative of the low degree of civilization and the depraved moral taste, which must prevail, where there is an appetite for such revolting details. A passion for the horrible is not, indeed, confined to the early stages of civilization, or to the uncivilized parts of a community. In this respect extremes will be found to meet: the vitiated sensibility of polished society, shall supply a demand for the same species of violent excitement as is requisite to stimulate the gross faculties of men in a state of

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* 'Tis not of love I sing, nor yet of war;
'Tis not of joy I sing, nor yet of pleasure;
I sing of horror only.'

moral childhood; and while the history of Giuseppe Mastrilli the fortunate outlaw, or the life of Gobertinco the highwayman, who killed 964 persons with six children in the territory of Trent, is yielding delight to the Roman banditti, we in England are being edified by the adventures of Don Juan or the tragic horrors of Bertram or of Melmoth. We recollect the time when this taste was much more prevalent than it is now among the lower classes; when the life of Turpin, and the Newgate Calendar in sixpenny numbers, were great favourites with the reading vulgar; but we believe that the progress of education and the improvement of our turnpike roads, have concurred to bring this species of literature, as well as the profession of highwayman itself, into general disrepute. It is certain, that the number of ferocious crimes in this country has very strikingly diminished.

Among the romantic ballads, Mrs. Graham specifies the history of Orpheus and Eurydice; the episode of Tancred and Clorinda; the Rout of Roncisvalles, which holds the rank of our Chevy Chace; the fairy tale of Liombruno; the history of Attila, 'in which truth and fable, with some little mixture of Teutonic 'romance, are jumbled together;' and one upon the favourite subject of 'the deliverance of Vienna and the taking of the city 'of Strigonia, with the death of the grand vizier, who lost his 'head.' This subject has also, we are told, 'been honoured 'by the muse of Filicaja, and is sung throughout the capital 'of Christendom, as the triumph of the cross over the crescent.' But the greatest favourite is 'the history of the life of Guerrino 'Meschino,' which is abridged from a long prose story; and 'it would be difficult,' Mrs. Graham states, 'to say which is most 'read', the prose history or the poem. The latter is in *ottava rima*, and begins with an invocation to the

'Musa gentil, che sopra eccelsi allori,
D'Elicon godete aure tranquille.'

'The sound of this nonsense in its native language, makes up,' remarks Mrs. G., 'in sweetness for what it wants in meaning.' In the prose narrative

'The author has led his hero over Europe, Asia, and Africa, even to "Far Taproba;"—he has introduced him not only to the tree of the sun, but into the Caaba—he has made him captain of the forces of Prester John's country—he has made him kill lions like Antar, and Saracens like Orlando: yet he scruples not to lead the Soldan's armies, and excuses himself by saying, that Moses himself was in the service of the Egyptians. To obtain the oracle from the trees of the sun, he makes regular prayers and invocations to Apollo and Diana, with as much faith as to St. Jacomo of Compostella. In short, there is no kind of history, fable, or romance, no manner of warfare, civil or savage; no sort of enemy, man, giant, dragon, or enchanter,

which is not to be found in Guerrino Meschino; and its wild and desultory adventures possess, doubtless, a powerful charm, for such persons as those in whose hands we first heard of it,—the banditti of Sonnino.'

The humorous and burlesque poems are very numerous. Mrs. Graham states, that the Italians, though grave and thoughtful in general, delight in occasional bursts of even childish mirth. The following translation of an extract from the *Maggio Romanesco*, or Roman Maypole, a poem in twelve cantos, gives a correct idea of the versification of the original, and at the same time furnishes an account of the wares displayed at a Roman fair.

'Hard by, without the place, a wand'ring crew
Rambled in hundreds, venders of all matters;
Some crying anised-brandy old and new,
Some tapes and pins, some matches, and some platters
For flint and steel. One cakes, one comfits scatters;
Some combs, some brooms were calling; others a spindle;
And one the passengers with juice bespatters
Of coddled pippins as they seethe and dwindle.

'Well as I can I'll tell how booths were set up
All round the theatre, and how the fellows
Had set them side by side as they could get up
Their merchandise. As if they had a pair of bellows,
They puffed e'en misers so, that their umbrellas
They eyed, then bought: and there were piles of crockery,
And pans, and ewers, and plates, that looked as well as
The best of china, though 'twas but a mockery.

'Here might be seen a crowd round some odd basket;
There one with nicest ear, at least pretending,
To try a new guitar. That buys a casket,
This a new lyre; the old long wanted mending.
There you might see a female group attending
A booth where blocks held hats and caps enough;
While some before the glass quaint colours blending,
Chose their new gowns of silk or cotton stuff.

'One salesman bawled out, "Shoes and slippers, ladies!"
Another, "Tumblers, bottles, cups, and glasses!"
Some beds; some gridirons, frying-pans, and caddies;
Whole suits of clothes the slopmen show the lasses.
Saddles and boots, the saddler as he passes,
Shows to the crowd, with trunk, and bag, and wallet;
The silversmith in various works surpasses;
The goldsmith tempts with ring, and brooch, and collet.

'High on a pole were placed a splendid row
Of hats, and caps, and nightcaps, all made ready.
The linen draper had a goodly show
Of shirts and shifts, for gentleman or lady;

The birdman showed his bird-decoy so steady;
Canary-bird and bull-finch for the house.
Each little one that passed cried, "Do, pray daddy,
Buy me the pretty little dappled mouse."

'In a wide booth there was a well-clothed board,
Where fans and ribands vied with 'kerchiefs comely;
Another near bore a more useful hoard
Of jackets, socks, and trowsers very homely.
The tinker tempted, prizing very humbly
His saucepans, gridiron, toasting-fork, and skillet;
The tripeman boasted of his tripe, and, some lay
Hold from his bench of sausage and of fillet.

'Here was the draper, with shalloon and cloth:
Spindle and distaff, there the turner lays out.
A packman by cries, "Lace and cambrick both!"
Then one, "Frogs' legs to sell!" in discords brays out;
Next comes a countryman singing the praise out
Of pine-fruit, walnuts, hazles, and ripe medlars.
The cook calls loud for sticks to make a blaze out;
"Cook! bring us maccaroni!" call the pedlars.

'This way is one with powder and white soap,
Pomatum, perfumed oils, and wash-balls scented,
And powder blue. Next stands the glover's hope
To sell his gloves, so cunningly invented
To fit all hands, (unless the size prevent it.)
Lanterns and candlesticks a tinman calls;
Then one cries scissars, who is circumvented
By one with ear and tooth-picks, as he bawls.

'The fruitman sold full many a one that day
Of goodly oranges and lemons fairest,
And figs, and prunes, and cherries kept their sway;
The gard'ner sold his leeks and radish rarest.
The "If for eggs, fowls, pigeons, much thou carest,
Come buy!" that day cried many a country dame;
"Thou'lt find them good, if truly thou declarest."
Then those with herbs and sweetest flowers came, &c. &c.'

pp. 282—294.

"The *Meo Potacca*, or Rome in its glory," a still greater favorite with the lower classes, in whose dialect it is written, is stated to display a great deal of humour, and to give the most correct representation that can be found any where, of the dress, manners and morals, pastimes and superstitions of the low Romans of the present day. The "Will of the Abbate Veocci" is a merry, rhyming, mock testament, in which the Abbate leaves different supposititious articles to his various friends and relations; *e. g.*

'To you I leave a club of might,
'Twill serve to guard your head at night;

'Tis that with which Domitian killed
His flies, 'tis therefore fully skilled.

'A cloak of black I also leave,
'Tis English,—for I won't deceive,
And that same, too, which Luther wore,
And 't served him well in days of yore.

'Two rashers broiled, and salted too,
And of the loin, pounds not a few,
Of that same pig that always ran
Behind St. Anthony,—good man!

'Besides of precious hams a chest;
In Greekish wine they're ready drest,
They once belonged to those same hogs
Pope Sixtus kept in Marca's bogs.'

'And so,' we are told, 'the Abbate goes on, bequeathing a pair 'of stays stiffened with the bone of Jonah's whale; the tail of 'Balaam's ass; the nail with which Jael killed Sisera; a mea-'sure of cinders half from Rome in Nero's burning, half from 'Troy; and a multitude of other sacred and profane articles.' But on account of the Author's irreverent enumeration of sundry papal curiosities, the poem is prohibited; and, as the natural consequence of such prohibition, it is in every mouth, being preserved by tradition, and lines of it are used proverbially every day.

Mrs. Graham has abstained from giving any specimens of the various popular songs or hymns addressed to the Virgin or to our Lord, on account, as she states, of their bordering sometimes so nearly on the ludicrous, though sung in devout sincerity by the lower orders, and in other cases resembling 'so closely 'in the familiarity of their address the evangelical songs and 'hymns of late years printed in England,' by the Methodists. We regret that she has not enabled us to form an opinion respecting this very strange and remarkable coincidence. The poems addressed to the Virgin and 'the songs to the saints' we could dispense with; but if there are really extant any hymns addressed to our Lord, which may bear even a remote comparison to the exquisite devotional productions of Charles Wesley, for instance, they must be worthy of preservation. No harm could have been done by printing a few of these without a translation.

Of the ballads, Mrs. Graham states, that the prettiest are those of the women who sell flowers or fruit, in some of which, different flowers are assigned to different persons and ages in a manner that recalled Shakspeare's Perdita.

'These, and a few of the amatory ballads, remind us of the simplicity and sweetness of Metastasio, and are quite a relief from the

longer ballads of the robbers and outlaws. Some of the modern songs, such as the *Lament of Napoleon for his Fall*, and *the Return of the Conscript*, have a great deal of feeling.'

In connexion with the popular poetry of the modern Romans, we should have been glad of some information respecting their music. Among the shepherds of the mountains, the bagpipe is the most common instrument. While the Author and her friends were one evening enjoying, on the summit of a little hill in the road to Capranica, the beauties of an Italian sunset, with Rome beneath them in the perspective, the distant sound of a bagpipe was heard among the hills. A young lad who was with them, said, 'That is most likely a shepherd from Abruzzo, 'or some of those wild Neapolitan places that harbour the out-'laws.' This instrument has been introduced by some of the Italian masters, in pictures of the adoration of the shepherds; and Mrs. Graham states that,

'At Christmas-time, the pipers come down from the mountains to Naples and Rome, where they play about the streets, and especially before all pictures and images of the Madonna. They have one air, wild, and not without grandeur, which they believe to be that *played* at the birth of Christ by the angels, and which they perform on Christmas eve in the great churches, especially that of Santa Maria Maggiore, where they exhibit the presepia: *i. e.* a representation as large as life of an ox, an ass, Joseph, Mary, and the Divine Infant, in wax, under a bower dressed with branches, ribbons, &c.'

A collection of the national melodies of the Italian peasantry, on the same plan as Thomson's collection of Scottish and Irish airs, would be highly acceptable. It might possibly supply some illustrations of the alleged foreign origin of the Scottish music. The identity of the instrument, would lead us at all events to expect in the music of the two countries a similarity of character.

A susceptibility of the *Orphean* charms of music and poetry, however, so far from necessarily indicating in the people whom it characterises either peaceful habits or refined manners, would seem to belong more peculiarly to the wild and lawless mountaineer, whose life is an alternation of intense physical exertion and absolute inaction. It is to fill up 'the languid pauses' of such a life, that the mind craves for some such excitement, and that the savage, who has no music and no literature, has recourse to the dance. When, therefore, Fletcher of Saltoun said, 'Let 'who will make the laws of a country, let me make the ballads, 'and I will form the people,' he said right so far as regards a country in the earlier stages of civilization, when the laws are necessarily weak, and the passions of the people strong, and a considerable proportion are occupied with pastoral employment. But, as the wild features of savage society are tamed down by the

troduction of more regular and mechanical modes of life, and griculture succeeds more and more extensively to pastoral oc- upation, and property becomes more generally diffused, the ws acquire a greater influence, and the ballads become a matter f far less consequence. There is neither the strong previous xcitement nor the leisure and repose, neither the flow nor the bb of feeling, in the minds of individuals whose habits are, ettled and domestic, and whose occupation is certain, which oetry demands, in order to have its full effect on the imagina- ion. In our own country, the ballad is now almost entirely superseded by the Newspaper. We question, however, whether our national poetry ever had an influence in forming the popu- ar character, that would admit of a comparison for a moment with the sovereign and plastic power of the laws. As to music, God save the King, and Rule Britannia, though of modern date, are fairly entitled to the name of national airs; but all that we can boast of besides, is, our Psalmody. Music is with the En- glish an amusement, but it is not, as it is in Italy, a language; nor does it supply to the lower classes in this country any deeper pleasure, than melody apart from all association is adequate to produce by virtue of the mere organic impression. We shall not stay to speculate whether they might have been the better or the happier had they been a little more essentially musical. Unfortunately, the English can neither sing, nor play, nor meet for any purpose, without drinking; and when men have got half-drunk, they care not what they sing or how they play: musical sentiment is then at an end. Our climate is a great enemy, it is true, to out of doors pastime, but the grand bar- rier to innocent recreation is—*drink.*

Civilization—there is no help for it—makes sad havoc of all that is romantic in the circumstances of social man: it puts to flight poetry, music, and all that is either heroic or pastoral. But shepherds and banditti, the genuine natives of the Arcadia of every clime, though the most picturesque objects in poetry, are not the most agreeable of neighbours. Mrs. Graham in- forms us, that the banditti of the Campagna are always aided in their predatory expeditions by the shepherds and goat herds,

> 'a race of men apt for their purpose, as their half-savage life, while it gives them enough intercourse with the towns to procure food and intelligence, detaches them so much from all social bonds as to render them indifferent to the crimes of others. The observation (of Gibbon) that the pastoral manners, which have been "adorned "with the fairest attributes of peace and innocence, are much better "adapted to the fierce and cruel habits of military life," is confirmed by the manners of the shepherds of these mountains. Where the townships have land enough to employ the inhabitants in agriculture and gardening, as at Poli, the inhabitants are kind and gentle; and

when an outrage is committed, the first exclamation always is, he who has done the evil must be an idle fellow, who had not patience to wait while his bread was growing. But Capranica, and some other mountain towns, which have little or no arable land annexed to them, while they supply their neighbours with shepherds, also furnish their annual quota to the ranks of the banditti. The observation of Gibbon, quoted above, though it concerns the wandering Tartars, is equally applicable to the shepherds of the Appenines, between whom and the wandering tribes of northern Asia there are some points of resemblance.

'The unhealthiness of that great portion of Italy extending between the mountains and the sea, from the banks of the Arno to Terracina, renders it scarcely habitable during the summer months, and has forced the proprietors to adopt a system of management by which the lands in general only come into tillage every sixth or seventh year in rotation. Therefore nearly five-sixths appear barren during the summer, but in winter they are covered with flocks of sheep and goats, and herds of oxen and horses, which come down from the mountains, as soon as the influence of the bad air abates, to fatten on the luxuriant winter herbage of the low lands, particularly the Campagna of Rome. The mountain shepherds of course accompany them. Thus by a regular annual migration from the mountain to the plain, the ties to home, which form the most powerful securities for the virtue of the peasant, are loosened, and he becomes fitted for the wandering life and desultory habits of the outlaw. The same causes have worked the same effects in all countries, except, perhaps, in Switzerland, where natural and political circumstances have counterbalanced them. But the Spanish mountaineers, in the Guerilla war, displayed a spirit too like the banditti of the Appenines, and it is scarcely "sixty years since," the Caterans of the Highlands of Scotland might have emulated the brigands of Sonnino. The open trial for crimes, the rigid execution of the laws, and the politic measure of opening roads and erecting bridges throughout the Highlands, have freed Great Britain from the disgrace of harbouring such ruffians. But here, the trial is secret, the judgment uncertain, and the roads generally in such a state of decay, that the culprit may almost defy the pursuit of justice.' pp. 141—144.

It would seem to be no very difficult matter for a wise and energetic government to abate the nuisance. During the short government of Cola di Rienzi, the country was wholly freed from robbers, and travelling became perfectly secure; but one of the first consequences of his fall was, the reassembling of the banditti. Sixtus V. also kept them under during his vigorous reign. And, at a more recent period, they were effectually held in check by the French military government. Tradition relates that the Pontiff carried his point by a daring stratagem. Disguised as an old man, he went himself into the woods with an ass laden with wine, and was seized of course by the robbers, who set him to turn the spit while they examined the wine,

When the meat was done, they began to regale themselves with their prize, to the great joy of Sixtus, who had mixed opium in it; as soon as the band were fairly asleep, he whistled, his soldiers came up, and they were every one taken. The recollection of this story has made the rogues cautious. The chief of the gang into whose hands our Author and her friends were in no little danger of falling, told a captive whom they ransomed, that they were always afraid of fresh wine lest it should be drugged; that they therefore always made the person who brought it drink a good deal of it, and if in two hours no bad symptoms appeared, they then used it. The narrative of this poor fellow's captivity is highly interesting. Though repeatedly threatened with being murdered in case the money for his ransom did not punctually arrive, he was otherwise well treated, and exhorted to make himself comfortable, and the chiefs conversed with him freely. One of them, the second in command, talked to him of the political nature of their situation.

'He said that government would never succeed in putting them down by force; that they are not a fortress to batter down with cannon, but rather birds, which fly round the tops of the sharpest rocks, without having any fixed home; that if, by any misfortune, seven perished, they were sure of ten recruits to replace their loss; for criminals, who would be glad to take refuge among them, were never wanting; that the number of their present company amounted to a hundred and thirty individuals; and that they had an idea of undertaking some daring exploit, perhaps of threatening Rome itself. He ended by saying, that the only way to put an end to their depredations would be to give them a general pardon, without reservation or limitation, that they might all return to their houses, without fear of treachery; but, otherwise, they would not trust to nor treat with any one; and added, that this was the reason for which they had not concluded any thing with the prelate sent to Frosinone to treat with them. As it was, their company was determined to trust nothing but a pardon from the Pope's own lips; and he repeated this same sentiment to me several times during the second day I was obliged to pass with him and his fellows.' pp. 211, 212.

These brigands or *foruscuti* are what the forest outlaws of England were in the days of Robin Hood. They are neither of the poorest nor the vilest of the population, but 'generally 'possess a little field and a house, whither they retire at certain 'seasons, and only take the field when the hopes of plunder 'allure them, or the fear of a stronger arm drives them to the 'woods and rocks.' They maintain, indeed, that their habits of life arise from necessity rather than choice. The main body was said to amount to a hundred and thirty, although the division which kept Poli and its neighbourhood in continual alarm, never exceed thirteen. Mrs. Graham was told that they seldom take foreigners or any persons from whom they cannot expect a

speedy ransom. Every robber has a silver heart containing a picture of the Madonna and child, suspended to his neck by a red ribbon. 'We know,' said one of them, 'that we are likely 'to die a violent death, but in our hour of need we have these,' (touching his musket,) 'to struggle for our lives with, and this,' (kissing the image of the Virgin,) 'to make our death easy.' This mixture of ferocity and superstition, our Author remarks, is one of the most terrific features in the character of the banditti of Italy.

A gang of gipsies made their appearance one day while our Author was at Poli. The men were furnished with pedlars' wares; the women, as usual, were fortune-tellers, and, in addition to the customary prognostications of future good things to those who cross their hands, held out the promise of one thing which in England would not be esteemed a benefit—'indulgent confessors.' One of them told the party, that her mother was born at Alexandria in Egypt, and was the head of the tribe in Italy. 'We talked with them,' says Mrs. G., 'some time, and found that there own dialect was the same with 'that of the gipsies of England and Spain, and the Bohemians 'of France and Germany, which Richardson and Schlegel have 'long since recognised to be that of the Nats of Hindostan.'*

During our Author's residence at Poli, several excursions were made by the party into the neighbourhood of the town. The chief objects of interest are the stupendous aqueducts which traverse the Campagna. Palestrina, the ancient Preneste, is rich in the relics of past ages. 'Nothing can be imagined 'finer,' says Mrs. G., 'than the first near view' of the town. A ruined tower and fortress of the middle ages, crown its conical hill; a large convent near one of the gates, forms part of the outline; while a few cypresses and pines mixed with the building, and partly concealing the cyclopian wall that extends from the citadel to the plain, serve, with their dark foliage, to detach the hill from the surrounding wood-clad mountains: the narrow plain between the Volscian and Alban hills, leads the eye on to Mount Circeo and the sea. In walking through the town, fragments of marble columns, and statues, and fountains, set up as ornaments to the streets, or as seats at the mean doors of the inhabitants, continually presented themselves. Some columns with rich capitals which adorn the side of a church, and broken parts of similar columns built into the walls of neighbouring houses, are supposed to have belonged to the porticoes erected by Sylla to adorn the approach to the temple of his favourite goddess. 'Every gate, every avenue to Palestrina, either bears

* See Eclectic Review, N.S. Vol. VIII. p. 581; and Vol. XIII. p. 271.

'an antique name, or contains objects of historic or antiquarian 'interest.'

Mrs. Graham notices the indications of ancient volcanoes that are every where to be traced in the Campagna.

'An attentive examination of the situation of the seven hills, and the historical traditions concerning them, would lead us to believe that the capitol and Palatine formed the crater of a volcano, which emitted flames once, at least, even after the foundation of the city, when Curtius leaped into the gulf; and the circular disposition of the other hills round these two, give additional probability to the idea. The cave of Cacus under Mount Aventine is looked upon as volcanic. Real black lava has always been quarried for the pavement of the roads near the monument of Cecilia Metella; and the rocks round Rome abound in all the volcanic substances. It is true, there is reason to believe that the sea has covered the Campagna up to the foot of the mountains; but at what period it retired, whether long before the extinction of the greater number of the volcanoes, whose situations are still to be traced, or at the same time, must for ever remain matter of conjecture. The craters of the high Alban hill, however, have less doubtful evidence of their existence after the building of the adjacent cities. Livy relates the remarkable shower of stones that fell among the Alban hills, accompanied by a loud noise, which the soothsayers taking upon themselves to explain, established the nine days' festival, annually celebrated by all the people of Latium: other showers of stones occurred at different periods. The funeral vases found buried under a bed of volcanic tufo, between Marino and Castel Gandolfo, are an incontestible proof, that such showers of stones and sand must have fallen, and that too when the country was peopled and civilized; for among other things contained in the urns were the implements of writing.

'A noise like that above mentioned was heard in the hills of Aricia at the close of the battle, where Arons, the son of Porsenna, was killed. But the sudden rise of the waters of the Alban lake on two memorable occasions is the least doubtful fact connected with the antique volcano, whose crater it is. The inundation which occurred during the siege of Veii had long been preceded by one which swallowed up the royal palace of Alba, and which was so sudden, that neither the king nor his family had time to escape.

'The lake of Gabii, as we had occasion to remark, in our journey from Rome to Poli, is also the extinguished crater of a volcano. So is that of Anagni concealed from us by the conical hill of Palestrina, which is directly between it and Guadagnola. The lava from Anagni has flowed in a direction towards Marino, and is visible on the roadside.' pp. 89—91.

Earthquakes are still frequent enough in Rome and its neighbourhood, to excite little attention among the people. Mrs. Graham was awaked by one in the month of March, which would have been talked of in England, 'yet did not even make a 'paragraph in the Diario Romano.' In ancient times, these convulsions of nature were far more frequent and terrible.

Does not the strong language of the Apocalypse indicate, that one still more tremendous than has ever yet been known, accompanied with volcanic phenomena, will accomplish the final overthrow of the "mighty city?" Bishop Newton remarks, that the predicted destruction is a complete and total destruction, such as has never yet been the fate of Rome; and that it is intimated, that she shall be swallowed up *by a subterraneous fire.* 'The soil and situation of Rome and the neighbouring countries,' adds the Bishop, 'greatly favour such a supposition.'

Art. VI. *Biblical Criticism* on the First Fourteen Historical Books of the Old Testament; also on the First Nine Prophetical Books. By Samuel Horsley, L.L.D. F.R.S. F.A.S. Late Lord Bishop of St. Asaph. 8vo. 4 Vols. pp. 1729. Price 2*l.* 2*s.* London. 1820.

THE Editor of Bishop Horsley's posthumous works would seem to estimate the manuscripts which he has inherited from his relative, at as high a rate as Bishop Pearson's writings were valued by Bentley, who pronounced the very dust of them to be gold: they are too precious to be lost. Hence they have been dealt out from time to time to the public, and a price has been demanded for them sufficiently costly to raise them above the level of vulgar produce in the markets of literature. We have had in succession, four volumes of Sermons, Speeches in Parliament, The Book of Psalms translated with notes; and now we have Biblical Criticism in four volumes. Whether there be any more inedited fragments of the learned Prelate which are yet destined for publication, we have no means of learning. Be this as it may, there is already ample reason for concluding that Bishop Horsley's fame has not been committed to the safeguard of the soundest discretion. His reputation as a Biblical Critic in particular, has not been advanced by the delivery from the press of his work on the Psalms; nor will it receive any great accession from the original parts of the volumes now under our notice. To the praise of being a judicious interpreter of the sacred poetry of the Bible, but a very moderate claim can be established in favour of the deceased Prelate, though his Version of the Psalms has been described by its Editor as 'the most profound and the most 'important of all the works of their great author.' If we could concur in this judgement, we should certainly have to assign a very humble rank to the present "Biblical Criticism." Our opinion, however, is rather different, and we do not hesitate to ascribe to these four volumes, though, with the exception of the Hosea, they are neither 'profound' nor very 'important,' a higher value than belongs to the former work.

The contents of these volumes are not all original: they

include a series of Remarks on the first three chapters of Genesis, with some disquisitory matter on the Divine Names, extracted from the British Critic for 1802, in which they first appeared in an article on Dr. Geddes's "Critical Remarks;" also, the Translation of the xviiith Chapter of Isaiah, and the Version of Hosea, both already before the public. These altogether fill upwards of a third part of the entire number of pages in the collection; and there are besides some passages which are given twice. This is an easy method of swelling out the bulk of a work, and of taxing the possessors of the republished articles; but the Editor is not a novice in the art of book-making; the name of Bishop Horsley looks attractive in a title page.

The learned Prelate was no advocate for the integrity of the printed Hebrew text: he impeaches its authority with as much freedom as Kennicott himself, and cared as little for the Masorets as any disciple of an anti-Rabbinical school. But, though he agreed with modern critics in the belief that corruptions have found their way into the printed text, he did not agree with many of them as to the means of correcting its errors. He declares himself against conjectural emendation, and would limit alterations to those cases in which a reading is supported by the authority of manuscripts or versions, or to the division of sentences and words, in which he thought an entire freedom might be allowed. To his general principles of criticism, we should scarcely venture to oppose an objection. Conjectural alteration of the sacred text has been practised by so many editors and translators without scruple, and without measure, that we cannot but approve of the more cautious methods of proceeding, and should certainly prefer the preservation of even apparently faulty readings to risking the greater corruption of the text by capricious changes. We question, however, whether such proposed emendations as the following, would not exclude their Author from the privilege of rebuking a critic who should venture to hazard a correction purely conjectural.

'Judges, chap. xx. ver. 38.—"that they should make a great flame, with smoke to rise up out of the city." The word משאת is rendered πυρσος by the LXX: and by πυρσος they certainly understood not a single torch, but a pile of combustibles on fire. The words הרב להעלותם משאת העשן are not easily reduced to any regular construction. Perhaps the original reading may have been thus, חרבתם משאת להעלות עשן. "Now it had been agreed upon between the men of Israel and the ambuscade, that they [the persons of the ambuscade] should make a large pile, to send up smoke from the city." The alteration consists only in a transposition of the two words להעלותם and משאת, which brings the accusative of the transitive verb חרב next to its verb, which is its proper place; a removal of the letters תם from the end of the word להעלותם to the end of the word

הרב, with an insertion of a ו between ב and ח, to make the infinitive in Hiphil of the verb רבה in the regular form; and lastly, a change of ח, prefixed without any meaning to עשן, into a ת, for the termination of the next preceding word, the infinitive להעלות. See Jer. chap. vi. ver. 1.'

Now by means of such transpositions of words, and removals and insertions of letters, as occur in this specimen of emendatory criticism, any thing in the way of alteration in the text may be accomplished. It is a method of treating passages, which may certainly supersede conjecture of that kind which has to seek for its materials of amending the errors which it detects, but it is neither a safer nor a better method; it is in reality equally arbitrary, and affords as much licence to an editor. The truth is, that Bishop Horsley indulges very freely in conjectural readings and arbitrary alterations of the Hebrew text. He frequently copies and translates the critical notes of Houbigant without reference to his author, and often follows him in the form and spirit of his remarks.

In the first Volume of this Biblical Criticism, the notes extend from the Book of Genesis to the 2nd Book of Chronicles inclusive, averaging about thirty pages to each of the fourteen books. The second volume comprises critical observations and explanatory comment on the prophecy of Isaiah. The third and fourth volumes contain remarks on Jeremiah and Ezekiel; the Translation of Hosea revised and corrected; about fifteen pages of critical notes on Joel, Amos, and Obadiah; and a selection of sacred Songs. The reader who is acquainted with the character of the learned Prelate as a translator and expounder of Hebrew composition, will be prepared to expect some novelties of interpretation in this collection of criticisms, and some he will find; but it is, on the whole, more sober than, from the perusal of the Author's volumes on the Psalms, we should have anticipated. Several of the Notes bear marks of haste; many of them are of little value; but others are vouchers for the careful attention and labour which have been bestowed upon them, and some of the emendations will be received as real improvements of the text. We shall cite some passages from various parts of the volumes as samples of their contents, limiting our selections to the portions which are now first published.

' Gen. chap. xxv. ver. 8.—" an old man, and full of years." Rather, " an old man and full," not of years only, but of all the blessings of life. *Plenus vitæ conviva.*'

This is an unnecessary and mistaken criticism. On the authority of the Sam., some MSS., and the ancient versions, שבע may confidently be restored to the text. Its uniform occurrence in parallel places, confirms the correctness of this emendation.

The Common Version, in order to be accurate, requires only the substitution of "days" in the place of "years."

In the following passage, the Bishop is evidently wrong in one of his statements, and the conjectural alteration which he proposes, is not required by any pressing difficulties; the only ground on which it would be at all proper to offer a various reading.

'Gen. chap. xxxv. ver. 15.—"Bethel." God appeared to Jacob and conversed with him at Luz, on his journey into Mesopotamia, chap. xxviii. ver. 19. And, upon that occasion, and not after his return, he gave the place the name of Bethel. Jacob's name was changed to Israel on his return from Mesopotamia, by the man who wrestled with him by the ford of Jabbok: And Jacob called the place of this extraordinary colluctation, not Bethel, but Peniel, chap. xxxii. ver. 24. Therefore that appearance of God to Jacob, which is related in the six preceding verses, being at the time when Jacob's name was changed, was not at Luz, but by the ford of Jabbok. And to this place Jacob gave the name, not of Bethel but of Peniel. I conjecture, therefore, that in this 15th verse, for Bethel we should read Peniel.

'Again: when Jacob removed from Shalem to Bethel, it was in consequence of a command from God to go and *dwell* at Bethel, verse 1. Surely then he journeyed not from Bethel after he arrived there; and in the 16th verse, for Bethel we should again read Peniel.

'But why does the sacred Historian, in this place, repeat the narrative of the appearance at Peniel, which he had so distinctly related in its proper place? (chap. xxxii.) My conjecture is this; that having brought down the history of Jacob to his settlement at Bethel, where the patriarch continued till he removed into Egypt, he goes back to mention some facts which he had omitted; namely, the death of Rachel, Reuben's conversation with Bilhah, and the death of Isaac. The first of these events, the death of Rachel, happened upon the journey from Peniel to Ephrath; and therefore to mark the time of it, the Historian resumes the mention of the memorable appearance of God at that place.'

It is obviously not the fact, that Jacob 'continued at Bethel 'till he removed into Egypt.' Jacob was dwelling at Hebron immediately before his removal to Egypt. (Chap. xxxvii. ver. 14.) Thither he had gone to reside during the life of his father Isaac. (Chap. xxxv. ver. 27.) And if the death of Rachel happened upon the journey to Ephrath, it could not happen before the journey to Bethel, whither the patriarch, according to the correct statement of the Critic, went from Shalem: but the journey from Shalem to Bethel he describes as being the very last of the journeys of Jacob before his removal into Egypt. The Bishop had overlooked the geography of the patriarch's travels, when he started the criticism now under review. From Peniel Jacob journeyed to Succoth, thence to Shalem; from Shalem he removed to Bethel; and from Bethel he went to

Hebron. The learned Prelate's proposed reading would introduce strange confusion into the narrative. There is nothing improbable in assuming that the sacred Historian describes in chap. xxxv. ver. 9—15, a renewed appearance of God to the patriarch at Bethel.

'Gen. chap. xxxvii. 23. (13.)—"feed the flock in Shechem." I imagine therefore, that Jacob removed not from Shalem to Bethel, till after Joseph was sold into Egypt.'

A singular misapprehension, which our remarks on the preceding passage may serve to remove. Jacob was living at Hebron when he sent Joseph to his sons, who were pasturing their flock at Shechem.

'Gen. chap. xlviii. ver. 4.—"And I will make of thee a multitude of people"—ולתתיך לקהל עמים. Και ποιησω σε εις συναγωγας εθνων, LXX. The promise to which the patriarch alludes, occurs above, chap. xxxv. ver. 11. גוי וקהל גוים יהיה ממך—εθνη και συναγωγαι εθνων εσονται εκ σου. It is evident that the LXX., in both places, for קהל read קהלת, which I take to be the true reading; but not as the LXX understood it, the plural rendering "gatherings," but the singular rendering "the gatherer," εκκλησιαστην. The two passages should be thus rendered, chap. xxxv. ver. 11, "A nation, and the gatherer of nations, shall arise from thee."

'Chap. xlviii. ver. 4.—"I have appointed thee for a gatherer of the peoples." Here then we have a prophecy of the Messiah, in the character of the Gatherer. In the last indeed of the two passages, it is said of Jacob himself, that he was appointed for a gatherer. But it is no hard figure in the prophetic language, to speak of the ancestor as appointed to an office to be borne by the descendant. The like figure occurs chap. xlvi. ver. 4. and xlviii. ver. 22. (See this subject treated at length in my Sermons on John iv. 32.)'

This criticism, we fear, is unsubstantial. It is not so evident as the Bishop apprehends it to be, that the LXX read קהלת in the fore-mentioned places. They never render קהל in any of its forms by εκκλησιαστης except in the book to which this word gives a title, Ecclesiastes. The bishop has overlooked Gen. chap. xxviii. ver. 3, in which the same expressions occur in the Hebrew text and in the Greek version, and where Jacob is the subject of the predication.

'Numb. chap. xiv. ver. 32.—"But as for you, your carcases shall fall in this wilderness." ופגריכם אתם יפלו במדבר הזה. A colon should be placed at אתם. אתם is not the pronoun of the second person, but the first person singular of the future of the verb תם. "And your carcases I will consume; they shall fall in this wilderness." Compare Houbigant, who takes אתם for a verb, but renders it differently.'

'1 Sam. chap. x. ver. 25.—"the manner of the kingdom." משפט המלכה; *jus regni*; the constitutional authority and duties of the

kingly office. This was a different thing from משפט המלך, the manner of the king, mentioned in chap. viii. ver. 9, 11.'

Bishop Horsley refers the description in the first chapter of Isaiah to the particular guilt of the Jews in their treatment of Christ. In support of this opinion, no great strength of argument is obtainable from such criticisms as the following:

'Verse 17.—"seek judgment." The Jewish government never was more guilty of a perversion of judgment than in the case of our Lord.'

'Verse 23.—"companions of thieves."—"associated with thieves." Judas was a thief; with him the princes of the Jews were associated.'

As to the *first* of these passages, it is quite obvious, that the direction to "seek judgment," is to be explained by the sentences immediately following in the verse:—"relieve the oppressed, "redress the wrongs of the fatherless, plead the cause of the "widow." And as for the *second*, it may excite our surprise how any reader of the prophet's language in the 23rd verse, could refer the plural noun נגביך to Judas.

"Then shall the lambs feed after their manner," Isaiah, chap. v. ver. 17, is thus explained by the Bishop.

'"After their own manner." The Christian Church is released from an anxious observance of the letter of the Mosaic law, and has authority to prescribe her own ceremonies.'

On the celebrated passage in Isaiah, chap. vii. 14—16, the Bishop delivers his sentiments at some length. The sign promised in the 14th verse, he refers to the miraculous birth of the Messiah. But he differs from Vitringa, and Lowth, and Dodson, in his exposition of the 16th verse, which he translates and explains as follows.

'"Surely before this child shall know
To refuse evil, and set his choice upon good,
This land of which thou art the plague* [literally, *the thorn*]
Shall be left destitute of both her kings."

'—"before this child"—the child just mentioned, the Emanuel.

'—"this land." Palestine, the country of the speaker and of him to whom he spake. Of this land Ahaz was the thorn or plague, by his wickedness, which brought that train of calamities on the Jewish nation, which ended in the Babylonish captivity. See 2 Kings, chap. xvi. and 2 Chron. chap. xxviii. "Before this wonderful child, whose birth I now predict, shall attain to an age to distinguish between good and evil, this land of which thou art the plague and scourge shall be left destitute of both her kings." That is, no king shall remain in either branch of the Jewish nation, but the monarchies both of Israel and Judah shall be demolished. Thus this 16th verse is a pre-

* Compare Ezekiel, chap. xxviii. ver. 24.

diction, that both these monarchies should be brought to an end, before the Emanuel should have passed his infancy. Accordingly, the last of the two, at that time extending over the dominions of both, the kingdom of Judah was extinguished in the second year of our Lord's age, by the death of Herod the Great. For although it was ten years later before Judea was reduced to the form of a province, Archelaus, with the title of ethnarch, was, in the meanwhile, the mere vassal of the emperor, who assigned him, for the short time he suffered him to govern, but the half of his father's dominions.'

To this interpretation, objections instantly present themselves. How, it will be asked, could the remote circumstances included in the prediction thus construed, be a sign to Ahaz of the truth of the prophecy in the 7th, 8th, and 9th verses? To this objection the learned Bishop replies, that no sign was meant to be given him, after the offence which he gave by declining the Prophet's offer. His attempts to vindicate his construction of the original, are offered with more of that caution which implies doubt of their sufficiency, than is usual with this fearless critic.

By the "righteous man" raised up from the East, Isaiah, xli. 2, the learned Prelate understands Christ, and argues forcibly in favour of this interpretation against Vitringa, who understands Cyrus as the subject of the Prophet's description, and against Lowth, who refers it to Abraham. The "bruised reed" and the "smoking flax" of Chap. xlii. v. 3. are explained in the following manner:

'The bruised reed and smouldering flax, or, "smoking wick:" the wick of the lamp going out in smoke, I take to denote the nation of the Jews, ripe for destruction; on whom our Lord executed not his vengeance till the gospel had been preached both to them and to the Gentiles, and the foundations of the church firmly laid.'

We select a few specimens of the translations which occur in the Critical Notes on Isaiah.

'CHAP. XXI.

THE BURTHEN OF THE MARSH.

1 Like the sweeping whirlwinds in the south,
For devastation from the desert it cometh, from the dreaded land!

2 A grievous vision is set before me!
'That perfidious dealeth perfidiously, and that spoiler spoileth:
Come up, O Elam! lay siege, O Media!
I have put an end to all her vexations.'

3 For this my loins are filled with acute pain;
Pangs seize me, as the pangs of a woman in travail.
I am convulsed by what I hear,
I am astounded by what I see!

4 My thoughts wander!
Fright distracts me!
The sweet season of my morning sleep he appointeth to me
for horror.

5 The table deckt—the watch set—eat, drink—
Rise, princes! gripe the oiled shield.

6 For thus hath the Lord said unto me,
Come, let him that standeth on the watch tower report what
he seeth.

7 And he seeth one-drawn-in-a-car (רכב) with a pair of riders,
Drawn by an ass, drawn by a camel.
And he hearkeneth out with great diligence.

8 And he crieth 'My Lord, I am a (very) lion;
'Standing on the watch continually all the day,
'And fixed upon my station every night.'

9 And behold, hither cometh
The man drawn in a car with a pair of riders:
And thereupon (the watchman) proclaimeth
'Babylon is fallen, is fallen!
'And all the graven images of her Gods are dashed in pieces
against the ground.'

10 O my thrashing, and the corn of my floor!
What I have heard from Jehovah of hosts,
The God of Israel, I have reported unto you.'

'CHAP. XXII.

17 Behold, Jehovah is about to cast thee forth with a giant's
force,
And he will toss thee a spinning toss.

18 He will send thee spinning like a round ball
Into a wide open country.'

'CHAP. XXVII.

JEHOVAH.

3 I Jehovah am her keeper;
Every moment I water her;
Lest aught be wanting in her,
I keep her day and night.

VINEYARD.

4 I have no martial spirit.
Who will make me brier and bramble for the war?

JEHOVAH.

I will march forth in her cause,
I will set her in a perfect flame.

5 Where is he that would take hold of my protection?
That would make peace with me? Peace he shall make
with me.

6 Those that come, Jacob shall cause to take root,
Israel shall put forth blossoms and buds,
And fill the face of the world with fruit.'

'CHAP. LXIII.

1 Who is this that approacheth all in scarlet,
With garments stained from the vintage?
This that is glorious in his apparel,
Bearing down all before him in the greatness of his strength?'

'CHAP. LXIV.

5 Thou wilt meet (*i. e.* thou wilt be familiar with) him who rejoiceth in thy ways,
And worketh righteousness: they shall remember thee.
Behold, thou hast been wroth,
Because we *tripped* in them of old, and looked averse.'

The learned Prelate could sometimes stoop to mislead his reader, by explanations of passages in the Bible which never could have been suggested by a careful inspection of the text, and which would have had no place in the comment of an interpreter who limited his exposition to the sense of his author. Our readers may use their judgement on the curious specimen below.

'Ezekiel, xxxiv. 17. "The rams and the he-goats." These represent the refractory ones of the flock, who, elated with an opinion of their own sufficiency, despise the authority of their ecclesiastical rulers and teachers; and both in opinion and modes of worship, "go a whoring "after their own inventions," form separate congregations, and take upon themselves to be teachers of the word, and dispensers of the sacraments. Such irregularities prevailed in some degree under the law, as well as in later times.'

We shall conclude our notice of these volumes, by extracting one of the Sacred Songs. We take the first in order.

'THE LAST WORDS OF MOSES.

DEUT. XXXIII.

'1. This is the Blessing, with which Moses, the man of God, blessed the Children of Israel, before his death.

PART FIRST.

2. And he said,

I.

Jehovah came from Sinai,
And his uprising was from Seir.
He displayed his glory from Mount Paran,
And from amidst the myriads came forth the Holy One.
On his right hand streams [of fire].

II.

3 O loving Father of the peoples,
All the saints are in thy hand
And they are seated at thy feet,
And receive of thy doctrine.

III.

4 To us Moses prescribed a law.—
Jacob is the inheritance of the Preacher,

5 And he shall be king in Jeshurun,
When the chiefs of the peoples gather themselves together
In union with the tribes of Israel.

PART II.

I.

6 Reuben shall live—he shall not die.
But Simeon few shall be his numbers.
7 And this for Judah: and he said,

II.

Hear, O Jehovah, the voice of Judah;
And bring thou unto him the Mighty One of his people;
Great for himself shall be his power,
And thou shalt be [his] helper against his enemies.

8 And to Levi he said,

III.

Thy Thummim and thy Urim are for the Man, thy gracious Benefactor,
Whom thou hast proved at Massah,
With whom thou contendedst at the waters of Meribah:

9 For him who saith of his father and his mother,
I have never seen them,
And owneth not his brethren,
And his sons he acknowledgeth not;
[But saith] Let them observe thy word,
And keep thy covenant.

10 They shall teach thy precepts unto Jacob,
And thy law unto Israel;
They shall place incense at thy nostrils,
And holocausts upon thy altar.

11 Bless, O Jehovah, his persevering virtue,
And be propitious to the work of his hands.
Smite the loins of them that rise against him,
And of them that hate him that they rise no more.

IV.

12 Of Benjamin he said,
The well-beloved of Jehovah
Shall dwell in security close by him,
Overshadowed by him all the day,
And dwelling between his shoulders.

V.

13 And of Joseph he said,
[A land] of the blessings of Jehovah is his land,
Of the rich gifts of the skies above,
Of the dew, and of the abyss beneath.

14 Of choice fruits ripened by the sun,
Of delicacies the growth of every moon.

15 Of the chief of the primeval mountains,
And of the wealth of the everlasting hills.

16 And of the riches of the earth and its plenty,
And the favour of those who placed their tent in the bush,
Shall come upon the head of Joseph,
And upon the crown of the outcast of his brethren.

17 The beauty of the firstling of his herd is his,
And his horns are the horns of the buffalo,
With them he shall gore the peoples;
They shall pierce [the nations at] the ends of the world.
And they are the myriads of Ephraim,
And the thousands of Manasseh.

VI.

18 And unto Zebulon he said,
Rejoice, O Zebulon, in thy goings abroad,
And Issachar in thy tents.

19 The peoples they shall call to the mountain,
There they shall sacrifice sacrifices of righteousness.
Verily they shall suck the overflowings of the seas,
And the treasures buried in the sand.

VII.

20 And of Gad he said,
Blessed be he that enlargeth Gad;
Like a lion he reposeth [in his laire]
When he hath torn the shoulder and the head.

21 For he provided a prime part for himself,
When the commissioner appointed the portions,
He was housed, and had lodged the heads of the people:
He executed the just decrees of Jehovah,
And his judgments, with Israel.

VIII.

22 And of Dan he said,
Dan is a lion's whelp,
Which springeth from Bashan.

IX.

23 And of Naphthali he said,
O Naphthali! satisfied with the favour
Of Jehovah, replenished with his blessings!
Possess thou the sea and the south.

X.

24 And of Asher he said,
Blessed in children is Asher,
He shall be the delight of his brethren,
And shall dip his foot in oil.

25 Of iron and brass shall be thy sandals,
And in proportion to thy days shall be thy strength.

PART III.

I.

26 None is like the God of Jeshurun.
Thy helper is he that rideth the heavens,
And the atmosphere in his might.

II.

27 The only refuge is the eternal God;
The [sure] sunstenacle the everlasting arms,
He shall drive out the enemy before thee,
And shall say, Perish.

28 And Israel shall dwell in security;
The issue of Jacob, all alone,
Upon a land of corn and wine.
His skies also shall distil the thick small rain.

III.

29 Happy thou, O Israel! Who like thee,
O people preserved by Jehovah;
Jehovah, the shield of thy defence, the sword of thy proud victories.
Thine enemies with fawning flattery shall make court to thee,
And thou shalt trample on their heights.'

The first part of this metrical composition, consisting of three stanzas, the Translator refers to the people of Israel generally: the first stanza, of five lines, commemorates the awful display of the tokens of the Divine presence at Sinai; the second stanza celebrates God's parental care of all mankind, manifested in the communications with the patriarchal families in general in the earliest ages, and again in the promulgation of the Gospel; the third stanza asserts the selection of the Jewish people, predicts the sovereignty of the Messiah, and the adoption of the Gentiles. The second part consists of the appropriate blessings of the several tribes. The third part, composed of four stanzas, returns to the general subject of the happiness of the people under the special protection of Jehovah. Such is the view of this sacred song taken by the Bishop; but his interpretations are not always obtained by a correct grammatical construction of the original. Our limits do not admit of a critical examination of his

notes in support of his version; but, as one example, we may notice his reading of the passage in the seventh verse: "And "bring thou unto him the mighty one of his people." מל עמו תביאון, the original expressions, do not admit of such a rendering: "bring unto him," is quite a violation of the idiom of the verb.

Archbishop Newcome's name is uniformly misspelt in these volumes, Newcombe.

Art. VII. *Journal of a Tour through Part of the Snowy Range of the Himala Mountains, and to the Sources of the Rivers Jumna and Ganges.* By James Baillie Fraser, Esq. 4to. pp. xx, 548. London, 1820.

THE immense mountainous tract which shuts in the whole of Hindostan on its northern frontier, has of late years excited unusual interest and inquiry. The great Himalayan chain, stretching from the Burrampooter to the Indus, has been, in most of its approachable points, subjected to an investigation which reflects the highest credit on the skill, enterprise, and perseverance of the individuals engaged in it; and though the desirable results are not yet completely ascertained, enough has been established to prove that this majestic series of elevations ranges far above the hitherto unrivalled Cordillera of the Andes. We have already had occasion slightly to advert to this important subject of scientific enquiry, and shall, probably, at no very distant period, have a more satisfactory opportunity of engaging in it than that now afforded by the imperfect intimations of Mr. Fraser, who was unprovided with the instruments necessary for verifying the relative altitudes of the different stages of his ascent, and of the loftier summits which towered on his horizon. A more lively and general attention has recently been attracted to this quarter by the vicissitudes of a war, which, though apparently of less magnitude and importance than many which had previously called forth the resources of the Indo-British Government, seems to have been more severely contested than any since the campaigns of Hyder Ali. It seems, too, to have been fought on different principles than any of our former great Asiatic conflicts. In most of these, our enemies had found the means of mingling considerable numbers of Europeans in their ranks; they brought large bodies of cavalry into the field; and formidable trains of artillery were regular appendages of their armies. They manœuvred on a large scale at least, and, when defeated, sheltered themselves behind fortifications which would have done no discredit to European science. The Ghoorkhas, on the contrary, seem to have been wholly unprovided with artillery; cavalry was quite unsuited to their mountain warfare; and their entrenchments

consisted chiefly of stockades, well constructed, however, and judiciously placed. They were brave and resolute men, admirably disciplined, well officered, and ably commanded; they closed fearlessly with our troops, and, in some of their attacks, acted on a system of combination which was in perfect contrast to the desultory movements of Asiatic troops. The effect of all this was, to give them victory in multiplied instances; and the general issue might have been somewhat doubtful, had the parties been more equally matched. It is true, that several of our principal officers seem to have displayed rather less ability and enterprise than were requisite, and several changes were necessary during the course of the war.

The mountainous region which lies between the plain of the Ganges, and the frontier provinces of the Chinese empire, was held by a considerable number of independent rajahs, until, many years back, a chieftain who possessed the small state of Ghoorka, commenced a series of able and determined encroachments on the territories of his neighbours, which, followed up by his descendants, terminated in the extension of the new kingdom from Nepal to the Sutlege. As far as we are able to judge, (for Mr. Fraser indulges himself very little in political speculation,) the Ghoorkha conquests seem to have been pushed too rapidly: no time was afforded for the consolidation of their power, and, instead of seeking to identify themselves with their new acquisitions, the conquerors were contented with holding the subdued countries in military possession, and scattered their force by occupying a great number of strong positions, which appear, however, to have been chosen with great judgement, and with a view to the contingent necessity for concentration. The rule of the Ghoorkhas was oppressive: the towns and villages every where exhibited the marks of depopulation and decay, and the tribute which a more lenient government would have found no difficulty in raising, was levied with ruinous severity. They had now placed themselves in contact with two great powers, the Sikh chieftain Runjeet Sing, from whom they were divided by the Sutlege, and the East India Company, whose territory touched their southern limit through the whole of its extent. At the foot of the hilly tract, lies a belt of low, rich land, belonging to the Company and its tributaries, known by the name of the Turreeana, and extending from the Burrampooter to Rohilcund. The fertility of this region made part of it a desirable acquisition to the barren country of Nepal, and it was for some time the subject of much discussion between the English and the Ghoorkhas. In the declaration of war issued by the British Government, which, as usual, breathes a most edifying love of peace, the Ghoorkhas are charged with having conducted themselves with violence and treachery. However this may

'The determined resolution of the small party which held this small post for more than a month, against so comparatively large a force, must surely wring admiration from every voice, especially when the horrors of the latter portion of this time are considered: the dismal spectacle of their slaughtered comrades, the sufferings of their women and children thus immured with themselves, and the hopelessness of relief, which destroyed any other motive for the obstinate defence they made, than that resulting from a high sense of duty, supported by unsubdued courage. This, and a generous spirit of courtesy towards their enemy, certainly marked the character of the garrison of Kalunga, during the period of its siege. Whatever the nature of the Ghoorkhas may have been found in other quarters, there was here no cruelty to wounded or to prisoners; no poisoned arrows were used, no wells or waters were poisoned, no rancorous spirit of revenge seemed to animate them; they fought us in fair conflict, like men; and in the intervals of actual combat, shewed us a liberal courtesy worthy of a more enlightened people. So far from insulting the bodies of the dead and wounded, they permitted them to lie untouched, till carried away; and none were stripped, as is too universally the case. The confidence they exhibited in the British officers was certainly flattering; they solicited and obtained surgical aid; and on one occasion this gave rise to a singular and interesting scene. While the batteries were playing, a man was perceived on the breach, advancing and waving his hand. The guns ceased firing for a while, and the man came into the batteries: he proved to be a Ghoorkha, whose lower jaw had been shattered by a cannon-shot, and who came thus frankly to solicit assistance from his enemy. It is unnecessary to add, that it was instantly afforded. He recovered: and when discharged from the hospital, signified his desire to return to his corps to combat us again; exhibiting thus, through the whole, a strong sense of the value of generosity in warfare, and also of his duty to his country,—separating completely in his own mind, private and national feelings from each other,—and his frank confidence in the individuals of our nation, from the duty he owed his own, to fight against us collectively.'

After the evacuation of Kalunga, our army in that quarter moved to the westward, General Martindale having assumed the command. The siege of the fortified position of Jytock was its next object; and while our troops were in its neighbourhood, Mr. Fraser visited the division to which his brother was attached as political agent. His comments on the obsidional operations are not adapted to convey a favorable impression of the skill or energy displayed in their management. The blockade was protracted until the successes of General Ochterlony forced Ummr Sing to a capitulation which included the fortress of Jytock. Previously, however, to this event, it was determined to detach an irregular force to the northward, for the purpose of assisting the auxiliary troops who were engaged in harrassing the garrisons and detached parties of the enemy in

the central and remote parts of the country. The oppressive sway of the Ghoorkhas had nourished a strong spirit of disaffection among the natives, which had been encouraged by the presence of the British to break out in partial insurrections. The insurgents, aided by the forces of some of the neighbouring Rajahs, had intercepted the communications of the enemy, and compelled the different divisions to concentrate, and to occupy a defensive position under the command of Kirtee Rana, a veteran and gallant officer.

The corps which was detached in aid of this useful diversion, being placed under the direction of Mr. William Fraser, the political agent, his brother availed himself of the opportunity thus afforded of penetrating into recesses hitherto unexplored by European enterprise.

On the 6th of May 1815, the force, comprising a motley groupe made up of all varieties of age and nation, commenced its march through a wild and mountainous tract. At a very early stage of the journey, near a miserable village called Bahun, Mr. F.

'witnessed a very extraordinary practice to which the inhabitants of the hills submit their young children. Several straw sheds are constructed on a bank, above which a cold clear stream is led to water their fields, and a small portion of this, probably of three fingers breadth, is brought into the shed by a hollow stick or piece of bark, and falls from this spout into a small drain, which carries it off about two feet below. The women bring their children to these huts in the heat of the day, and having lulled them to sleep, and wrapped their bodies and feet warm in a blanket, they place them on a small bench or tray horizontally, in such a way that the water shall fall upon the crown of the head, just keeping the whole top wet with its stream. We saw two under this operation, and several others came in while we remained, to place their children in a similar way. Males and females are equally used thus, and their sleep seemed sound and unruffled.'

On their march to Rajgurh, they observed the marks of diligent cultivation: the hill-sides were shelved up, and the rivulets which trickled down the declivities, were led by artificial channels so as to form an extensive system of irrigation. On one occasion they witnessed a singular 'phenomenon in the natural 'history of insects,'—

'a great number of caterpillars, which appeared to be migrating from one place to another; and they were proceeding along in one line, with their heads and tails united one to another, so that the whole, consisting of some hundreds, assumed the appearance of one thin animal, many feet long. The strength of their adhesion to each other was considerable, so that it was by no means easy to separate them. Their bodies were of a grey colour, striped with black, and they had black heads and tails.'

Much good and minute description occurs throughout the Journal, of the different varieties of scenery through which Mr. Fraser travelled. The most impressive view in the earlier stages of his journey, presented itself from the Urructa mountain, when the whole mighty range of the Himala burst upon the sight, clear and well defined. These stupendous summits are described as totally unlike the usual outline of such gigantic elevations, shooting in 'the most fantastic and spiring peaks to 'a height that astonishes,' and almost inducing 'the belief of 'an ocular deception.' A strong garrison of Ghoorkhas were in possession of the fortress of Raeengudh, where they were blockaded by the native insurgents, and by the troops of the Rajah of Cooloo. It was a considerable object with the political agent to dislodge this body of men either by fair means or by force; but the first were tried in vain, and the nature of the assailing militia made it sufficiently evident that nothing was to be expected from making experiment of the latter. Among the schemes of the native officers for compelling surrender, Mr. F. was surprised to hear an accurate description of the Roman Catapulta: an immense beam was to be forced back by strong ropes and the strength of nearly two hundred men, which, in its recoil, was to project stones of from seventy to two hundred pounds weight. This machine was affirmed to have been successfully used in former instances, but its construction appears not to have been at that time proceeded in. After reconnoitring the fort, and making arrangements with the commanders of the blockading force, Mr. F. and his brother went forward on their journey. Early in their progress they had ascertained, much to their satisfaction, that Kirtee Rana had been compelled by severe privations, and by the harassing attacks of the insurgent highlanders, to surrender on assurance of good treatment and immediate safe-conduct to the camp of General Ochterlony. The capitulation was violated in the grossest manner: they were instantly plundered of every thing; nor were any steps taken to forward them to the British army, until the general, apprised of the circumstances, sent a peremptory order to that effect. His commands were obeyed, and Mr. F.'s party met the Rana and his captive followers on their march, under the guard of the irregular soldiery to whom they had surrendered.

'After breakfast,' writes Mr. Fraser, 'Kirtee Rana, the captive Ghoorkha chief, paid us a visit at our request. He was a little and very old looking man; his cast of countenance was quite Chinese, with mustachios consisting of only a few thin hairs; his nose was sunk in the middle, and turned up at the end; he much resembled an old mulatto woman; he wore on his head a dirty cotton scull-cap, and his clothes, of white muslin, were in miserable disrepair; his figure was strikingly ungainly; but the expression of his countenance was

good-humoured; and when animated by conversation, his eye lightened up with much fire, and he became communicative and at his ease. He is a fine, brave, and spirited old soldier; we received him kindly.....He says that he is seventy years of age, and has served the Nepal Rajah thirteen years in this quarter. Upon our asking him what could induce him, at such an age, to leave his native land, his answer was impressive. "My master the Rajah sent me; he says "to his people, to one, go you to Gurwhal; to another, go you to "Cashmire, or to any distant part. My Lord, thy slave obeys, it is "done. No one ever enquires into the reason of an order of the "Rajah."....Along with Kirtee Rana, and with several other Bharadars or chiefs, came one who was said to be an uncle of Ummr Sing, whose name I do not recollect; an uncommonly tall fine figure, clothed in a long black gown, and very warlike cap, and armed with a cookree and shield. Of him also we asked many questions concerning the war, the Nepal empire, and their customs; and concluded by asking him, whether, according to the terms of the capitulation, he would return with Ummr Sing to Nepal. He answered, "No, I can no more visit my country; I must look for service elsewhere. I can never face the Rajah again, for I have eaten "Ghoorkha salt. I was in trust, and I have not died at my post." "Why," said we, "should you have died uselessly, where the cause "you served could not be benefitted by your death, when it was "quite hopeless." "Ah!" replied he, "we should nevertheless never "have deserted our posts; to have died there had been far better. "We never can return to our country." And all the Soubahdars and chiefs present, shaking their heads, also said, "we never can "return."....The persons who had the charge of conducting Kirtee Rana to the British camp, had provided him with none of the conveniences, and scarcely the necessaries that a man of his rank, and particularly of his advanced age, might most properly lay claim to. He had walked on foot, although lame and weary.....We supplied him with money, sufficient to procure for himself and his men comforts and necessaries till they should reach the camp; and we provided for himself the means of proper carriage, and some of the attentions befitting his rank and age. He took his leave and proceeded on his journey; and I hope he left us pleased.'

Mr. Fraser found the highlanders of a character decidedly superior to the inhabitants of the plains; far more frank and fearless, and in many instances marked by much shrewdness and intelligence. The integrity of the natives of the province of Kunawur, is highly praised; and the following instance is given in illustration of it.

'Long after this tour was made, a pleasing instance of the honest punctuality of these people appeared in the conduct of a Kunawur travelling merchant, one of those from whom a considerable portion of our information was gathered. He was invited to make a trading voyage (journey) into Bootan and Yarkund, and a sum of money, very considerable in his estimation, was entrusted to him, to procure

Christian world. On no subject is it, in our serious apprehension, more necessary that accurate information should be obtained than on this: on no subject is it more important that just sentiments should prevail. The nature of intolerance, and the causes in which it originates, require an explication which is very far from being matter of universal knowledge, though it is a case of universal concern. To represent intolerance as arising from the establishment by law of a particular creed and forms of worship, and as springing from the inference of civil rulers with the religion of their subjects, is to give a very inadequate view of the case. Such establishment and such inference have indeed been a most prolific source of persecution. The statutes of rulers patronizing and protecting secular churches bear witness, to an appalling extent, to the atrocities which have been committed by those possessors of power against religionists. It is impossible to represent, in accordance with the truth of history, the establishment of religion as a national profession under the sanction of civil authorities, and fenced by pains and penalties, otherwise than as a cause of incalculable mischiefs and miseries. Such institutes are among the most powerful obstructions to the progress of truth and human good; and we have scarcely any conviction stronger in our mind, than that the resumption by the Christian faith of its pristine glory will be preceded by their extinction.

But *intolerance* might exist to a formidable extent, and might be producing very serious grievances and calamities, in a state of society where there was *not* a national faith exhibited in the *credenda* of an endowed and corporate Church, and where the civil authority had *not* taken upon itself the care and control of religious profession. Let there be no establishment of a particular form of doctrine by the State, let there be no prescriptive modes of worship emanating from the civil magistrate, intolerance might still be breathing out its anger and grasping its victims. There may be religious persecution, though the sword of civil power should not be drawn from its scabbard to smite the persons of religious dissidents. Intolerance has employed other arms to prosecute its enormities, besides the penalties, and tortures, and executions which it has awarded from secular tribunals. The impartial inquirer, on investigating the history of the times preceding the establishment of Christianity by Constantine as the religion of the Empire, will meet with sufficient evidence to prove, that instead of receiving its birth from that association, intolerance had already attained a vigorous form: it had sate down with Ecclesiastics on the bench, before it sat down with the Emperor on the throne. How came it that they were willing parties to the connection? It required some signal change from the meekness and gentleness of Christ, so admirably exhibited by the primitive teachers

of the Gospel, before the ministers of the Church could give their hands to that unhallowed fellowship. But as they were prompt in their advances when the occasion presented itself of forming a union with the powers of the world, so had they been long in a course of preparation which fitted them for the new relation. If the spirit of the men of Galilee had been the spirit of the successive ministers of Christ, the pastors of the Christian Churches in the time of Constantine would never have shown themselves so eager to possess acknowledged pre-eminence in the imperial court, and to covet an office which made them parties in the guilt of applying external violence to aid their cause. Contentions for distinction, and struggles for power, had long prevailed among the pastors of the second and third centuries. The claims they set up had completely altered their relation to their flocks; they were now "lords over the "heritage of God," and, to guard their usurpation, they found it extremely useful to practise as many of the arts of intolerance as they could. The Ante-Nicene associations exhibit but too much of the spirit which afterwards led the members of other synods and assemblies to the extreme of intolerance. Intolerance, which, in the maturity of its strength, was to distinguish itself in the commission of so many enormities, took indeed the direct road to dominion when it acquired the sword of Constantine; but it had long existed, and had long held on its march, before it was able to boast of its new and dazzling alliance. To fix, then, on that era, and to assign to that circumstance the rise of intolerance, is, we repeat, to present a very inadequate view of the subject: it is to other times that we must look for the origin of the evil among professed Christians.

Intolerance originated in the deviation from a principle recognised in every page of the Christian law, as the only rule or expedient by which it is allowable to Christians to support the interests to which they have pledged themselves,—That in the cause of religion only moral means are to be employed. To these all scriptural zeal is to be limited. These alone are the auxiliaries of truth; and they furnish the sovereign antidote to persecution.

It is a very just remark of the Author whose work we are now reviewing, that the world has not wanted examples of persons fully sensible of their own right to religious liberty, to whom it has not occurred that all other people have as good a right to it as themselves. These same worthy persons disown the authority of the Popes; they protest against the interference of Princes; they discard the alleged pretensions of legislators to touch *their* religious responsibility, which they challenge as

a sacred deposite; but they do not see the incongruity of proceedings by which they infringe on the rights of other men, whose exemption from religious control is as sacred as their own. Is not religious control assumed over others in all those cases in which professors of religion and ministers of the Christian faith unite for the furtherance of a design which includes cognizance of the *erroneous* opinions of men, and the official denouncement of them as offences? Surely, it is no part of th business of Christians, to assume the office of judging the faith of mankind. Nothing can be more incongruous with the obligations of persons who avow their common responsibility to the Supreme Judge of all, than to put themselves forward as the arbiters of religious profession. In all cases in which such an office is assumed, the principle of persecution is adopted. It may be fearlessly asserted, that any interference with the religious sentiments of other men, otherwise than by means strictly moral, is, to the same extent, a deviation from the true and proper means of upholding the cause of religion; and such a deviation as subjects the offending party to the charge of intolerance. Such an interference is as really a violation of the spirit and letter of the law of Christ, as the infliction of the severest penalties by civil rulers. It is intolerance in one of the many forms in which we are doomed to view this Proteus. We cannot consider religious interference as dangerous only in the hands of secular personages; it is not less mischievous when it is assumed by ecclesiastics: and the latter have, equally with the former, been the willing and efficient instruments of persecution.

Iliacos intra muros peccatur et extra.

Many aberrations of this description from "the spirit of a "sound mind," we could easily enumerate as chargeable on professors of religion who boast loudly of their own liberality, and declaim with energy against intolerance. There are individuals who would move earth and heaven to remove the burden which aggrieves themselves, and who yet can associate to legislate measures opposed to every principle on which religious freedom must be sustained. In 1796, the Wesleyan Methodist Conference passed a law, that 'no preacher shall publish any thing 'but what is given to the Conference, and printed at our press; 'the Book-Committee to determine what is proper to be 'printed.' About twenty years afterwards, another law was promulgated by the same body, to regulate the admission of preachers, which enacted, 'that every candidate for the ministry 'shall be examined as to his acquaintance with the works of 'John Wesley;' and should be, in the opinion of the judges appointed by this same law, not be accurately and extensively instructed in this species of theology, whatever in other respects

may be his qualifications, they are authorised to pronounce him ineligible to the office of a minister. On such laws as these, it is scarcely necessary for us to comment. Could they take their course in a state of society that was unprovided with the strongest counteractions to their design and tendencies, they would produce the most serious mischiefs. They are clearly at variance with the simple and only efficient means of supporting truth; and should not be overlooked in a history of intolerance. There are some other associated Protestants whom it behooves to look well to the spirit and tendency of their enactments. So long as the ministers of religion confine themselves to the proper duties of their office, and discharge them in the spirit which becomes their sanctity, the charities which favour the peaceable profession of religion will be effective. But they are not legislators in Christ's kingdom.

It is one of the most distressing reflections which the facts recorded in a history of intolerance excite, that the sufferings of the persecuted were often insufficient to produce the conviction that moral means are the only proper ones to be used in the service of religion. When the Puritans were aggrieved by the oppressions of the Star Chamber and High Commission Courts, under the administration of Archbishop Laud, they complained loudly and justly of the severities exercised towards them. They urged their conscientious scruples against the compulsory laws to which they were held amenable, and asserted their freedom from the control of men in the homage which they owed to God. Unable to obtain, by other means, the relief which they sought from the restraints and penalties of statutes, enacted in contempt of the rights which they asserted, many of them left their native shores for distant lands, in which they hoped to find an asylum from the terrors and pains of religious proscriptions. Such an asylum, some of the Puritans obtained in Connecticut, and there they enjoyed the liberty which they had been denied in the country of their birth. What they had *not* learnt from their persecutions, may be understood from the following laws, which, among others, formed the code of New-haven, the settlement of these formerly proscribed and persecuted Christians. We copy them from Mr. Clarke's preface.

'No one shall be a freeman, or give a vote, unless he be converted, and a member in full communion of one of the Churches allowed in this dominion.

'No man shall hold any office, who is not sound in the faith, and faithful to this dominion; and whoever gives a vote to such a person, shall pay a fine of one pound. For a second offence he shall be disfranchised.

'Each freeman shall swear by the blessed God, to bear true allegiance to this dominion, and that Jesus is the only King.

'No Quaker or dissenter from the established worship of this dominion, shall be allowed to give a vote for the election of magistrates or any officer.

'No food or lodging shall be afforded to a Quaker, Adamite, or other heretic.

'If any person turns Quaker, he shall be banished, and not suffered to return, but upon pain of death.

'No priest shall abide in the dominion. He shall be banished, and suffer death on his return. Priests may be seized by any one without a warrant.'

Mr. Clarke's work is distributed into six chapters, which comprise—I. General and Introductory Remarks. II. History of Intolerance among ancient Nations. III. From the Introduction of the Evangelical Economy to the End of the Sacred History. IV. From the Close of the Acts of the Apostles to the Establishment of Christianity as the Religion of the Roman Empire. V. Reflections on the Establishment of Christianity by Constantine the Great, and on the obvious and necessary consequences of connecting secular rewards with the profession of religious truths, or secular penalties with their rejection. VI. History of Intolerance from the Death of Constantine the Great to the complete Dissolution of the Western Empire in Augustulus.

Among the qualifications which Mr. Clarke possesses for the task which he has undertaken, we are gratified in noticing the liberal and equitable spirit which his work uniformly exhibits. He presents himself to us as an upright advocate of truth, without partiality and without prejudice. He is never disposed to compromise the principle of religious freedom, which he correctly understands and appreciates, and which he resolutely asserts and defends. The fulness and exactness of his opinions on this subject may be estimated from the following passages.

'I scarcely need remind my readers that the nature of intolerance is not altered by the accidents of time, place and persons—that whoever may be the agents, or whoever the sufferers, and that whatever may be the mode or degree of torture or privation—under every latitude, and in every name and shape, intolerance is still substantially the same. To cut off a man's hand, because he does not worship God, or because he worships him in a way of his own, is as truly intolerance, as to cut off his head; and to withhold from him a benefit, as to inflict on him a punishment.

'In this plea for the liberty of all religions, it is taken for granted that no religion is at variance with common honesty and civil government. If such anomalous religions should any where be found, let their devotees be arraigned for the crimes they commit from principles of devotion, with those who commit the same crimes from motives of mere villany.

'It is possible that a religion may be at variance with common sense and with the word of God, and yet so far as civil society is concerned, be perfectly harmless. For instance, some may believe

that the body and blood of Christ, are, in contradiction to their senses, *verily and indeed* taken by the faithful in the Lord's Supper, and yet be as temperate, upright, and beneficent as their neighbours who believe that the bread and wine in that ordinance are merely symbols of the body and blood of Christ. Again, some may be pleased to have other gods besides Jehovah, the living and true God, in opposition to the first precept of the decalogue; and some may go a step further, and have pictures and images of God, in defiance of the second, and yet be as good citizens as the most rigid Unitarians, or the most orthodox Calvinists. Probably some of my readers begin to think that this is carrying toleration too far, and that the writer is criminally indifferent to the honour of God; and yet, perhaps, there is not one of all these who is not in the daily habit of breaking the third commandment by taking the sacred name in vain.

'Is then every ridiculous vagary on which the human mind may light, to be tolerated in religion! Why not? Considered in a political point of view, there is not a worse—in a religious point of view, not a more absurd vagary than intolerance: and the tendency of intolerance, to give consistence and perpetuity to the fleeting shades of mental weakness, may be received as a good *argumentum ad hominem*, by those who think it may be employed to promote truth and uniformity.

'Is it not the height of folly to attempt the reduction of foibles and follies, by means adapted to increase their number, and add to their strength?

'Those who love their neighbours as well as themselves, will not be offended, that this volume contends for religious liberty, unrestricted and absolute, not as the exclusive privilege of any particular party, but as one of the paramount and inalienable rights of man.

'The conclusion to which, it is humbly hoped, these pages will lead the inquirer, is that on no pretext, in any manner, or under any circumstances, is it politic or just, to use violence, penalties, or privations in aid of religion; but that since miracles have ceased, religion, properly so called, can be advanced only by instruction, persuasion, and upright deportment—that it is a matter which rests between man and his Maker, and not between one man and another—that discrepancy of religious sentiment is no necessary hindrance to social concord, and, that men of talents and integrity, ought *not* to be rendered ineligible to offices of the state, by the peculiarities of their church.' pp. 22—26.

We entirely agree with the Author, that, as Christianity is, and ever must remain, both as to doctrine and worship, what the New Testament represents it, a rigid adherence to its authority is most necessary to the purity of Christian churches. To shew the importance of resisting every deviation from the simplicity of Christian institutes, it may be of some use to consider the state of Christianity as depicted, very correctly, by Mr. Clarke.

'The practice of modifying and adorning the gospel, in order to render it the more attractive and captivating, became so prevalent, and was carried to such a pernicious extent under the auspices of im-

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parial and episcopal policy, that its original character soon became extinct.

'The refinements of the Platonic, and the mortifications of the Pythagorean philosophy, were introduced to allure the devotees of those systems.

'The mysteries of Paganism were held in high esteem and veneration, and though the worship instituted by Christ, and practised by his Apostles, had no fellowship with solemn secrets, not to be divulged, but to the initiated, yet the doctors of the Church found it expedient to render a simple and positive institution, *secret and mysterious*, in order that it might have the more happy effect.

'It was an ancient custom with some oriental nations to offer their devotions with their faces turned towards that part of the heavens which is first irradiated by the rising sun; and notwithstanding that this practice was founded on a local conception of the Divinity, palpably inconsistent with every idea of his ubiquity and omniscience, yet a profound and lasting deference was paid to it.

'The adoption of *Levitical* phraseology, was not designed merely as a compliment to the Jews; for it was perceived, that while *tythes*, *first fruits*, and *oblations*, were exquisitely adapted to conciliate the minds of a people to whom they were so familiar, and by whom they were considered to be of divine appointment, they were no less adapted to increase the opulence of the Christian clergy, and thereby to consolidate the establishment. It was not therefore in vain that deacons became Levites, and bishops chief priests.

'It is not surprising that sinners of every name and character, laden with every diversity of folly and vice, should honour the church with their company, when such ample preparations were made for their entertainment. Gross minds are not so much affected by the *object* as by the *manner of* worship. Greeks and Romans, desirous of participating the advantages attached to the profession of the established religion, had the privilege of worshipping Christ and the Christian martyrs, with rites very similar, if not precisely the same, with those they formerly employed in the worship of their heroes, gods, and goddesses. Clouds of incense, altars, mitres, tiaras, crosiers, lustrations, gold and silver vases, wax tapers and processions, were no longer the peculiarities of Pagan temples and Pagan liturgies, but swelled the pomp, and multiplied the proselytes, of the Christian Church. The temples of the established religion, within and without, mimicked the shape, and rivalled the magnificence of the splendid fanes of the unfortunate gods! These edifices were consecrated with decent rites chiefly borrowed from the venerated usages of the ancient idolatry.

'That neither the abstemious nor the voluptuous might have cause to complain, numerous, or rather numberless fasts and feasts were instituted; and that equal partiality should be shewn to the institutes of Judaism and Paganism, some were taken from the one, and some from the other. It does not appear that Augustin was in the least unwilling, that the glory of all nations should come into the Church; yet that prelate acknowledges, *that the yoke imposed upon many Chris-*

tians in his days, was more intolerable than that under which the Jews formerly groaned.

'Socrates, who flourished at the same time as Austin, declares that the ceremonies and customs of the Church were so infinite in number, and so various in kind, that to commit them to paper would be extremelyt edious, if not absolutely impossible. Our historian further observes, that there were some who, unmindful of the agreement of the apostles as contained in the fifteenth of the Acts, made light of fornication as an indifferent thing, while, at the same time, they contended for *holidays* as for life and death.' pp. 329—333.

With the arrangements of Mr. Clarke's work we are less satisfied than with its sentiments. His materials are not always selected with the nicest judgement, nor are they very skilfully combined. The different parts of the work have scarcely any relation to each other, except as the facts follow one another in chronological order; the reflections too, though always sound and pertinent, are prolix and desultory. In a work of such high pretensions, it is also to be remarked as a fault, that the Author's references scarcely ever lead us to original authorities. Some of the transactions which he has satisfied himself with noticing very briefly, were entitled to more attention from a Writer who professes to treat the subject of Intolerance historically, and his researches should have been carried further than the pages of Mosheim or Gibbon. Mr. Clarke's Work, however, with all its imperfections, is interesting and instructive. His principles are correct and liberal, his remarks are frequently shrewd, and always sensible, and it has evidently been his design throughout the portion of it which is already executed, to serve some of the best interests of mankind. The times through which we may have to accompany him, when the remaining part or parts of his undertaking come before us, will afford him most ample means of illustrating the mischievous and disastrous consequences which follow the abandonment, whether partially or totally, of the principle, that no other methods are allowable in the service of religion, than the moral means of instruction and persuasion. We shall be ever prompt to give our recommendation to works written in support of this Christian maxim.

Art. IX. 1. *An Affectionate Address* to those Dissenters from the Communion of the Church of England, who agree with her in the leading Doctrines of Christianity. By Samuel Wix, A.M. F.R. and A.S. Vicar of St. Bartholomew the Less. 8vo. pp. 16. Price 6d. or 5s. per dozen. London. 1820.

2. *The Dissenter's Apology*, in a Letter to the Rev. Samuel Wix, containing some Reasons why the Orthodox Dissenters feel obliged in Conscience, not to comply with his Affectionate Address, intended to induce them to conform to the Church of England. By Samuel Newton. 12mo. pp. 23. Witham, and Maldon. 1820.

IS this the same Mr. Wix who told us the other day, that a union between the Church of England and the Church of Rome, was the only effectual security against the *Dissenters*, and who denounced the British and Foreign Bible Society as the grand modern engine of schism, chiefly on account of its having introduced a more extensive association of Churchmen with Dissenters? Is this the Mr. Wix who laboured to prove, to the no small amusement of the professors of the holy Roman faith, and not a little to the satisfaction of the Protestant sectaries, that the Churches of Rome and England agree in all fundamental doctrines, and that the one is no more Antichrist than the other? Is it the same individual who now addresses, in language of benignant condescension, those same Dissenters whom he before denounced, entreating them with all affection, to dismiss their causeless prejudices against that Church from which, by his own shewing, they have such abundant reason (more indeed than they ever asserted or dreamed of) to *dissent*? Has the worthy priest, disappointed in carrying his point of a 'council to be holden' for the accommodation of all differences between Rome and Canterbury, now found out that a union with the Dissenters presents the only effectual security against the Romanists? Or shall we not rather, in charity, attribute his altered tone, his sweetly modulated accents of kindness, and his affectionate overtures to orthodox dissidents from his Church, to some advances towards wisdom, or some melioration of temper, or some extension of Christian charity? He does 'most 'cordially admit,' in this Address, that the Sectaries '*mean* '*well*;' but he puts it to their conscience whether they can be justified in separating from a Church against which they will find, 'on cool and dispassionate examination,' that they can urge 'no solid objections.'

That so affectionate an Address might not appear to be treated with utter contempt, or to be left unanswered through obstinacy or inability to shew cause against its potent reasonings, Mr. Newton has undertaken the Dissenter's Apology.

'I write for myself,' he says, 'though I believe a great part of that class of Dissenters, with a view to which I write, agree with me in opinion. We are sensible that our neighbours are not disposed to think well of us, because of our dissent; we feel like other men the effects of disesteem and reproach; we are not disposed needlessly to expose ourselves to the accusation of being schismatics: we are losing by our dissent, the chance we might have of the emoluments and respectability of your Church; we are liable to many extra expences for supporting our worship; and if we be in these circumstances, under the influence of false principles, and acting from a schismatical and contentious spirit, it must be admitted that both our folly and our sin are great. We are committing transgression, and we are receiving reproach. But, indeed, Sir, dissent is matter of conscience with us, and if I cannot persuade you that we are right, I hope to convince you that we are not wilfully and obstinately wrong.'

'It is implied in your first page that *we need not* to dissent from the Church of England. Now if this can be proved to us, we will willingly return to her. We disavow heresy as strongly as you do. We are conscious of no evil designs against the truth of the Gospel, the order of the state, or the subordination which we verily believe we owe to the king and to our civil governors in general.'

That Mr. Newton's reply is perfectly cool and dispassionate, Mr. Wix himself must admit; and the reasons assigned for declining his affectionate invitation to Conformity, he must allow, if he has a spark of ingenuousness, to have some weight. We shall be impatient to receive from him an Appendix and Postscript, in which Mr. Newton's fair challenge shall be met by an honest attempt to refute the conscientious objections which lie in the way of a Dissenter's compliance with his obliging proposal.

Unfortunately, however, the Address and the Apology are not likely to fall into the same hands; and some persons may be uncandid enough to doubt whether Mr. Wix's tract is designed for Dissenters so much as for Churchmen. To those who are entirely ignorant both of the historical origin and of the real grounds of Nonconformity, his representations may wear some degree of plausibility; but, had he intended his Address to circulate among Dissenters, it is scarcely conceivable that he would have affected to be so entirely unacquainted with the nature and force of their objections to the Church of England. Should this brief notice of his pamphlet meet the eye of Mr. Wix, we would beg leave affectionately to recommend to his consideration, this remark of Lord Bacon's: '*They be two things, Unity and Uniformity.*'

Art. X. *The Application of Christianity to the Commercial and Ordinary Affairs of Life*, in a Series of Discourses. By Thomas Chalmers, D. D. Minister of St. John's Church, Glasgow. 8vo. pp. 278. Price 8s. Glasgow, 1820.

THIS volume consists of eight discourses on the following topics:—1. On the Mercantile Virtues which may exist without the Influence of Christianity. 2. On the Influence of Christianity in aiding and augmenting the Mercantile Virtues. 3. The Power of Selfishness in promoting the Honesties of Mercantile Intercourse. 4. The Guilt of Dishonesty not to be estimated by the Gain of it. 5. On the great Christian Law of Reciprocity between Man and Man. 6. On the Dissipation of Large Cities. 7. On the Vitiating Influence of the Higher upon the Lower Orders of Society. 8. On the Love of Money.

In the first seven discourses, the Preacher takes a survey of the morality of the actions of mercantile men; in the last discourse, he touches on the morality of the affections which give a feverish activity to their pursuits; and it is his aim to shew that, while the 'mercantile virtues' do not necessarily include an iota of religious principle, and are of no religious estimation whatever, disjoined from a sense of God,—the spirit of the man who is absorbed in the pursuit of riches, comes nothing short of practical atheism. In short, the drift of the volume is to illustrate this important fact, that the general morality of the world, not only essentially comes short of the requirements of Christianity, but is often at utter and irreconcileable variance with the law of God.

Dr. Chalmers remarks, that 'there is a way of maintaining 'the utter depravity of our nature in such a style of sweeping 'and vehement asseveration, as to render it not merely obnox-'ious (repugnant) to the taste, but obnoxious to the under-'standing.' There was, even antecedently to the promulgation of the Gospel, scattered exhibitions of what was just, and true, and lovely, and of good report; and there is no denying the very extended prevalence of a principle of integrity in the commercial world in the present day. The right way of asserting the depravity of man, is, therefore, 'to fasten on the radical 'element of depravity, and to shew how deeply it lies incor-'porated with his moral constitution.'

'It is not by an utterance of rash and sweeping totality to refuse him the possession of what is kind in sympathy, or of what is dignified in principle—for this were in the face of all observation. It is to charge him direct with his utter disloyalty to God. It is to convict him of treason against the majesty of heaven. It is to press home upon him the impiety of not caring about God. It is to tell him, that the hourly and habitual language of his heart is, I will not have the

Being who made me to rule over me. It is to go to the man of honour, and, while we frankly award it to him that his pulse beats high in the pride of integrity—it is to tell him, that he who keeps it in living play, and who sustains the loftiness of its movements, and who, in one moment of time, could arrest it for ever, is not in all his thoughts. It is to go to the man of soft and gentle emotions, and, while we gaze in tenderness upon him—it is to read to him, out of his own character, how the exquisite mechanism of feeling may be in full operation, while he who framed it is forgotten; while he who poured into his constitution the milk of human kindness, may never be adverted to with one single sentiment of veneration, or one single purpose of obedience; while he who gave him his gentler nature, who clothed him in all its adornments, and in virtue of whose appointment it is, that, instead of an odious and a revolting monster, he is the much loved child of sensibility, may be utterly disowned by him. In a word, it is to go round among all that Humanity has to offer in the shape of fair, and amiable, and engaging, and to prove how deeply Humanity has revolted against that Being who has done so much to beautify and to exalt her. It is to prove that the carnal mind, under all its varied complexions of harshness or of delicacy, is enmity against God. It is to prove that, let nature be as rich as she may in moral accomplishments, and let the most favoured of her sons realize upon his own person the finest and the fullest assemblage of them—should he, at the moment of leaving this theatre of display, and bursting loose from the framework of mortality, stand in the presence of his judge, and have the question put to him, What hast thou done unto me? this man of constitutional virtue, with all the salutations he got upon earth, and all the reverence that he has left behind him, may, naked and defenceless, before him who sitteth on the throne, be left without a plea and without an argument.' pp. 20—22.

'Let us not withhold,' says the Preacher, 'from the character of the upright and honourable merchant, the tribute of its most rightful admiration.'

'It is very noble, when the simple utterance of his word carries as much security along with it, as if he had accompanied that utterance by the signatures, and the securities, and the legal obligations, which are required of other men. It might tempt one to be proud of his species when he looks at the faith that is put in him by a distant correspondent, who, without one other hold upon him than his honour, consigns to him the wealth of a whole flotilla, and sleeps in the confidence that it is safe. It is indeed an animating thought, amid the gloom of this world's depravity, when we behold the credit which one man puts in another, though separated by oceans and by continents; when he fixes the anchor of a sure and steady dependence on the reported honesty of one whom he never saw; when, with all his fears for the treachery of the varied elements, through which his property has to pass, he knows, that should it only arrive at the door of its destined agent, all his fears and all his suspicions may be at an end. We know nothing finer than such an act of homage from one human being to another, when perhaps the diameter of the globe is between

them; nor do we think that either the renown of her victories, or the wisdom of her counsels, so signalizes the country in which we live, as does the honourable dealing of her merchants; that all the glories of British policy, and British valour, are far eclipsed by the moral splendour which British faith has thrown over the name and the character of our nation; nor has she gathered so proud a distinction from all the tributaries of her power, as she has done from the awarded confidence of those men of all tribes, and colours, and languages, who look to our agency for the most faithful of all management, and to our keeping for the most unviolable of all custody.' pp. 29. 31.

But, having passed this just and eloquent eulogy on our national character, Dr. C. reverts to the solemn consideration, that an individual may stand on the highest eminence in point of mercantile honour, and yet not have one duteous feeling of reverence that points upward to God, or one wish that points forward to eternity.

'In other words, he is a man of integrity, and yet he is a man of ungodliness. He is a man born for the confidence and the admiration of his fellows, and yet a man whom his Maker can charge with utter defection from all the principles of a spiritual obedience. He is a man whose virtues have blazoned his own character in time, and have upheld the interests of society, and yet a man who has not, by one movement of principle, brought himself nearer to the kingdom of heaven, than the most profligate of the species. The condemnation, that he is an alien from God, rests upon him in all the weight of its unmitigated severity. The threat that they who forget God shall be turned into hell, will, on the great day of its fell and sweeping operation, involve him among the wretched outcasts of eternity. That God from whom, while in the world, he withheld every due offering of gratitude, and remembrance, and universal subordination of habit and of desire, will show him to his face, how, under the delusive garb of such sympathies as drew upon him the love of his acquaintances, and of such integrities as drew upon him their respect and their confidence, he was in fact a determined rebel against the authority of heaven; that not one commandment of the law, in the true extent of its interpretation, was ever fulfilled by him; that the pervading principle of obedience to this law, which is love to God, never had its ascendency over him; that the beseeching voice of the Lawgiver, so offended, and so insulted—but who nevertheless devised in love a way of reconciliation for the guilty, never had the effect of recalling him; that, in fact, he neither had a wish for the friendship of God, nor cherished the hope of enjoying him—and that, therefore, as he lived without hope, so he lived without God in the world; finding all his desire, and all his sufficiency, to be somewhere else, than in that favour which is better than life; and so, in addition to the curse of having continued not in all the words of the book of God's law to do them, entailing upon himself the mighty aggravation of having neglected all the offers of his gospel.

'We say, then, of this natural virtue, what our Saviour said of the virtue of the Pharisees, many of whom were not extortioners, as other men—that, verily, it hath its reward. When disjoined from a sense of God, it is of no religious estimation whatever; nor will it lead to any religious blessing, either in time or in eternity. It has, however, its enjoyments annexed to it, just as a fine taste has its enjoyments annexed to it; and in these is it abundantly rewarded. It is exempted from that painfulness of inward feeling which nature has annexed to every act of departure from honesty. It is sustained by a conscious sense of rectitude and elevation. It is gratified by the homage of society; the members of which are ever ready to award the tribute of acknowledgment to those virtues that support the interests of society. And, finally, it may be said, that prosperity, with some occasional variations, is the general accompaniment of that credit, which every man of undeviating justice is sure to draw around him. But what reward, will you tell us, is due to him on the great day of the manifestation of God's righteousness, when, in fact, he has done nothing unto God? What recompense can be awarded to him out of those books which are then to be opened, and in which he stands recorded as a man overcharged with the guilt of spiritual idolatry? How shall God grant unto him the reward of a servant, when the service of God was not the principle of his doings in the world; and when neither the justice he rendered to others, nor the sensibility that he felt for them, bore the slightest character of an offering to his Maker?' pp. 32—35.

If the virtues and accomplishments of nature are at all to be admitted into the controversy between God and man, they must be held only to stamp upon irreligion the reproach of a still deeper ingratitude to Him who causeth us to differ. Dr. Chalmers urges this consideration to convince those who have 'a righteousness that is without godliness,' that they can be admitted to reconciliation with God 'only on the same footing 'with the most worthless and profligate of their species.' There are, he remarks, 'two sets of virtues;' those which are popular, because they have an obvious and an immediate bearing on the interests of society, and those which enter into the obedience of the affections, and which, though highly approved of God, are not at all acceptable to the general taste of men. The latter class of virtues are the most visibly characteristic, therefore, of Christianity, because they are peculiar to the Christian; and this 'helps to explain' how it is that, when a man comes under the power of religion, the abandonment of the levities of his past conduct is an event which 'stands far more noticeably 'out,' than the abandonment of the iniquities of his past conduct; for in the midst of his impiety, there may have been little room for a visible transformation in his person from fraudulency to integrity. The 'antipathy which is felt by a 'certain class of religionists,' against the preaching of good works, (that is to say, of the sort of good works to which the

mercantile virtues relate,) proceeds not merely from a zeal about the great article of justification by faith, but often, Dr. C. remarks, 'from a most enlightened fear lest that should be held 'to make up the whole of religion, which is in fact utterly 'devoid of the spirit of religion.' The aversion in question is 'a well founded aversion to a topic which, though religious in 'the matter of it, may, from the way in which it is proposed, 'be altogether secular in the principle of it.' It is not because the social virtues do not form as essential a part of Christian holiness as the internal virtues, but that they do not constitute its specific and distinguishing marks.

'They may also be recognized as features in the character of men, who utterly repudiate the whole style and doctrine of the New Testament; and hence a very prevalent impression in society, that the faith of the gospel does not bear so powerfully and so directly on the relative virtues of human conduct. A few instances of hypocrisy among the more serious professors of our faith, serve to rivet the impression, and to give it perpetuity in the world. One single example, indeed, of sanctimonious duplicity, will suffice, in the judgment of many, to cover the whole of vital and orthodox Christianity with disgrace. The report of it will be borne in triumph amongst the companies of the irreligious. The man who pays no homage to sabbaths or to sacraments, will be contrasted in the open, liberal, and manly style, of his transactions, with the low cunning of this drivelling methodistical pretender; and the loud laugh of a multitude of scorners, will give a force and a swell to this public outcry against the whole character of the sainthood.

'Now, this delusion on the part of the unbelieving world is very natural, and ought not to excite our astonishment. We are not surprised, from the reasons already adverted to, that the truth, and the justice, and the humanity, and the moral loveliness, which do in fact belong to every new creature in Jesus Christ our Lord, should miss their observation; or, at least, fail to be recognized among the other more obvious characteristics into which believers have been translated by the faith of the gospel. But, on this very subject, there is a tendency to delusion on the part of the disciples of the faith. They need to be reminded of the solemn and indispensable religiousness of the second class of virtues. They need to be told, that though these virtues do possess the one ingredient of being approved by men, and may, on this single account, be found to reside in the characters of those who live without God—yet, that they also possess the other ingredient of being acceptable unto God; and, on this latter account, should be made the subjects of their most strenuous cultivation. They must not lose sight of the one ingredient in the other; or stigmatize, as so many fruitless and insignificant moralities, those virtues which enter as component parts into the service of Christ; so that he who in these things serveth Christ, is both acceptable to God, and approved by men. They must not expend all their warmth on the high and peculiar doctrine of the New Testament, while they offer a cold and reluctant admission to the practical duties of the New

Testament. The Apostle has bound the one to the other by a tie of immediate connexion. Wherefore, lie not one to another, as ye have put off the old man and his deeds, and put on the new man, which is formed after the image of God, in righteousness and true holiness. Here the very obvious and popular accomplishment of truth is grafted on the very peculiar doctrine of regeneration: and you altogether mistake the kind of transforming influence which the faith of the gospel brings along with it, if you think that uprightness of character does not emerge at the same time with godliness of character; or, that the virtues of society do not form upon the believer into as rich and varied an assemblage, as do the virtues of the sanctuary; or that, while he puts on those graces which are singly acceptable to God, he falls behind in any of those graces which are both acceptable to God, and approved of men.' pp. 57—60.

This analysis of the first two sermons must suffice as a specimen of the scope and object of the present volume. With regard to the qualities of the composition, we do not feel it necessary to restate the opinion which we expressed very much at length in our review of the Author's Sermons*, on every point connected with his abilities as a Preacher. The same purity of intention, the same affluence of language, the same uncompromising integrity, the same peculiar argumentative vehemence, which were so conspicuous in the former volume, will be recognised in the extracts we have given from the one before us. The design of the Preacher throughout that course of sermons, seemed to be, we remarked, in unison with that part of the office of the Divine Teacher, which relates to His "convincing the world of sin." And such is the purpose of the train of argument in these discourses. They are addressed specifically to the ungodly, the men of this world; to whom they at once present a vindication of the practical tendency of Christianity, and an assertion of its Divine claims. There is something in the preaching of Dr. Chalmers, which reminds us of the office and character of the Fore-runner of our Lord, calling upon the self-righteous Pharisee, as well as the open extortioner and libertine, in the stern tone of indignant rebuke, to repent, for the Saviour was at hand. He is for rousing the lethargic consciences of the deluded multitude of good sort of sinners, if we may be allowed the phrase, and for chasing them out of all their refuges of lies, till they are made to feel that the Gospel heartily embraced, alone can save them. He is for laying the foundation of true piety, where it must be laid, in a thorough personal conviction of the essential depravity and guiltiness of our nature. At the same time, the Saviour, though

* Eclectic Review, N. S. Vol. XII. p. 507. (Dec. 1819.)

not the immediate burthen of his message, is constantly pointed to as " at hand."

That such preaching as this is peculiarly called for in the present day, as much so as when the old Reformers ' testified' against the licentiousness of their times, will hardly be denied. We do not say that it claims to be generally adopted; far from it. But we should wish that this kind of preaching, so explicit, so uncompromising, so fervent, and yet so argumentative, should be heard in our large cities and towns, where there is no dearth of the systematic knowledge of orthodox doctrines; not that it should in any case take the place of the exposition of the whole range of Christian doctrine, but that it should blend itself with other modes of popular instruction, as one mode in which, most certainly, the mass of the people ought to be addressed. On this account, we are glad that the parochial ministrations of Dr. Chalmers are thus by means of the press indefinitely extended and perpetuated.

If, in these sermons, any thing in point of doctrine is felt to be wanting, nothing is concealed. Whenever the Preacher has occasion to advert to the grand peculiarities of the Christian system, he does it in language the most explicit. His principles are thoroughly scriptural. He wastes no time in going over the imaginary deductions of natural theology, but refers at once to the law of Revelation. He does not tamper with men's eternal interests, by talking to them of the *reasonableness* of obedience, and by appealing to what is termed the *prudential* motive for the practice of virtue; but insists on the eternal claims of God to the service of the creature, and on the total change of heart which is connected with a reception of the Gospel. In these respects, these discourses will be found to differ essentially, we were going to say infinitely, from the practical essays upon piety and virtue which are sometimes substituted for Christian preaching.

The class of hearers whom the Preacher is addressing, are supposed not to be susceptible of those appeals, drawn from the peculiarity of their relation to God, their character as sanctified, and their participation in spiritual blessings, by which the Apostles enforced their practical exhortations on the first Christians. Motives such as these, the only efficient ones, indeed, that can really be brought to act on the heart, are unintelligible to any but the real Christian. Yet it must never be forgotten, that they are the basis of the morality of the Gospel. In reading the eighth sermon, on the love of money, it appeared to us, that Dr. Chalmers would, notwithstanding, have done well, instead of fixing his whole attention on the extreme case of an engrossing idolatry, to take into his view the numerous instances in which this most plausible and reputable of vices is

found in alliance with real though imperfect piety, and to have pointed out the baleful tendencies of the insidious passion in its more incipient stages. It would not be difficult, we think, for a very large class of money-worshippers to shift off, on the ground of inapplicableness, the whole of his eloquent appeal.

We quite agree with Dr. Chalmers, that no honour is done to Christianity, by confining the application of its principles to vague generalities.

'It is not vulgarizing Christianity to bring it down to the very humblest occupations of human life. It is, in fact, dignifying human life, by bringing it up to the level of Christianity. It may look to some a degradation of the pulpit, when the household servant is told to make her firm stand against the temptation of open doors, and secret opportunities; or when the confidential agent is told to resist the slightest inclination to any unseen freedom with the property of his employers, or to any undiscoverable excess in the charges of his management. This is not robbing religion of its sacredness, but spreading its sacredness over the face of society. It is evangelizing human life, by impregnating its minutest transactions with the spirit of the gospel.' p. 185.

But then it must be the spirit of the Gospel. While the place for the practice of duty is 'the familiar and week-day scene,' the principle must be drawn from 'the sublimest heights of the 'sanctuary of God.' This is where, in the attempt to be practical, most Christian teachers fail. Whereas it is highly observable, that some of the sublimest and most explicit references to the doctrines of religion in the whole compass of the Apostolic writings, are those which occur incidentally in the midst of practical exhortations.* Religion, from first to last, is practice—is obedience; a word which comprehends at once both faith and morality; and this obedience can originate but in one efficient principle, that of the renewing energies of the Divine Spirit. The duties of religion, apart from its doctrines, are overwhelming: and this must be felt by every one to whose conscience they are brought home in all their extent. If Dr. Chalmers does not very prominently exhibit the promises with which the Christian is furnished, it is because he is aware that, as the renunciation of self-righteousness must precede a cordial acquiescence in the great doctrine of justification, so, a consciousness of moral impotence will alone prompt that prayer which lays hold of Omnipotence. But his immediate business is with men who deride, or, at least, undervalue, these doctrines; and these discourses seem almost to dare them to do without them, in the spirit of the apostolic challenge: "Who "is he that overcometh the world, but he that believeth that "Jesus is the Son of God?"

* See Phil. ii. 6, 13; Eph. iv. 30; v. 27; 1 Pet. ii. 9, 24; iii. 18.

Art. XI. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* Eclectic Review, *by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

Shortly will be published, The Poetical Works of the late Dr. Thomas Brown, Professor of Moral Philosophy in the University of Edinburgh.

Speedily will be published, in 3 vols. 8vo. A History of the British Empire, from the accession of Charles I. to the restoration. With an introduction, tracing the progress of society and of the constitution, from the feudal times to the opening of the history; and including a particular examination of Mr. Hume's statements relative to the character of the English Government. By George Brodie, Esq. Advocate.

Mr. Robertson of Surry House Academy, Kennington, will in a few days re-publish his Geographical Exercise Book, which is not only enlarged and improved, but printed on a fine writing paper, so as to serve the purpose of a writing, as well as Geographical Exercise Book.

In the press, Observations shewing the National and Domestic Evils resulting from too low wages; with hints respecting the means likely to render the working classes better satisfied, more loyal, contented and happy, to which is annexed a copy of the Act of Parliament upon this subject passed July 24th, 1820, and the speeches of the members of the House of Commons thereon.

Mr. Robinson, whose local knowledge of the country and of the transactions, rendered him peculiarly competent to the task, has written the History of the late Revolution in Mexico, including a Narrative of the Expedition of General Xavier Mina, with some observations on the practibility of opening a commerce between the Pacific and Atlantic Oceans, and on the future importance of such commerce to the civilized world. This interesting work will be published in the course of a few weeks.

Mr. Nichols is preparing for publication, Queen Elizabeth's Entertainment by the Countess of Derby, at Harefield Place in 1602, with an introdnction and notes. Also, a new edition of the most interesting Portions of the Elizabethan Progresses.

The Hon. R. K. Craven is printing in a quarto volume, a Tour through the Southern Provinces of Naples, in 1818, illustrated by engravings.

Mr. John Wilks, jun. is preparing, a Christian Biographical Dictionary; containing an account of the lives and writings of many of the most eminent christians in every nation.

Mr. Wm. Davis, author of the Olio of Literary Anecdotes, has in the press, a Journey round the Library of a Bibliomaniac.

Kennilworth, a romance, by the Author of Waverley, is preparing for publication.

Dr. Paris will soon publish a Tabular View of Medicinal Combination, illustrating its objects and effects, on one large sheet coloured.

J. S. Stanhope, Esq. has in the press, Olympia, or Topography illustrative of the actual State of Olympia and the City of Elis, in folio, with plans of Olympia and Elis.

John Clare, the Northamptonshire Peasant, has another volume of poems nearly ready to appear.

Mr. Kerrigan, of the Royal Navy, has in the press, the Young Navigator's Guide to the Siderial and Planetary Parts of Nautical Astronomy.

Lord Byron has a tragedy nearly ready for publication, entitled the Doge of Venice.

Dr. Cudworth's unpublished MSS. in the British Museum, are reviewing by the archdeacon of Lincoln, in order to a complete collection of his works, with notes.

The Rev. C. Benson is preparing for publication, Twenty Discourses preached before the University of Cambridge in 1820—being the first course of sermons delivered at the lecture founded by the Rev. John Hulse.

In a few days will be published, in 1 vol. 4to. The General History of the House of Guelph or Royal Family of

England, from the first record of the name to the accession of George the first to the throne of Great Britain. Printing under the immediate patronage of his Majesty.

In the press, and speedily will be published in 8vo. Volume first, of the Principles of Medicine, written entirely on the plan of the Baconian Philosophy, to prove that the only rational method of curing disease is, to induce by medicine an opposite or counteracting action, sufficiently powerful to expel the disorder. By R. D. Hamilton, Medical Practioner.

In a few days will be published, The Elements of Oral Language; or a dissertation on the art of speech, with respect to its elementary sounds, and to the combination of those sounds in the current and rapidity of discourse: including also a universal alphabet, intended to express with precision all the articulate sounds uttered by the human voice, in connexion with their various modifications, being the result of an attempt to facilitate the acquisition of foreign languages, and to furnish a mode of correctly expressing our own. By John Freeman, author of the Improved Method of teaching Adult Persons to read.

In the press, a Memoir of the Operations of the British Army in India, during the Mahratta War of 1817, 1818, and 1819; illustrated by maps and topographical plans. By Lieut. Colonel Blacker; Companion of the most honorable Order of the Bath, and Quarter Master General of the Army of Fort St. George. In 1 vol. 4to. and a separate vol. of maps and plans.

The Author's military appointments having afforded him a ready access to the original documents, they form a very valuable appendix to the work; while the important station he occupied in the active operations of the war, secures to the memoir itself every thing that is to be expected from intelligence and authenticity.

The plans have been most carefully drawn under Col. Blacker's own eye, the maps are from actual surveys under his immediate direction, and will be engraved under the superintendance of Mr. Arrowsmith.

The Rev. John Hughes Author, of Horæ Britannicæ in two volumes, is arranging materials for a supplemental volume which will contain a translation of the Welsh Historical Triads, with two essays presented to the Cambrian Society, &c.

Col. de Bosset's new work, embracing the history of the Parguinotes, from the earliest period of the present day, is now completed. This work, in addition to the substance of a former one, entitled "Proceedings in Parga," &c. comprises a more detailed account of the Septinsular States, and of Parga, of the cession of the latter place to Ali Pasha, and of the British Lord High Commissioner's share in that transaction. It also contains an answer to the article in the 45th number of the Quarterly Review, and an examination of Sir Thomas Maitland's dispatch to Earl Bathurst, on the same subject. To the whole is subjoined a full and accurate report of the Author's trial against Sir Thomas Maitland in the court of King's Bench, in which the latter was convicted of "unlawfully, wrongfully, and maliciously" issuing a general order affecting him. The work forms 1 vol. 8vo. and is illustrated by maps.

The Rev. W. Thorn, of Penrith, has in the press, a new and improved edition of his Lectures on the Christian Sabbath. N.B. The profits of these Lectures will be devoted to aid the erection of a place of worship in the town of Penrith.

The Rev. Mr. Fry, Author of Lectures on the Romans, &c. is preparing for the press, a work to be entitled, The second Advent or Glorious Epiphany of Our Lord and Saviour Jesus Christ, being an attempt to elucidate, in chronological order, all the prophecies both of the old and new Testament, which relate to this most important subject, and to the events immediately connected with it, the judgment of apostate nations, the restoration of Israel, and the final establishment of the promised kingdom of Messiah, &c. &c.

In the press, the Philosophy of Painting. By Wolstenholme Parr.

Mr. Buck's long expected work on the Beauties, Harmonies, and Sublimities of Nature, will be published in February.

A new edition of the Practice of the Customs, with considerable additions, including the new consolidated duties, by Mr. Smyth, one of the surveyors-general of H. M. Customs, will be published in the course of the present month.

Preparing for the press, Happiness, a Tale for the grave and the gay.

In the press a third edition of Brown's

Memoirs of Hervey, with considerable improvements: also, a second volume of a collection of Religious Letters, by the same Author.

L. Towne has in the press, The Farmer's and Grazier's Guide, containing a collection of valuable recipes for the most common and fatal disorders to which horses, horned cattle, and sheep are subject.

In the press, Principles of Forensic Medicine explained, illustrated, and applied to British Practice. By I. G. Smith, M.D.

Dr. Brewster has nearly ready for publication a new edition of Ferguson's Astronomy. In accommodating it to the present state of the science, by means of notes and supplementary chapters, he has studiously endeavoured to imitate the plainness of the original work. In this new edition, many alterations and additions have been made in the notes and supplementary matter; and the work put into a form more convenient and less expensive, with the view to its being more generally introduced into public schools.

New editions of Ferguson's Electricity, his Perspective, and his Ladies' and Gentlemen's Astronomy, edited by Dr. Brewster, will speedily be published.

ART. XII. LIST OF WORKS RECENTLY PUBLISHED.

ARCHITECTURE.

Observations on the construction and fitting up of Meeting-Houses for public worship, illustrated by plans, sections, and description; including one lately erected in the city of York, embracing, in particular, the method of warming and ventilating. By William Alexander. 4to. 9s.

Plans, Elevations, Sections, and Description of the Pauper Lunatic Asylum lately erected at Wakefield. By Watson and Pritchett, Architects, York. med. folio, 2l. 12s. 6d. royal folio, (proof plates) 3l. 3s.

*** This work consists of nine whole sheets or folio plates, in the first style of line engraving by Lowry and Landseer. The description includes an enlarged edition of "Practical Hints for the Construction and Economy of Pauper Lunatic Asylums, by Samuel Tuke," written originally to illustrate the instructions given to the architects who prepared designs for the West Riding Asylum.

CHEMISTRY.

Elements of Chemistry, with its Application to explain the Phenomena of Nature, and the Processes of Arts and Manufactures. By James Millar, M.D. Fellow of the Royal College of Physicians and Lecturer on Natural History and Chemistry. 8vo. 12s.

A Dictionary of Chemistry; on the basis of Mr. Nicholson's: in which the Principles of the Science are investigated anew, and its Applications to the Phenomena of Nature, Medicine, Mineralogy, Agriculture, and Manufactures, detailed. By Andrew Ure, M. D. Professor of the Andersonian Institution, Member of the Geological Society, &c. &c. With an Introductory Dissertation; containing Instructions for converting the Alphabetical Arrangement into a systematic order of study. With 14 Engravings. 8vo. 1l. 1s.

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Grotius de Veritate Religionis Christianæ: with the notes of the Author, Le Clere, and others, translated into English, for the use of Schools. 12mo. 6s.

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Conversations on English Grammar, in a series of familiar dialogues between a Mother and her Daughters; in which are introduced the various Rules of Grammar, and explained in a manner calculated to excite the attention of Children, and at the same time to convey to their minds a clear and comprehensive idea of the general principles of Language. By Honoria Williams, Author of the Summary Method of Reading, &c. 3s. 6d.

The Mental Calculator; being a Compendium of concise yet general Rules of the ready Solution of various useful and

interesting Problems in Astronomy; with explanatory Illustrations, forming an Epitome of the Elements of that Science. To which is added, a Guide to the Constellations. By P. Lovekin. 3s. half-bound.

FINE ARTS.

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This Work will correspond with the Histories of Oxford, Cambridge, Colleges and Schools, Westminster Abbey, Microcosm of London, the Tour along the Rhine, Buenos Ayres, &c. 750 copies only will be printed on 4to elephant paper; to the first 500 Subscribers the price will be 14s. each Part; the remaining 250 will be advanced to 16s.; and 50 large copies will be taken.

HISTORY.

Memoirs of the Rebellion in 1745 and 1746. By the Chevalier de Johnstone, Aide-de-Camp to Lord George Murray, General of the Rebel Army, assistant Aide-de-Camp to Prince Charles Edward, Captain in the Duke of Perth's Regiment, and afterward an Officer in the French Service. Containing a narrative of the progress of the rebellion, from its commencement to the battle of Culloden; the character of the principal persons engaged in it, and anecdotes respecting them; and various important particulars relating to that contest, hitherto either unknown or imperfectly understood. With an account of the sufferings and privations experienced by the author after the battle of Culloden, before he effected his escape to the continent, &c. &c. Translated from a French MS. originally deposited in the Scots College at Paris, and now in the hands of the publishers. With portraits of both the pretenders, from the original pictures in the possession of Earl Beauchamp, 4to. 2l. 2s.

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THE

ECLECTIC REVIEW,

FOR FEBRUARY, 1821.

Art. I. *Memoirs of the Life, Writings, and Religious Connexions, of John Owen, D.D. Vice-chancellor of Oxford, and Dean of Christ-Church, during the Commonwealth.* By William Orme. 8vo. pp. 524. [Portrait.] Price 12s. London. 1820.

ONE great purpose of biography is, to correct or to qualify the general representations of history. Let those general representations be true or false, as they respect the transactions of any particular period, and the parties engaged in them, they must necessarily fail to be always just to the private character of individuals. If the affairs of which the historian is called to take cognizance, has involved the actors in obloquy, if the language employed in characterizing them is that of just condemnation, the biographer, without controverting that decision, will have to rescue from the sweeping imputation, many names of undoubted eminence for private integrity. And in performing this task, he will sometimes have not merely to set so much good against so much evil in the character of the individual, or to balance private worth against public worth; but to make the character of the individual serve as a key to the transactions in which he was engaged, so that they shall appear, if not wholly defensible, yet altogether in a different light from what the literal truth of history had placed them in. Or, if the transactions themselves shall not seem to have their quality of evil mitigated, the conduct of the parties shall materially change its moral aspect, while the reader shall feel himself drawn into sympathy with men from whom he had before revolted as having no claims whatever to his esteem. Such is not unfrequently the case when history is not chargeable with any palpable want of fidelity. But when history is not just, when its comprehensive allegations of general facts are erroneous, the errors of detail must needs be innumerable; and it then becomes the business of the biographer to shew, that what is not true of a part, does not and cannot hold good of the whole.

There is no portion of our annals to which these remarks apply with greater force, than that which embraces the latter years of the reign of Charles I. and the Protectorate. The biographical memorials which have been transmitted to us of the 'fanatics,' and 'rebels,' and 'puritans' of that period,—the Hutchinsons and the Fairfaxes, the Miltons and the Vanes, the Baxters and the Owens,—oppose an emphatic contradiction to the injurious representations of party writers. But there is too large a party who consider it as their interest to perpetuate such misrepresentations; and it is in vain to hope that history will ever be suffered to tell the tale of those times with honest freedom. What is it, however, that involves that period in so much obscurity, but the intense interest which attaches to its extraordinary transactions? Without entering into the question of right between the King and the Parliament, never was there exhibited a grander display of mind on the large scale of national proceedings; never did the English character present itself to other nations in so gigantic a form and so proud an attitude, as during that unhappy and perilous conflict. In the histories of all civilized countries, there will be more or less similarity; there will be at least a close analogy between the distinguishing events; but this illustrious part of our history—illustrious with all its crimes and misfortunes,—is such as no other nation can parallel. The agents were men of no ordinary mould, and the events were such, we may safely affirm, as could not have taken place in any other country; for in no other country could the laws have survived the subversion of government, or religion have modified in so remarkable a manner the characters of the political leaders, compelling even from the irreligious the homage of hypocrisy.

The present work is purely biographical, and the Author never deviates from his proper and professed design, which is, to present a memoir of the personal history, the theological writings, and the religious connexions of Dr. Owen; but it incidentally furnishes some very valuable illustrations of the history of the period. Mr. Orme has evidently spared no pains or research both in collecting and in authenticating the scattered materials out of which the present memoir is constructed. That it should have been left to him, at this distance of time from the death of the great and good man who is the subject of it, to perform this debt of justice to his memory, reflects no honour on the English Dissenters. It is indeed, as he remarks, not a little surprising, 'that whilst the minutest researches have been 'made into the lives of many obscure individuals, no separate 'work should have been devoted to the life of John Owen.' With regard to many of his learned and pious contemporaries, it might be urged in excuse, that their actions are comprised in

their works, and that their lives were not marked by any circumstances claiming a distinct record. But this cannot be said of Dr. Owen, who occupied so prominent a station, and whose share in the political transactions of his day has even been overrated, for the purpose of fastening upon him an invidious responsibility. The disingenuous treatment which he has received from his great Presbyterian rival, rendered it also the more incumbent on the admirers of his character and writings, to rescue his memory from undeserved obloquy.

'Mr. Clarkson, who preached his funeral sermon, observed, "that the account which is due to the world of this eminent man deserved a volume," which he hoped would soon make its appearance. Cotton Mather, in that singular work "Magnalia Americana Christi," published twenty years afterwards, declared "that the church of God was wronged in that the life of the great John Owen was not written." About twenty years after that, appeared, prefixed to the folio edition of his Sermons and Tracts, the first and the only account of him which can be depended upon; but which, though it appears to have been drawn up by Mr. Asty, with the assistance of Sir John Hartopp, is both inaccurate and imperfect, and does not contain so many pages as the Doctor had written books. With the exception of this, and the scanty notices of general biography, Owen is only known by means of his writings.'

Mr. Orme has divided the memoir into twelve chapters, to which is added an appendix of documents. The contents of each chapter are specified at the head of it, and there is an index; but it is a deficiency, that there is no general table of contents. We cannot better supply this defect than by an analysis of the volume, in the shape of an outline of the leading events of Owen's life.

John Owen, the second son of the Rev. Henry Owen, was born at Stadham in Oxfordshire, in the year 1616. His father was a Nonconformist minister, and was reckoned, for his more than ordinary zeal, a strict puritan: he was for some time minister of Stadham, and afterwards became rector of Harpsden in the same county, where he died in 1649, in the sixty-third year of his age. In the Latin inscription on Owen's monument in Bunhill-fields, the father and son are thus honourably distinguished: '*Patre insigni theologo theologus ipse insignior.*' Owen was initiated into classical learning by Edward Silvester, master of a private academy at Oxford, who had the honour of numbering also among his pupils, Dr. Wilkins, Bishop of Chester, Dr. Henry Wilkinson, Margaret Professor during the Commonwealth, and William Chillingworth. At twelve years of age he was admitted a student of Queen's College, and on the 11th of June, 1632, when only sixteen, took the degree of bachelor of arts: on the 27th of April, 1635, he commenced master of

arts. His application during this period was excessive: he allowed himself for several years not more than four hours' sleep in a night, and is said to have declared in later life, that he would gladly part with all the learning acquired by sitting up late at study, could he but recover the health he had lost by it. He studied mathematics and philosophy under Thomas Barlow, then fellow of the college, of which he was afterwards chosen provost when his pupil was vice-chancellor of the University, and subsequently Bishop of Lincoln. Owen is said to have studied music also, for recreation, under Dr. Thomas Wilson, a celebrated performer on the flute, who was for some years in constant attendance upon Charles I., and afterwards made by Owen professor of music in Oxford. In 1637, Laud, as Chancellor of Oxford, had caused a new code of statutes to be drawn up for the University, in which obedience to some superstitious rites was required of all the members on pain of expulsion. Owen was among the number of those who refused to submit; but the resolution appears to have cost him a very severe struggle. About the same period, also, his mind underwent a decided change of feeling and sentiment with regard to religion itself. He became the subject of deep and agitating convictions of a spiritual nature, which, combining with the perplexity of his situation, plunged him into a state of profound melancholy. The distress of mind which he suffered for three months, is stated to have been visible in his deportment: he avoided all social intercourse, and could scarcely be induced to speak. In the absence, however, of any precise account of the immediate cause of this distress, and even of its nature, from Owen himself, there does not seem to us to be sufficient ground to resolve it altogether into mental suffering: it probably partook of the character of bodily disease. The permanent impression which it left on his spirit, would not on that account be the less salutary. His quitting the University, the only alternative left him on refusing to submit to the impositions of Laud, has drawn down upon him from Anthony Wood the ridiculous charge of perjury. On leaving Oxford, having previously received orders from Bishop Bancroft, he resided for some time in the family of Sir Robert Dormer, of Ascot, as domestic chaplain and tutor to his son. He afterwards became chaplain to Lord Lovelace, of Hurby, in Berkshire; but on the breaking out of the civil war, his patron joined the King's army, while Owen embraced the cause of the Parliament. This step cost him the favour of his uncle, a man of considerable landed property in Wales, who had intended to make him his heir; but it was not the first sacrifice he had made to his principles: in embracing them, he had counted the cost. He now came up to London, and took lodgings in Charterhouse yard, where he employed himself in composing

his "Display of Arminianism," which appeared in 1642, dedicated to the Committee of Religion. In consequence of this his first publication, he was presented to the living of Fordham in Essex, vacant in consequence of the suspension of the incumbent, by the Committee for purging the church of scandalous ministers. This presentation, however, remained in force only during the life of the sequestered incumbent: at his death, the living reverted to the patron, and Owen was superseded. He was immediately presented by 'the good Earl of Warwick' with the neighbouring living of Coggeshall, at the request of the congregation.

For some time after he came up to London, Owen continued to suffer much from religious dejection and perplexity. Nearly five years elapsed, from the time in which he first became the subject of this painful conflict of feeling, before he recovered his peace of mind. It is more than probable that his unhappiness arose from imperfect views of the doctrines of the Gospel; from some misunderstanding, perhaps, as Mr. Orme suggests, of the subjects which the Arminian controversy embraces; and this might lead him to the train of investigation contained in his first work. He is said to have been indebted for the solution of his difficulties and the removal of his dejection, to a sermon from those words: "Why are ye fearful, O ye of little faith?" preached at St. Michael's, Wood-street, by a minister from the country, whose name he could never learn.

On his obtaining the living of Fordham, Owen immediately entered on the diligent discharge of his parochial duties. He found the parish itself and the surrounding country in a very deplorable state, and, among other means of remedying the effects of his predecessor's neglect, he resolved to adopt the method of catechising from house to house. In prosecution of this plan, he published, in 1645, "The Principles of the Doctrine of "Christ unfolded in two short Catechisms; wherein those prin-"ciples of religion are explained, the knowledge whereof is re-"quired by the late ordinance of Parliament before any be ad-"mitted to the Lord's Supper." (12mo. pp. 60.) He had previously published a tract in quarto, entitled, "The Duty of "Pastors and People distinguished," in which it was his object 'to steer a middle course between those who ascribed too 'much power to ministers and those who gave too much to 'the people.' The moderation of his principles relative to church government, and his tolerant spirit, are strikingly evinced in this production. He avows himself a Presbyterian in opposition to Prelacy on the one hand, and 'what is commonly 'called the Independent' scheme on the other. But his Presbyterianism was not that of the times; and when, after he had been led to embrace Independency, he took a review of what he had

asserted in this tract, he says that he found his principles, as stated there, 'were more suited to what is the judgement and 'practice of the Congregational men, than those of the Presby-'terian.' In proof of this, it needs only be mentioned, that he shews from Acts viii. 1—4. 'that all the *faithful members* of 'the church, being thus dispersed, went every where preaching 'the word, having no warrant but the general engagement of 'all Christians to further the propagation of Christ's kingdom.'

On the 29th of April, 1646, being the day of the monthly fast, Owen was for the first time appointed to preach before the Parliament. His sermon, which was published by command of the House, is chiefly remarkable as containing an earnest expostulation relative to the destitute state of Wales and some other parts of the country in respect of the means of grace. He annexed to it a "Country Essay for the practice of Church Go-"vernment;" drawn up, as it should seem, as an apology for his refusing to subscribe certain petitions to Parliament from the ministers of the county of Essex, respecting church-government, by which he had given great offence. In this Essay he explicitly declares, 'that he knew no church-government in the 'world, already established, of the truth and necessity of which 'he was in all particulars convinced;' he exposes the folly of contention about conformity, and protests against bestowing on any persons odious appellations on account of their religious sentiments; he complains that their 'little differences' were to be met with at every stall and in too many pulpits, 'swelled by 'unbefitting expressions to a formidable bulk;' and he contends for an extensive toleration. On this last point, he has the following expressions:

'Toleration is the alms of authority, yet men who beg for it think so much at least their due. I never knew one contend earnestly for a toleration of dissenters, who was not one himself; nor any for their suppression, who were not themselves of the persuasion which prevaileth.'.....'I know the usual pretences for persecution,—"Such a thing is blasphemy:" but search the Scriptures, look at the definitions of divines, and you will find heresy, in what head soever of religion it be, and blasphemy very different. "To spread such errors will be destructive to souls." So are many things which yet are not punishable with death; let him that thinks so, go kill Pagans and Mahometans. "Such a heresy is a canker." But it is a spiritual one; let it be prevented by spiritual means: cutting off men's heads is no proper remedy for it. If state physicians think otherwise, I say no more, but that I am not of the college.'

Speaking of the iniquity of putting men to death for heresy, he declares that he 'had almost said, it would be for the interest 'of morality to consent generally to the persecution of a man 'maintaining such a destructive opinion.' Let it be remem-

bered to Owen's honour, that at the time of his avowing sentiments so directly opposed to the intolerant spirit of Presbyterianism, he was *not* a Dissenter, but was in close connexion both with the 'prevailing persuasion' and the ruling Powers in the State. The same praise is due to Milton and Vane, with this difference only in enhancement of Owen's singular merit, that *he* was a minister, while the Latin secretary and his illustrious friend ranked among the laity.

At the time that Owen was engaged in the prosecution of those investigations which led to his change of sentiment on the subject of church-government, he was unacquainted, as he states, with any individual, whether minister or layman, 'of the 'Congregational way:' all his connexions lay among the Presbyterian party. After perusing several works on either side, he set himself to examine and confute, for his own satisfaction, Cotton's book, "Of the Keys."

'In the pursuit and management of this work, quite beside and contrary to my expectation, at a time wherein I could expect nothing on that account but ruin in this world, without the knowledge or advice of, or conference with any one person of that judgement, I was prevailed on to receive those principles to which I had thought to set myself in opposition. And indeed this way of impartially examining all things by the word, comparing causes with causes, and things with things, laying aside all prejudiced respects to persons or present traditions, is a course that I would admonish all to beware of, who would avoid the danger of being made Independents.'

The consequence of his change of sentiment was, his forming a church at Coggeshall on congregational principles, which has been kept up to the present time. The little treatise entitled, "Eshcol: or Rules of Direction for the walking of the Saints "in fellowship," was drawn up soon after its formation. During the siege of Colchester, General Lord Fairfax had his head-quarters at Coggeshall, which led to an acquaintance with Owen, who was accordingly appointed to preach to the army at Colchester on a day of thanksgiving, and again at Rumford, to the Parliament's Committee; both which sermons he afterwards published. They contain a strong remonstrance against human interference with religion. In one of them occurs a passage which has been made the ground of an idle charge, brought against him by L'Estrange and the Commentator on Hudibras, of believing that success is an evidence of the goodness of a cause. Mr. Orme produces Owen's own reply to the calumny.

On the 31st of January, 1649, Owen was again fixed upon to preach before Parliament; 'the most trying occasion,' as his Biographer remarks, 'on which he ever appeared before that 'assembly:' it was the day after the decapitation of the King. On the subject of that transaction, he observed a profound and

lege; but what he did in arranging the affairs of the University cannot be ascertained, since, as Mr. Orme informs us, the registers prior to the Restoration no longer exist. On his return, he seized the first opportunity to advert, in a sermon preached before Parliament, Feb. 28th, 1650, to the spiritual wants and grievances of that ill-fated country; and in consequence, no doubt in great measure, of his representations, an ordinance for the encouragement of religion and learning in Ireland, was passed on the 8th of March, by which certain lands were appropriated to the support of Trinity college and the endowment of its professors, while a provision was made for erecting another college in Dublin, and maintaining its teachers, and also a free school. Six eminent preachers were sent over by Parliament, to give reputation to the university, with a salary of £200 per annum.

Owen was not suffered to remain long unemployed. In the summer of the same year, he received an order from Parliament, to proceed, together with Mr. Joseph Caryl, an eminent Independent minister, to the army in Scotland, agreeably to the desire of the General. He joined Cromwell at Berwick, and remained with the army till early in the following year, when he returned to his family and charge at Coggeshall. On the 18th of March, his promotion to the Deanery of Christ Church appeared in the gazette; Goodwin being raised at the same time to the Presidency of Magdalen College. Owen now, with the consent of his congregation, resigned his pastoral charge, and took up his residence at Oxford. Mr. Orme occupies some time, we think rather unnecessarily, in vindicating Owen from the imputation of inconsistency in accepting this appointment. There is no one principle of Nonconformity or Congregationalism that we are aware of, which would preclude a man from serving his country in any public station of either a magisterial or a professorial description, if the conditions were such as he could conscientiously comply with. We know of no reason drawn from his religious principles, why a Dissenter might not be a master of Westminster school as well as of any private seminary for a limited number of pupils; or even why he might not be Regius Professor at either University, save and except the oaths and subscription which are now interposed between him and every post of honour and responsibility. The circumstance of State-hire does not necessarily involve either the fact or the feeling of dependence on the State. This is strikingly illustrated in the case of our Judges, who, even before their appointments were rendered absolute for life, furnished many exemplary instances of fearless integrity and manly independence of character. With regard to minor appointments held during pleasure, Milton's assertion will no doubt hold good as a general

remark, that 'hirelings will soon frame themselves to that interest, and those opinions, which they see best pleasing to 'their paymasters.' The expectation of promotion has, however, a much stronger tendency to generate servility, than even an absolute dependence upon the State for maintenance. The dependent who is looking no higher than his present station, will content himself for the most part with the discharge of his engagements, taking care only to abstain from the assertion of any private opinions which he may hold not in accordance with the interests of his employers. But this negative merit will not answer the purpose of the aspirant after reversionary honours: he must go beyond the line of bare conformity to distinguish himself by his zeal, that he may lay claim to a reward. It is by working on the expectations rather than the fears of their dependents, that the dispensers of State patronage maintain to so immense an extent an absolute dominion. The bishop is a bishop for life: he is in no respect dependent on his paymaster. But then there is the prospect of translation. Let Bishop Watson's plan for equalizing the episcopal revenues and abolishing the system of translation, be adopted, and the spiritual lords would probably exhibit as great a variety of opinion on any political subject, as the lords temporal. This is not the place to discuss the expediency of a church establishment; but we presume that the most radical objector to such institutions, would not wish to see our universities deprived of their endowments, or learning deprived of all State patronage. It was the glory of Cromwell's government, that it bestowed its efficient patronage where it was well merited.

Oliver Cromwell was chosen Chancellor of Oxford in January, 1651. On the 26th of September in the following year, the Dean of Christ Church, at his nomination, was chosen Vice-chancellor in the room of Dr. Daniel Greenwood: a difficult and invidious office at such a period, which we may well believe he accepted with no feigned reluctance.

'This celebrated seat of learning had been in most deplorable circumstances during the civil wars. The colleges and halls had gone to ruin, five of them were perfectly deserted; some of them were converted into magazines, and the rest were in a most shattered state; while the chambers were filled with officers and soldiers, or let out to townsmen. There was little or no education of youth; poverty, desolation and plunder,—the sad effects of war, were to be seen in every corner; the bursaries were emptied of the public money, the plate melted down for the king's service, and the colleges involved in debts which they were not able to discharge. Such was the wretched state of the university, when Oxford fell into the hands of the Parliament in 1646. It was not till after a most determined struggle of two years from its being subdued, that the heads of houses who had espoused the royal cause, allowed the Presbyterian

clergy, appointed to fill their places, to obtain possession of them. It may easily be supposed, that during this violent contest, little attention would be paid by either party to the interests of the university, or the promotion of learning. When the Presbyterians did obtain the superiority, from the extreme confusion in which they found every thing, and the excited state of the public mind, a long time must have elapsed before they could bring matters even into a train of order and management. They were scarcely fixed in their chairs, when their conduct and sentiments became disagreeable to the ruling powers, and other changes were premeditated. Long before Dr. Reynolds and his brethren lost their places, they must have foreseen the storm which was approaching, and would naturally be discouraged from attempting for the good of the university, what they otherwise would have done.

'Such was the unsettled state of Oxford, when Owen was appointed to fill the office of Vice-chancellor. The chairs were chiefly occupied by those who were secretly attached to Royalty and Episcopacy, or by Presbyterians, whose aversion to Independents was not less inveterate; but who submitted from one motive or another, to the successive changes of that fluctuating period. A few Independents were put in at the expense of Presbyterian exclusions, which could not fail to excite the bitterest enmity.'

Owen's own account of the internal anarchy and critical situation of the University, as given in one of his Latin orations, presents a still more gloomy picture of the state of things at this period. But his indefatigable exertions and undaunted firmness as Vice-chancellor, soon restored the reign of discipline. In the following year, he pronounced a warm eulogy on the heads of their colleges for their candour, diligence, erudition, and politeness; and the state of the University is adverted to in the same oration in terms of high satisfaction. Mr. Orme brings forward some striking facts and testimonies to shew, that during the five years of Owen's vice-chancellorship, the University attained a very flourishing state in regard both of learning and science, and of religion. Granger, an Episcopalian, admits that, 'supposing 'it to be necessary for one of his persuasion to be placed at the 'head of the University, none was so proper as this person '(Owen); who governed it several years with much prudence 'and moderation, when faction and animosity seemed to be a 'part of every religion.' And Lord Clarendon's testimony is still more decisive: he says, that the University 'yielded a 'harvest of extraordinary, good, and sound knowledge in all 'parts of learning: and many who were wickedly introduced, 'applied themselves to the study of learning, and to the practice 'of virtue. So that when it pleased God to bring King 'Charles II. back to his throne, he found that University 'abounding in excellent learning, and little inferior to what it 'was before its desolation.' Again: Bishop Burnet states, that

'learning was then high at Oxford; chiefly the study of the 'Oriental tongues, which was much raised by the Polyglott 'Bible then set forth. They read the Fathers much there; and 'Mathematics and the New Philosophy were in high esteem.' Mr. Orme has collected the following particulars descriptive of the Vice-chancellor's personal conduct.

'The Doctor managed the different parties in the University by his gentlemanly behaviour and condescension, by his impartiality and decision, and by his generous disinterestedness. He was moderate, but firm, dignified, and at the same time full of gentleness. He gained the good wishes of the Episcopalians, by allowing a society of about three hundred of them who used the Liturgy, to meet every Lord's Day over against his own door without disturbance, although they were not legally tolerated. He secured the support and favour of the Presbyterians by giving away most of the vacant benefices in his gift to persons of that denomination; and with the Presbyterians of the University he had the most intimate intercourse. Among the students he acted as a father. While he discountenanced and punished the vicious, he encouraged and rewarded the modest and the indigent. He was hospitable in his own house, generous to poor scholars, some of whom he took into his family, and others he assisted by presents of money. Foreigners as well as natives experienced his bounty; for some of them by his favour and that of the canons of Christ Church, were admitted to free commons and the use of the library.'

In 1654, Dr. Owen was returned as representative for the University of Oxford in Oliver's parliament of that year; but his eligibility being questioned by the committee of privileges on the ground of his being in the ministry, he sat only for a short time. His standing for member drew down upon him the most ridiculous and malignant aspersions: he was accused of having renounced his orders, and pleaded that he was a layman; charges which he repelled with indignation, as so notoriously untrue that he 'questioned whether Satan had impudence 'enough to own himself the author of the falsehood.' To this assembly Cromwell presented his 'Instrument of Government,' —which partook of the nature of a Toleration Act; and in consequence of the unexpected discussion which arose respecting the terms of some of its provisions, a committee of fourteen was appointed, of which Owen was one, to consider and report '*what were fundamentals in Christianity.*' The paper which they gave in, has been adduced as an instance of the intolerant conduct of Independents when in power; but Mr. Orme shews the utter futility of the allegation. In the first place, the paper expresses no opinion on the subject of religious liberty. Secondly, the object of its authors was evidently comprehension as far as possible, not restriction. And thirdly, the majority of the committee were Presbyterians.

In 1655, when the rising of the royalists under Colonel Penruddock threatened Oxford, the Vice-chancellor raised a troop of sixty horse, and was very active in preparing for the defence of the city, in correspondence with Secretary Thurloe. For this he was afterwards reproached as a 'spiritual Abaddon.' But it is utterly false, that he ever wore a sword, or assumed the military character.

Mr. Orme relates on the authority of Ludlow, the virulent enemy of Cromwell, the circumstance of Colonel Desborough's concerting with Colonel Pride, the presenting of a petition to the House against certain supposed advisers of Cromwell, who were pressing their General to assume the title of King. It is stated, that the petition was drawn up by Dr. Owen, at their joint request; and it is added, upon conjecture, that this became known to Cromwell, and occasioned his being regarded by the Protector with less friendly feelings than before. Mr. O. remarks that at his inauguration into the Protectorship, Lockyer preached, and Dr. Manton, a Presbyterian, prayed, while none of the leading Independents were employed in the service. All this, however, appears to us nothing better than vague surmise. Oliver never confined his favour to the Independents. That Dr. Owen drew up the petition, we must have better authority for believing, than the assertion of Ludlow. Nothing was more usual than to give him the credit of being at least a party to any proceedings of the Independents, whether he had a hand in them or not. His engagements at Oxford might sufficiently account for his not having been much about Cromwell during the last months of his life, without having recourse to the supposition that he was out of favour at court. Mr. Orme, however, considers it as a conclusive proof, that six weeks after the appointment of Richard Cromwell to the Chancellorship of the University, which Cromwell resigned on being chosen Protector, Owen was dismissed to make room for Dr. Conant, a Presbyterian. But this change might take place without involving any loss of favour on the part of Owen. Richard was no doubt courted by the Presbyterian party, and he appears to have been inclined to favour them; although his father, certainly, never had reason to trust them in preference to the Independents. The truth is, that Dr. Owen appears to have conducted himself throughout the various changes of that unsettled period with singular prudence and moderation, and appears in no one instance to have disgraced himself by political intrigue. His language in the oration addressed to Richard, in the name of the University, on his installation into the Chancellorship, is at once dignified and courtly, warmly encomiastic without bordering on adulation. 'I purposely omit,' he says, 'the eulogy of the 'wisest and bravest man which this age, fertile in heroes, has

'produced. Whatever may become of England, it shall ever 'be known, that he was a prince who had at heart the glory of 'the Island and the honour of religion.' Had Owen been suspected of having fallen under the Protector's displeasure, he would hardly have found it necessary to defend himself from the aspersion of concurring with those who were about Cromwell in his last sickness, to deceive him with the assurance that he should not then die.

Cromwell is represented by Mr. Orme as having climbed by means of the Independents to the summit of ambition, and as having then unceremoniously discarded or forgotten them. We think that this charge requires to be substantiated. Goodwin, Sterry, and Caryl, to say nothing of Owen, appear to have enjoyed the Protector's favour to the last. These four ministers are affirmed by Burnet, on the authority of Tillotson, to have been together in the presence-chamber at Whitehall after Oliver's death, when Goodwin is reported to have used in prayer those words from Jer. xx. 7. "O Lord, thou hast deceived us, and "we have been deceived." Mr. Orme, however, thinks it unlikely that Dr. Owen was one of the persons present, as he was not one of the household chaplains, nor any favourite of Richard's.

There is no end to the apocryphal anecdotes retailed by party writers. Owen, as being the most eminent minister among the Independents, both on account of his station and his learning and character, has been singled out both by Presbyterian and Episcopal writers, as an especial mask for their calumnies. Neal tells us, that the Wallingford-house party, of which Fleetwood and Desborough were the heads, invited Dr. Owen and Dr. Manton to their consultations.

'Dr. Owen went to prayer before they entered on business, but Manton being late before he came, heard a loud voice from within saying, "*He must down and he shall down.*" Manton knew the voice to be Owen's, and understood him to mean the deposing of Richard, and therefore he would not go in.'

Upon this strangely absurd tale, Mr. Orme very justly remarks, that if Manton heard no more than the words which Neal has given, the construction he put upon them was very unwarrantable. But Calamy tells us that Dr. Manton did not so understand them till after Richard's deposition. If so, that could not be the reason why he did not go in. That such expressions should occur in a prayer, is not very probable; nor was it, as Mr. O. remarks, 'very like Owen's usual prudence, to vocife-'rate sedition at a private meeting, so loudly as to be heard out-'side the door; and that before the council had deliberated.' Baxter's misrepresentation of Owen's conduct is still more gross and daring. He terms him 'the chief who headed the Inde-

'pendents in the army,' and makes Fleetwood, Desborough, and the others, act only in subordination to him in compelling Richard to dissolve his Parliament. These injurious statements he had the disingenuousness to publish after Owen's death, notwithstanding the solemn asseverations by which Owen had in his life-time repelled the charge when brought forward by Vernon and other paltry libellers.

'"Let me inform you (says the Dr. in his vindication of Animadversions on Fiat Lux) that the author of the Animadversions is a person who never had a hand in, nor gave consent to the raising of any war in these nations; *nor to any political alterations in them, no—not to any one that was amongst us during our revolutions:* but he acknowledges that he lived and acted under them the things in which he thought his duty consisted; and challenges all men to charge him with doing the least personal injury to any, professing himself ready to give satisfaction to any one that can justly claim it."'

And in his answer to Vernon he expressly says:

'"Of the same nature is what he affirms of my being the instrument in the ruin of Richard Cromwell, *with whose setting up and pulling down I had no more to do than himself;* and the same answer must be returned again, as to the friar, *Mentitur impudentissime.*"'

The share which Owen had in the subsequent transactions which took place in the anxious and fearful interval between the deposition of Richard and the restoration of Charles II., we shall give in Mr. Orme's words.

'Owen preached before Parliament for the last time on the 8th of May 1659; being the second day after it had met. In the month of August following, the Congregational Churches in London desired leave to raise three regiments for the parliament, and obtained its consent to do so. They had become exceedingly alarmed for their liberty, and not without cause. Monk had for some time been playing a part. Formerly he had acted with the Independents; now he was seemingly disposed to support the Presbyterians. Apprehensions were entertained of the march of his army into England, and to ascertain his real sentiments and intentions, Caryl and Barker were dispatched to Scotland with a letter to him from Dr. Owen, in the name of the Independent Churches, to which he was considered as belonging. With the ministers were associated Col. Whally and Major-General Gough, both members of the same communion. At Newcastle they were joined by Mr. Hammond, and in Scotland by Mr. Collins, both very respectable and useful Independent ministers. They had an interview with Monk, and some other officers of the army, at Holyrood-house. Caryl told him they came not to deliver their sense of the General's proceedings, but the sense of the churches; which had given them no commission to enter into the merits of the cause, nor to debate whether Lambert's action in turning out the parliament were justifiable or not; but only to present it to his Lordship, as their opinion, that he had not a call to appear against it in that

manner;—that his Lordship had only in charge to keep *Scotland* quiet and was not bound to take notice of any differences that should happen in England. He proceeded to assign reasons why the General should go on no farther; and, finally, assured him, that whatever should happen would be laid at his door, as he would be considered the originator of the war.

'The reasonings of the Commissioners with Monk proceed entirely on the ground of the connexion subsisting between the churches and him; from which they considered themselves bound to expostulate with him, on the impropriety of involving the nation in war, occasioning much evil to his brethren, and, perhaps, being instrumental in bringing back a state of things, ruinous both to civil and religious freedom. They could make nothing, however, of Monk. He sent them back with a letter addressed to Dr. Owen, Mr. Greenhill, and Mr. Hook, full of unmeaning compliments, hypocritical professions, and promises never intended to be fulfilled. It must have satisfied them, that they had every thing to fear, and nothing to hope, from his march into England. His character was a compound of selfishness and hypocrisy. He swallowed oaths without ceremony, and broke them without remorse. He deceived all parties, but stood true to his own interest to the end. The Independents offered to stand by their friends in Parliament, and to force back Monk into Scotland. Owen and Nye had frequent consultations with Whitelocke and St. John; and, at a private treaty with the officers at Wallingford-house, offered to raise one hundred thousand pounds for the use of the army, provided it would protect them in their religious liberties; which they were apprehensive Monk, and the Presbyterians, designed to subvert. But those officers had lost their credit, their measures were broken and disconcerted.—One party was for a treaty; and another for the sword. Their old veteran regiments were dislodged from the city, and Monk in possession.

'The anxiety of the Independents is easily accounted for. Their very existence was at stake; for they had nearly as much to fear from the power of the Presbyterians, as from the return of the king. They only wanted protection and liberty; but these moderate demands they knew neither party would agree to, if once they obtained power. It does them honour, that they were willing to make any sacrifices, rather than part with privileges more valuable than life itself. The Presbyterians, however, completely predominated. Every thing was in a train for the restoration of the king, to whom they looked forward with all the fondness and confidence of a promised saviour. Among other preparations for this event, on the 3d of March, 1660, the question between Dr. Reynolds and Dr. Owen, about the Deanery of Christ Church, was referred by the House of Commons to a Committee, and on the 13th of the same month, by a vote of the House, Owen was discharged, and Reynolds restored to his place. Previously to this, he and Goodwin had been removed from preaching at St. Mary's, Wood says, by the endeavours of the Presbyterians. If this was so, it was a most ungrateful return for the kindness and liberality with which Owen had uniformly treated that party.'

grant was unaccompanied with any stipulation whatever. Charles knew too well the character of Owen to make such a proposal; and the Doctor indignantly repels the insinuation by affirming, in answer to Stillingfleet, that 'never any one person 'in authority, nor any one that had any relation to public affairs, 'did ever speak one word to him about any indulgence or tole-'ration to be granted unto Papists.'

Owen married his first wife soon after his presentation to the living of Fordham. By her he had eleven children; all of whom, except one daughter, died young. At what period he became a widower, is not known; but in 1677, he married the widow of Thomas D'Oyley, Esq. The fortune of this lady, together with his own estate and other property, 'enabled him 'to keep his carriage, and country-house at Ealing, in Middle-'sex, where he mostly lived during the latter years of his life,' which were chiefly devoted to writing. The notices which the volume contains of the Doctor's numerous publications, many of which are very scarce, form a very interesting feature of the publication. Mr. Orme has in this respect performed a very laborious and, at the same time, important service; and the copious extracts which are given from some of the minor works, will be highly acceptable. His criticisms, too, appear to us in general highly judicious. 'The difficulty of even obtaining a 'complete collection of Owen's works,' he says, 'may be esti-'mated from a remark made by the Author himself, "that some '"of them he had not seen for nearly twenty years."' His last production was, "Meditations and Discourses on the Glory of "Christ," which was put to press on the day he died. Some time before his death, he suffered much from the stone and asthma, which frequently confined him to his chamber. Anthony Wood follows him up to the last moment with calumny, by asserting, 'that he did very unwillingly lay down his head 'and die.' An interesting extract from a letter to his friend Fleetwood, dictated the day before he died, evinces in the most striking manner, the utter falseness of the assertion. His dying exclamation, on hearing that his "Meditations" were just put to press, was worthy of the aged saint. 'I am glad to hear it: 'but oh! brother Payne, the long wished for day is come at 'last, in which I shall see that glory in another manner than I 'have ever done, or was capable of doing in this world.' He expired on the 24th of August, 1683, in the sixty-seventh year of his age, and was buried in Bunhill-fields; his funeral being attended by the carriages of sixty-seven noblemen and gentlemen.

We have no room to attempt a portrait of Owen's character, nor is it necessary. The testimonies of his rivals and enemies, as collected by Mr. Orme, are a sufficient panegyric. Baxter

styles him a man of rare parts and worth, and speaks of 'the 'complying mildness, and sweetness, and peaceableness' which characterized him, especially in his latter years. His personage, according to Wood, was 'proper and comely, and he had a 'very graceful behaviour in the pulpit; an eloquent elocution; 'a winning and insinuating deportment; and could, by the 'persuasion of his oratory, in conjunction with some other out-'ward advantages, move and wind the affections of his admiring 'auditory almost as he pleased.' The style of his writings is confessedly bad; diffuse, cumbrous, and often perplexed. Mr. Orme admits, that 'he was inexcusably indifferent to the vehicle 'of his thoughts:' he had neither leisure nor inclination for revision. But the energy of his manner, and the fluency of his delivery, would prevent these defects in his style from being perceived, even if they existed, in his unpremeditated addresses. Had he written less, and paid more attention to his style, his works would doubtless have been more permanently valuable and more extensively useful; but many of them were intended only to meet the demand of the occasion, and they have answered their purpose. By far the greater portion are controversial; and never was there a controvertist who exhibited towards his opponents greater acuteness, combined with the most exemplary calmness and candour, and that frequently under no ordinary provocation. His expository writings, however, will always entitle him to no mean rank as a Biblical critic and theologian; while his practical treatises can never be too highly commended for the depth, and Scriptural accuracy, and devotional ardour, and sound judgement, and eminent spirituality by which they are characterized. He is 'the anatomist of the heart.' Unattractive, sometimes repulsive, as is his style, those who have once familiarized themselves with his writings sufficiently to experience no difficulty in following his train of thought through all its windings and parentheses, find themselves not merely overpaid for their labour, but generally end in preferring his practical works, with all their ruggedness, to those of any contemporary theological writer.

Some very valuable contributions are contained in this volume, to the history of the English Independents; but on this subject we cannot now enter, and must content ourselves with briefly expressing our high satisfaction with Mr. Orme's diligence of research, excellent spirit, and just views on the subject of religious liberty. We had intended to notice some occasional incorrectnesses of style, and some peculiarities of expression, which we could wish to see removed in a future edition. Mr. Orme is, we suspect, but a young writer, though an old reader; and the study of Owen would not tend to perfect

his taste in composition. His style, however, improves, as he advances, and, if not elegant, is always perspicuous. A good portrait of Owen is prefixed to the volume.

Art. II. *Lectures on Painting;* delivered at the Royal Academy, by Henry Fuseli, P.P. With additional Observations and Notes. 4to. pp. 257. London. 1820.

MR. FUSELI has cost us many a perplexing revolution of thought. He is, unquestionably, deeply versed in the theory of his art; his knowledge is profound, and his taste, as expressed in his critical and descriptive comments, perfectly sound and correct. He is, we imagine, incomparably the most learned of our artists. He must have examined with the acute inspection of a master of language, the writers of antiquity, since his first lecture is a proof of the skill and decision with which he has explored their recesses in search of materials for the history of his profession; and his Homeric researches, as described in the correspondence of Cowper, attest his minute acquaintance with the intricacies of Greek synthesis. It is impossible to read the present work without an entire conviction that the Author has investigated the whole range of art with an analytic eye, and that he is thoroughly conversant with the history and mechanism of its different sections. Design, colour, chiaroscuro, are treated with science and right feeling; and among the various excellencies of this volume, purity of taste is by no means the least conspicuous. And yet, when we turn from his writings to his paintings, we find the former a perpetual satire on the unaccountable eccentricities of the latter: affectation, extravagance, discoloration, meet us at every turn, and we are unable to discover in the average of his productions, any trace of the just principles so powerfully enforced in his prelections. His *ideal* baffles all conjecture as to its origin. The physiognomy, the proportions, the adjustment, and the action of his figures, can be traced to no model that we are acquainted with, excepting, perhaps, to the insipid exaggerations of the Swiss and German schools in their worst condition. No man, clearly, has a finer feeling than Mr. Fuseli for the pure and lofty exemplars of antiquity. How comes it, then, that it fails to kindle his eye and to direct his hand? Whence is it that his anatomical facility is continually betraying him into an extrusion of muscle so salient and rigid, as to convey the impression of resistance to the rack? Whence is it that even in his resting figures, there is a tension that destroys all appearance of repose? Why is his expression of character and passion scarcely ever short of caricature; and how is it that, with all his deep and successful study of the principles of colour and effect, he has

so rarely been able to keep himself from utter and incredible failure in his attempts to realize them? There must be much of perversity in all this, and much, no doubt, of that indolent rapidity in execution, which prevents so many men of high accomplishment from acting up to their advantages. That it involves nothing of incapacity, there might be found abundant evidence in the history of Mr. F.'s professional career, and in the facts, that his affectation seldom degenerates into insipidity, and that his extravagance is almost always blended with power. He is rarely deficient in energy, and there are occasionally a richness and a wild originality in his invention, which partially redeem the complete absence of feeling and simplicity; and which, if not genius in its highest form, at least make us hesitate in denying its presence. Our recollections of Mr. Fuseli's Miltonic Exhibition, carry us back to a period when our judgement in matters of art was too immature to admit of our trusting it now implicitly; but we can venture to rely upon it in expressing strong admiration of some of the details, and especially of the figure of 'moping melancholy,' in the lazar-house; of much of the picture which portrayed the dismay of the arch-fiend at the view of his destiny in the celestial balance; of the expression of motion in the array of fallen angels ascending in column at the bidding of their leader; of the temptation of Eve; of the fine representation of Sin starting armed from the head of Satan; and of the bold and richly coloured fore-shortening of the 'lubbar fiend.' The spirit of Hamlet's father in the Shakspeare gallery, was an admirable conception both in form and colour: its majestic port and visage, its sweeping and unearthly motion, the lustrous and transparent green which gave it an effect so singular and impressive, were well-imagined and skilfully rendered accompaniments of a mysterious being revisiting 'the glimpses of the moon,' from a 'world of terrible 'shadows.'

After all, we confess that it is as a writer that we best like Mr. Fuseli. With much of harshness and singularity in his style, and with something of affectation in the mode of presenting his sentiments, there is yet a firmness and distinctness in the expression of his opinions, a *tangibility* in his descriptions and discriminations, which we rarely find in similar publications. It is the great defect of works of art, that they are vague and general, instead of being clear and definite. Reynolds himself is not free from this fault, and it is the reigning vice of many a clever piece of declamation on this inexhaustible subject. The analysis of painting is peculiarly difficult: it demands not only much elementary science, but an accurate and extensive investigation of the productions of the great masters of design, assisted by powers and opportunities which are allotted to few. Some of

Reynolds's notes on Dufresnoy, and of his travelling memoranda, are exquisite specimens of this distinct and scientific examination. Opie, too, if we remember rightly, has successfully though partially introduced it in his lectures: our recollections refer us in particular, to his discrimination of the different styles of Rubens and Titian.

In 1801, Mr. Fuseli published three Lectures on Painting, representing them as mere fragments of his grand design, of which he gave the following sketch, not reprinted in the present publication.

'*The first Lecture* exhibits a more critical than an historic sketch of the origin and progress of our art, confining research to that period, when fact and substantial information took place of conjecture; it naturally divides itself into two parts, the art of the ancients, and its restoration among the moderns; each is divided into three periods, that of *preparation*, that of *full establishment*, and that of *refinement*.—The *second Lecture* treats on the real subjects of painting and the plastic arts, in contradistinction to the subjects exclusively belonging to poetry, endeavouring to establish the reciprocal limits of both from the essential difference of their medium and materials. It establishes three principal classes of painting; the *epic*, the *dramatic*, and the *historic*; with their collateral branches of characteristic portrait and landscape, and the inferior subdivisions of imitation.—*In the third*, design, correctness, copy, imitation, style, with its degrees of *essential*, *characteristic*, *ideal*, and deviation into manner, are considered, and the classes of the models left us in the remains of ancient sculpture, arranged.—*The fourth* is devoted to invention, in its most general and specific sense, as it discovers, selects, combines, the possible, the probable, and the known materials of nature, in a mode that strikes with novelty.—*The fifth* follows with composition and expression, the dresser and the soul of invention; the *sixth* concludes with observations on colour, drapery, and execution.'

Although we think this scheme susceptible of improvement, and that it might have been expressed with more clearness, yet we cannot help regretting that Mr. Fuseli has felt it inexpedient to adopt and complete it. The variation from the primary outline is, however, of the less importance, since most, if not all, of the points originally marked for illustration, are, either directly or incidentally, brought under review by the Professor. The first part of these Lectures has been so long before the world, that we shall decline any thing more than a general reference to its contents. The first contains a series of able criticisms, some of them, however, extremely hypothetical, on the great masters of antiquity: the scanty materials furnished by ancient writers are skilfully wrought up; but, after all, we must be left to infer the pictorial excellence of the Greeks, rather from the unrivalled perfection of their sculptors, than

from any certain indications to be collected from historic documents. The second Lecture defines the different periods of the history of painting, and discriminates the different schools of art: it is full of interest and instruction, and if we had not formerly, in repeated instances, taken occasion to introduce quotations from the earlier publication, we should now be tempted to bring forward an extract or two, by way of specimen. The same praise is due to the third Lecture, on Invention: it contains some admirable discriminations of style, and several uncommonly excellent descriptions of subject and management. The fourth Lecture, the first of the new series, continues the subject of the preceding, and although less interesting and less pregnant than the previous portion, contains many valuable directions and definitions. We select the following passage for citation, as bearing with great effect upon a very prevalent system of erroneous criticism.

'That great principle, the necessity of a moral tendency or of some doctrine useful to mankind in the *whole* of an epic performance, admitted, are we therefore to sacrifice the uniformity of its parts, and thus to lose that credibility which *alone* can impress us with the importance of the maxim that dictated to the poet narration, and to the artist imagery? Are the agents sometimes to be real beings, and sometimes abstract ideas? Is the Zeus of Homer, of whose almighty will the bard, at the very threshold of his poem, proclaims himself only the herald, by the purblind acuteness of a commentator, to be turned into Æther, and Juno, just arriving from her celestial toilet, changed into air, to procure from their mystic embraces the allegoric offspring of vernal impregnation? When Minerva, by her weight, makes the chariot of Diomede groan, and Mars wounded, roars with the voice of ten thousand, are they nothing but the symbol of military discipline, and the sound of the battle's roar? Or Ate, seized by her hair, and by Zeus dashed from the battlements of heaven, is she only a metaphysic idea? Forbid it, Sense! As well might we say, that Milton, when he called the porteress of hell, Satan's daughter, *Sin*, and his son and dread antagonist, *Death*, meant only to impress us with ideas of privation and nonentity, and sacrificed the real agents of his poem to an unskilful choice of names. Yet it is their name that has bewildered his commentator and biographer in criticisms equally cold, repugnant, and incongruous, on the admissibility and inadmissibility of allegory in poems of supposed reality. What becomes of the interest the poet and the artist mean to excite in us, if, in the moment of reading or contemplating, we do not believe what the one tells, and the other shews? It is that magic which places on the same basis of existence, and amalgamates the mythic or superhuman, and the human parts of the Ilias, of Paradise Lost, and of the Sistine chapel, that enraptures, agitates, and whirls us along as readers or spectators.'

The fifth Lecture comprises the important subjects of Composition and Expression. The first of these, Mr. Fuseli re-

solves into two classes of elements, moral and physical; the first, comprising Unity, Propriety, and Perspicuity; the second, Perspective and Light with shade. Unity is necessary to enable Composition to 'span its subject;' Propriety empowers to 'tell the story;' Perspicuity gives distinctness to the fact; Light and Shade are indispensable to effect; and Perspective arranges the materials.

'Composition, like all other parts of style, had a gradual progress; it begun in monotony and apposition, emerged to centre and depth, established itself on harmony and masses, was debauched by contrast and by grouping, and finally supplanted by machinery, commonplace, and manner.'

On the supposition that painting in its infancy borrowed its system of form and arrangement from sculpture, it would probably be at a period when the higher principles of grouping were as yet unknown to the statuary, and consequently the artist would be limited to the observance of those laws which regulate the combination and distribution of figures in bas relief. This elementary simplicity, however, has been adopted by men who were in full possession of higher principles, as better adapted to certain subjects than a more complicated plan. The example of Polygnotus may be doubtful, but of Michael Angelo's skill in composition there exists ample evidence, and yet, he has occasionally availed himself, in subjects of simple grandeur, of the principles of collateral arrangement, to the exclusion of perspective and massing. The perfect union of simplicity and art was exemplified in the composition of Raffaelle: his cartoons and his admirable series of pictures in the stanzas of the Vatican, combine in this respect all the materials of excellence; and the cartoon of Ananias especially, may be referred to as one of the most illustrious specimens of the power of painting in telling a story.

We must pause here a moment for the purpose of objecting to Mr. Fuseli's theology. He informs us, in a short and pithy note, that 'a miracle means an act performed by virtue of an unknown 'law of nature.' This is either imbecility or insidiousness; for, on this hypothesis, every novel occurrence in the natural world, every phenomenon which cannot be referred to some physical law, is to be considered as a miracle. We would fain believe that Mr. F. intended no sideblow at the evidences of Christianity; and yet, if miracles are merely evolutions of some 'unknown law of nature,' if they do not argue a Divine interposition, one of the strongest supports of the fabric of our religion, will have been struck away. We have a *special reason* for not passing this note by.

Correggio, with all his magic light and shade, and with all

his consummate skill in his art, is considered by Mr. Fuseli as only the first and greatest of 'Machinists.' In the comparison between his cupolas and the sublime productions of Angelo in the chapel of Sixtus, while the rich harmony and technical perfection of Correggio entrance the eye, the power and grandeur of the mighty Tuscan fill and absorb the mind. In the general remarks on Expression, we do not find any thing peculiarly striking; but the following specific illustrations of its gradations and limits are ably and justly conceived and expressed; and will, we are persuaded, be at once more interesting and more intelligible to our readers than a merely theoretical dissection of the subject, however acute and distinct. Mr. Fuseli has fixed upon 'the different moments which Julio Romano, Vandyke, and 'Rembrandt have selected to represent the subject of Samson 'betrayed by Delilah,' as offering

'one of the fairest specimens furnished by art. Considering it as a drama, we may say that Julio forms the plot, Vandyke unravels it, and Rembrandt shews the extreme of the catastrophe. In the composition of Julio, Samson, satiated with pleasure, plunged into sleep, and stretched on the ground, rests his head and presses with his arm the thigh of Delilah, on one side, whilst on the other a nimble minion busily but with timorous caution fingers and clips his locks; such is his fear, that to be firm, he rests one knee on a footstool tremblingly watching the sleeper, and ready to escape at his least motion. Delilah seated between both, fixed by the weight of Samson, warily turns her head toward a troop of warriors in the back ground, with the left arm stretched out she beckons their leader, with the finger of the right hand she presses her lip to enjoin silence and noiseless approach. The Herculean make and lion port of Samson, his perturbed though ponderous sleep, the quivering agility of the curled favourite employed, the harlot graces and meretricious elegance contrasted by equal firmness and sense of danger in Delilah, the attitude and look of the grim veteran who heads the ambush, whilst they give us the clue to all that followed, keep us in anxious suspense, we palpitate in breathless expectation; this is the plot.

'The terrors which Julio made us forebode, Vandyke summons to our eyes. The mysterious lock is cut; the dreaded victim is roused from the lap of the harlot-priestess. Starting unconscious of his departed power, he attempts to spring forward, and with one effort of his mighty breast and expanded arms to dash his foes to the ground and fling the alarmed traitress from him—in vain; shorn of his strength he is born down by the weight of the mailed chief that throws himself upon him, and overpowered by a throng of infuriate satellites. But though overpowered, less aghast than indignant, his eye flashes reproach on the perfidious female whose wheedling caresses drew the fatal secret from his breast; the plot is unfolded, and what succeeds, too horrible for the sense, is left to fancy to brood upon, or drop it.

'This moment of horror, the gigantic but barbarous genius of Rembrandt chose; and without a metaphor, *executed* a subject, which hu-

manity, judgment and taste, taught his rivals, only to *treat*: he displays a scene which no eye but that of Domitian or Nero could wish or bear to see. Samson stretched on the ground is held by one Philistine under him, whilst another chains his right arm, and a third clenching his beard with one, drives a dagger into his eye with the other hand. The pain that blasts him, darts expression from the contortions of the mouth and his gnashing teeth, to the crampy convulsions of the leg dashed high into the air. Some fiend-like features glare through the gloomy light which discovers Delilah, her work now done, sliding off, the shears in her left, the locks of Samson in her right hand. If her figure, elegant, attractive, such as Rembrandt never conceived before or after, deserve our wonder rather than our praise; no words can do justice to the expression that animates her face, and shews her less shrinking from the horrid scene, than exulting in being its cause. Such is the work whose magic of colour, tone, and chiaroscuro irresistibly entrap the eye, whilst we detest the brutal choice of the moment.'

The sixth Lecture, on Chiaroscuro, though interesting from its illustrations, is less satisfactory than those which precede it. The subject is, in fact, superficially treated; and though we are aware that, as it is scarcely possible to compress even a succinct view of the subject into a single lecture, it is, also, no part of the duty of the Academy professors to do any thing more than point out the right track to their auditors, yet we think that both an imperious call and a sufficient opportunity for something more instructive, existed in the present instance. Much is written, ably and justly, on the characteristic merits and faults of the great masters; but of the processes which they employed, and of the steps by which they either felt or found their way to excellence, we think more should have been said. The subject itself is boundless, comprising all the varieties of effect from flashing radiance to contrasted blackness, and from broad and steady day, through all its gradations and demitints, to perfect shade considered simply as the absence of light. To this is to be added the management of reflected lights, and it will be readily understood that, in the history, theory, and practice of this branch of art, a larger field is opened for discussion than can be adequately travelled over in four and twenty quarto pages. The discovery of Chiaroscuro as a source of beauty and effect, is awarded to Lionardo da Vinci; but, with few exceptions, the Tuscan school was little distinguished in this department of painting. The Roman school aimed chiefly at higher beauties. Raffaelle, though in some of his pictures he exhibited a thorough acquaintance with its nature and use, evidently considered it as subordinate to other aims; and, with the exceptions of Julio and Polydoro, his pupils followed his example. In the best of the genuine works of Caravaggio, a noble mastery of the

various application of light and shade is conspicuously shewn. The most exclusive votaries of harmony are to be found in the Venetian school. Giorgioni was the first to enter on the track, and pursued his brief course with transcendent energy and power. Titian and Tintoretto, with different modes and degrees of excellence, distinguished themselves in this department; and the effects of contrast and opposition were exhibited in full richness and force by the pencil of Paolo Veronese. But to Correggio is to be assigned the full sovereignty of this domain: he extended its limits, and included within its mighty range the radiance, the twilight, the shades of earth, and the splendours of extramundane glory. But, 'though he could build heaven, he could not people it:' it is the accompaniment, rather than the subject, in which he excels. His knowledge was great, and Annibale Caracci expressed his high admiration of the foreshortening and gracefulness of his figures, as well as of his skill in perspective, and of the beauty and verity of his flesh-tints; but the great object of attraction is, the medium in which his forms exist and move—the light streaming from the body of the divine infant in the Notte, the 'slumbering twilight' that invests the Zingara, the pervading glory of his St. Sebastian. His style is happily compared by Mr. Fuseli to 'the bland central light of a globe, imperceptibly 'gliding through lucid demitints into rich reflected shades.'

We have already sufficiently intimated our high opinion of the present work. With considerable defects of style, it is powerfully written, and, perhaps, obtains at times additional piquancy from the singularity of its composition. The three new lectures are inferior in substance to the first, and they contain somewhat of repetition; but the whole is highly valuable. In addition to the vignette on the title-page, and the small whole length of Michael Angelo, which are re-engraved from the first edition, we have in this, a spirited portrait of Mr. Fuseli himself.

More than twenty years ago, Mr. Fuseli, we believe, advertised a life of Lavater: we wish he would keep his promise.

Art. III. *The Apostasy of the Church of Rome*, and the Identity of the Papal Power, with the Man of Sin and Son of Perdition of St. Paul's Prophecy in the second Epistle to the Thessalonians, proved from the Testimony of Scripture and History. By William Cuninghame, Esq. 8vo. pp. xix. 168. Price 4s. 6d. London.

IF, in the days of our fathers, the dangers of Popery were so strongly pressed upon their attention as to excite their vigilance and rouse them to exertion for the preservation of their liberties, in a manner that may be thought not altogether enti-

tled to commendation, their descendants cannot be considered as very faulty in respect of the kind of zeal which distinguished *them*. Protestants, Mr. Cuninghame apprehends, are very ignorant of the present state of the Romish Church; which may probably be a cause of their indifference to its prosperity, but does not seem to be a circumstance very creditable to them, when it is recollected in what manner, and to what extent, their cause has risen or fallen with the successes or reverses of that community. If, as he believes, latitudinarian principles with respect to the differences which separate the churches of the Reformation from the communion of Rome, are daily growing among professed Protestants, and are nourished by a spurious liberality, we must agree with him that the times in which we live, seem to call for fresh statements of the principles upon which the Reformed Churches originally separated from Rome, and upon which they continue to reject her authority. A correct and candid exposition of those principles will contain such a representation of the nature and authority of religious truth, and of the rights and duties of all men in relation to it, as can never be unseasonable. The strongest barriers against Popery and all its evils, are to be raised, not by oppressing, or in any shape abridging the freedom of its adherents, but by giving the human mind the knowledge of its obligations, and removing every obstacle which would impede the fair course of its agency when engaged in the discharge of them. If this natural right could be every where secured to mankind, the triumph of Popery would cease; and therefore, notwithstanding the alarm which we confess that we feel when we look abroad and view the activity of the papal agents, we encourage ourselves to believe that the means by which the Romish tyranny is to fall and perish, will not be essentially checked in their operation, and that they will soon recover from the temporary suspension of their energy.

Whatever may be the state of the public mind as to the abstract question of religious establishments, there is evidently a strong general feeling abroad, that to subject men to any suffering on account of their religious opinions, is wrong. This feeling is evidently a result of the diffusion of knowledge, since we believe it to be as sincere in the minds of many persons who are but too evidently indifferent to religion in its vital form, as in the hearts of the most avowed of its friends. And what is knowledge, but the facts and opinions belonging to our history as moral creatures, received into the mind as the materials on which its reflection is to be exercised? A part of this knowledge, then, is an acquaintance with the whole system of Popery; and with this species of information, we would have every man furnished. Let it be fairly represented; let its his-

tory be detailed; let it be seen what it is, and what it has done; and let every man be then at liberty to love or to hate it, to abandon or to adhere to it, as he shall be convinced of its virtuous or its vicious character, as he shall feel its spirit to be ennobling or debasing—the curse or the blessing of the world.

In illustrating the subject of his investigation, Mr. Cuninghame compares the version of the Seventy with the Hebrew text, for the purpose of shewing that apostasy, in the examples which he cites, is identical with idolatry; and he grounds on this comparison the conclusion, that the apostasy in the Christian Church, predicted in the Epistle to the Thessalonians, was to consist in the sin of idolatry. The object of the Author is, to establish the charge of idolatry against the Church of Rome, as the evidence of the great apostasy being within her pale; a purpose in which, we must think, he has been quite successful. Mr. Wix, our readers will recollect, stoutly maintains the negative; he deprecates the intemperate zeal of those who have 'as 'uncharitably as absurdly stated the Church of Rome to be the 'Anti-Christian power;' and expresses himself as hurt to 'notice so cruel a charge from however high an authority.' These assertions proceeding from a minister of the Church of England, might be held sufficient to shew that the present work is not wholly superfluous. From the formularies of devotion and the catechisms authorised by the Romish Church, and in use among its members with the approbation of their ghostly superiors, numerous passages are selected and commented upon by Mr. C., which are amply sufficient to justify his strongest statements, and to confirm the following propositions which are the basis of his arguments.

'First. Comparing the language of the first commandment of the decalogue, with the two passages already quoted, from St. Paul's first epistle to the Corinthians, and to Timothy, we conclude that no kind or degree, of religious or spiritual worship can be given to any mere creature, without incurring the guilt of idolatry, and therefore that the worship paid to the Virgin Mary and the Saints, by the Romish Church, is idolatry.

'Second. The honour and worship which the Papists give to the images of Christ, and the Saints, are contrary to the second commandment, and therefore are direct and gross idolatry.' p. 12.

Here is a prayer to St. Catherine.

'Ave Virgo Dei digna,
Christo prece me consigna,
Audi preces, præsta votum,
Cor in bono fac immotum,
Confer mihi cor contritum,
Rege visum et auditum,
Rege gustum et olfactum,

Virgo sancta, rege tactum,
Ut in cunctis te regente,
Vivam Deo pura mente.
Christum pro me interpella,
Salva mortis de procella.
Superare me fac Mundum,
Ne demergar in profundum,
Ne me sinas naufragari,
Per peccata in hoc mari.
Visita tu me infirmum,
Et in bonis fac me firmum.
Agonista Dei fortis,
Præsto sis in hora mortis,
Decumbentem fove leva,
Et de mortis solve sœva,
Ut resurgam novus homo,
Civis in cœlesti domo.

'"Hail Virgin worthy of God—seal me in Christ by thy prayer. Hear my prayers, perform my desire, make my heart immoveable in that which is good. Bestow on me a contrite heart. Rule thou my sight and hearing—Rule my taste and smelling.—Holy Virgin rule my touch—that, thou directing me in all things, I may live unto God with a pure mind. Entreat Christ for me—Save me from the troubles of death—Make me to overcome the world, lest I should be overwhelmed in the deep. Suffer me not to be shipwrecked by sin in this sea. Visit thou me who am weak, and strengthen me in all good things. O strong champion of God, stand by me at the hour of death. Cherish and lift me up when laid down (in sickness). Release me from cruel death, that I may rise again a new man, a citizen in the celestial habitation."' pp. 22, 23.

The futility of the arguments employed by the advocates of Saint-worship in favour of that practice, is very satisfactorily shewn by the Author, who is equally successful in exposing the artful evasions and abuse of Scripture to which they addict themselves in their attempts to uphold this primary violation of revealed religion.

Mr. Cunninghame's sixth chapter details the historical evidence which proves the Popes to have been the patrons and supporters of saint and image worship, and from which he concludes, that the Papal Power is designated by the Apostle as the "man of sin." In the seventh and concluding division of the work, some portions of the prophecies of Daniel and St. John are briefly considered as applying to the Papacy and the Church of Rome, and as furnishing the inference, that the reformation of these bodies is quite hopeless. The changes which have taken place in Roman Catholic kingdoms since the Author sent his work to the press, are probably destined to accelerate the final desolation of Popery, of whose former magnificence and power

scarcely the shadow is left. The "Eternal City" is rapidly decreasing in population. Its entire destruction will probably precede the extinction of the spiritual tyranny which has so long enslaved the nations.

Art. IV. *Letters written during a Tour through Normandy, Brittany, and other Parts of France, in* 1818: including local and historical Descriptions; with Remarks on the Manners and Customs of the People. By Mrs. Charles Stothard. With numerous Engravings after Drawings by Charles Stothard, F.S.A. 4to. pp. 232. London. 1820.

THIS is a very lively and amusing volume, and, though got up in a much more costly style than is warranted by the specific value of the materials, will amply indemnify those who can afford to pay a gentleman's price for an article of literary luxury—views, drawings of costume, and elegant light reading. A considerable proportion of Mrs. Stothard's tour embraces a district but rarely visited by the modern English, although their ancestors were well acquainted with it, and it is still 'replete 'with vestiges illustrative of our national chronicles.' The volume contains neither table of contents nor index; but the dates of the letters will give the Author's route:—Dieppe; Eu; Rouen; Paris; Bayeux; Avranches; Rennes en Bretagne; Ploermel; Josselin; Hennebon; Auray; Vannes; Nantes; Angers; Saumur; Orleans; Boulogne.

We have had quite enough of Paris; but, though the sample is not in some points of view very inviting, we wish to know a little more about France. Admitting that the national character is much the same in the country and in the capital, except as to the lower degree of rudeness and barbarism in which it is exhibited in the ignorant rustic, still one has a curiosity to see the same character under its circumstantial and individual varieties. Mrs. Stothard's letters have, without the affectation, much of the spirit of a sentimental journey. She sallies forth, not 'in 'search of the picturesque,' but in quest of the characteristic; and her acquaintance with the language, and her kindliness of feeling towards the natives, enabled her to mix with them sufficiently to obtain in many instances their confidence, and to form a pretty good idea of their existing manners and opinions. Her sex brought her more especially into contact with the French women. She describes them as for the most part very uneducated, much more ignorant and much more polished than the generality of English women, much more sentimental and much more coarse; coquettes from their birth, yet grateful for attention, and amiable if not estimable. The housekeeper of the Chateau d'Eu begged Mrs. S. to tell her if the English hus-

bands really loved their wives. On her replying that they did, and that she knew many instances of perfect domestic happiness, the young woman said:

'"Ah! Madam, it is not so in France: a French husband loves his wife the least of all his acquaintance; but she does not suffer by it with the world, for although he seldom speaks to her at home, yet he is perfectly polite to her abroad. No woman in France hopes to keep her husband's heart longer than the time occupied in the wedding rejoicings; but after that she is not neglected by others, and has many friends both to console and admire her." We laughed at this description of French conjugal felicity, and, asked her, if she thought the married ladies' consolation consistent with propriety. "Ah! madam," replied the house-keeper, with an arch smile, "you know every thing is *selon l'usage.*" Saying this, she turned the key, and bade us go into the hall, with an air of sprightly good breeding so peculiar to the French even in humble life.'

Mrs. Stothard nevertheless maintains that, according to her notion of things, the French people *in general* are not really and virtually so polite as the English. Her remark in this instance is designed to apply more particularly to the men.

'If paying you compliments so extravagant, that you doubt if they are not intended to ridicule you, be polite, then are the French truly so: if being charmed with all you do say, and all you do not say, constitutes the art, the French possess it to the very last degree. But politeness seems to me nothing more than the habit of a benevolent and polished mind, that seeks to oblige, but never to wound your feelings, or humble your self-esteem: can the French be said to possess this, when they will personally offer you every attention, and at the same time abuse your country, your customs, and your government, with the most unceremonious freedom before your face; and although they are aware of the greater reserve that characterises the manners of your nation, they will frequently utter such coarse things before an Englishwoman, that her delicacy is pained by hearing them?'—'A Frenchman, with all his politeness, is naturally coarse, and the indulgence in a perpetual want of decorum under his own roof, begets a familiarity that ultimately sinks into the most vulgar excesses of brutal habits. What conduct can such a man expect from his wife, whose manners and morals his own example has helped to corrupt?"

And what but shallow artifice can be the politeness, and the sentiment, and the honour of a man as he appears abroad, who is a brute at home? Yet the French ladies speak of English husbands with horror as the most jealous monsters in the world: they form the most terrible idea of the restraint supposed to be laid on English women; and one pretty Frenchwoman, in enumerating to her male friend the grievances to which our countrywomen are subject after marriage, complained that they are actually obliged to nurse their children!—*Tout est selon l'usage.*

At Eu, Mrs. S. overheard a dancing-master lecturing his scholar as to the management of—not her feet but—her eyes: "*Tournez, Mademoiselle, tournez les yeux vers les cieux.*" She was at length dismissed with the encouraging exclamation, "*Allez vous en, jolie mignonne, tu seras coquette un jour.*" The pretty *suivante* who waited upon them at Eu, had already learned that lesson.

'But an hour since, a fine gay stranger came to the inn, bringing with him a paroquet. The damsel handed him his coffee, and, with a smiling look, asked if it pleased him. "It must," replied the stranger, "if it is agreeable as yourself."—"Ah, monsieur," rejoined the girl, "I am too happy in pleasing you." She then caressed the paroquet, who, less tender of the damsel than her master, seemed little pleased with her attention. The youth and maiden carried on a very flippant and familiar dialogue, till the bird at length bit her finger, upon which she exclaimed, "It is nothing;—the worst wound is that given to the heart:" and so saying, she quitted the room. "Go, pretty Norman," thought I, "*tu es coquette aujourd'hui.*"'

A much more pleasing specimen of French character presented itself at Paris, in a female who came to the window of the inn in which the party were sitting, with a basket of flowers and trinkets. The anecdote is told in illustration of the surprising courtesy of address which some of the lower orders possess.

'She held out the flowers to Mr. S. and begged of him to do two kind acts at one time; to serve her and oblige me, by purchasing her nosegay. The woman's manner evinced a mixture of archness and good breeding that struck us both. Mr. S. took her flowers, and I offered her what remained of our dinner; she thanked me familiarly, and saying it would taste better in our presence, without more ceremony entered the room, courtesied, and seated herself at the table. All this was done with a rapidity and manner that could not be termed impertinent, for she seemed by her words to understand a compliance from our good nature, which would not allow her to think we could object. She complained of heat and thirst; I offered her some wine, and she drank it to the health of those who deserved always to be happy, and, at the same time, bowed her head to us. While she was dining, she told us her history;—that her husband had been a soldier during the wars of Napoleon; he was killed in an engagement in Germany. A tear glistened in her eyes while she spoke; but she wiped it away hastily with her hand, and remarked, in a firm voice, that it was better to die for a great master than to live for a mean one. She had nothing left,—nothing but a little child: to support herself and her infant, she now sold trinkets and nosegays; but she hoped never to be in absolute want, for God was good; flowers were beautiful; gentlemen loved to oblige charming ladies, and did not neglect her basket: saying this, she arose, bowed to Mr. S. and myself, and took her leave with the air of a court lady. Her thanks for our little attention to her, were gracious, but not humble; she implied by them

that she had received a kindness, but not a favour; a kindness every human being had a right to expect from another, and not as if it had been offered by a superior to an inferior. Her manner interested us so much, that I wished to know something more of her, but she seemed little desirous we should; for when I asked her where she lived, she answered, "In the world, as you do, but my home is where chance or Heaven direct." Such a trifling incident would have afforded ample scope for the pen of the inimitable Sterne, whose French pictures are drawn with a fidelity and characteristic nature unequalled by any other writer.'

All is not barren. At Josselin, the *curé*, a fine stately old man, was no sooner informed that the party were English travellers, than he rose from his seat to welcome them with cordial hospitality. 'The English,' said the old gentleman, 'shall 'ever be welcome to rest in my home: I came into their country 'when I was driven from my own; I had neither friends, money, 'nor their language, for the first three years; I ate my daily 'meal at their cost. I then taught them my tongue; and they 'regarded me as a brother; for ten years I was supported by 'their notice and protected by their laws; gratitude opens my 'door at the approach of any of their nation.' Nor was this mere profession. During the late war, he had shewn his gratitude by extricating an English nobleman from a most critical predicament, and furnished the noble prisoner with both money and necessaries.

One of the most pleasing personages to whom the reader is introduced, is the good Abbé Du ——, a rich canon of the cathedral at Bayeux, who is described as 'the perfect and exem-'plary model of a good man, a gay, sensible, and intelligent 'companion, alike divested of French levity and Catholic pre-'sumption.' The narrative of this venerable man's sufferings and adventures during the Revolution, is much too long to extract, but will be read with much interest. For nearly ten years he was compelled to live in concealment; and during that period, was frequently indebted for his subsistence as well as personal safety, to the admirable fidelity, vigilance, and presence of mind of his now aged housekeeper, Mademoiselle Victoire, who had been brought up in his family. The noble conduct of this girl, is a fine instance, but far from being a solitary one, of fidelity of attachment at that dreadful crisis which seemed a disruption of all the social ties, a breaking up of society from its very foundations. Nor ought such instances to be overlooked in forming our estimate of the national character. Perhaps, the relation between master and domestic in a country like France, where the whole system of society is aristocratical, and where the conjugal tie is held so slight as scarcely to involve either a community of interest or a mutual obligation,—the social rela-

tion which originates in a mild domestic servitude, is likely to be at once the strongest and the purest bond of attachment. It admits, on the one side, of that affectionate respect and gratitude towards the protector, and of that feeling of kindly interest and confidence, on the other side, towards the protected, as well as, in some measure, a sense of mutual dependence, which form the only solid basis of the social virtues under any relation. And where such servitude is connected with a kind of hereditary proprietorship unattended by the debasing conditions of slavery, it is still more favourable to the formation and exercise of those moral habits which are so intimately connected with the peace and happiness of society. Lady Morgan remarks, that the French woman 'makes a much better heroine than a housewife.' It has, however, frequently been found, that it is the housewife that makes the best heroine. The heroic is not a specific character: it is only an extraordinary exhibition of simple character, under those rare and peculiar circumstances which call forth all the energies of principle. But Lady Morgan meant, probably, the heroine of a novel; a very different thing from a heroine in real life. True heroism, where it has not been immediately connected with the religious principle, has always proceeded from either the love of country or of home.

Mrs. Stothard describes their parting with the old Abbé and his household as extremely affecting, from the kind and feeling manner in which the worthy old man bestowed his benediction and farewell under the certainty of their never meeting again: 'If the prayers of so humble a servant of God as I am can 'avail, they will be sincerely offered for your welfare. May 'God bless and direct you both; may he make you happy in 'this world, and guide you by the right path, to immortality in 'a better.' Victoire, the old housekeeper, hugging Mr. S., gave him three salutes on the cheek; the servants came about them, and shook them heartily by the hand; while 'my poor 'Madeleine,' adds Mrs. S., 'followed us to the coach in tears, 'and so earnestly begged me to take her to England, that I 'felt sorry to deny her request.'

While at Ploermel, the Author being anxious to obtain a sight of the remains of the tombs of two dukes of Brittany, now in the convent of the Ursulines, waited on the abbess to obtain permission for her husband and herself to inspect them. It was against the rules of the house, which forbade the admission of a man: but, extending her hand to Mrs. Stothard through the grating, the Abbess said, that 'the English had given such a 'kind reception to the French during their distressing emigra- 'tion, that she felt happy in the opportunity of obliging any 'individual of that nation.' She afterwards conducted her visiter over the house, and introduced her both to her nuns and her

'pretty novices,' as she termed them. The conversation of this amiable woman is stated to have evinced the pure and calm sentiments of a sincerely pious mind. Her attention to the sisters appeared quite parental. The interior of a convent is a novelty; we shall therefore make room for a rather long extract.

'I found the novices employed, some in teaching the boarders of the convent, assisted by a few of the nuns, and others embroidering muslins or silks. The novices wear the black dress, with a thick, white cloth-veil that hangs over the head as low as the eye-brows; their hair is entirely concealed; and the white chin-cloth, that is suspended round the ears, falls over the bosom. This costume is by no means becoming; a woman must be very pretty indeed to look tolerably well in it. The novices still retain their hair, although it is not seen; but, on making profession, or taking the black veil, it is entirely cut off.

'The sight of these young girls excited my compassion. At an age when the mind acts more from impulse than reflection, while they yet scarcely know in what situation their future happiness might be established or subverted, they were preparing an endless and cheerless imprisonment for the remainder of their days. One young woman particularly attracted my observation: she was so handsome and fair, that her complexion seemed almost as delicate as the veil she wore; her manner appeared simply engaging, and she was altogether so superior to her companions, that I could not resist begging the Abbess to inform me the occasion of her being there. The superior told me she was the child of most respectable parents, who carefully superintended her education, with the assistance of the family director or priest; that the young lady for some time devoted her attention to the acquirements of literature and science, but being suddenly struck with a powerful conviction of the brevity of human life, and the importance of eternity, she determined, notwithstanding every opposition, to renounce the world. Her parents, greatly distressed by her resolution, for a considerable time endeavoured to combat it; but finding their efforts vain, at the age of seventeen, they had resigned their child to seclusion.

'We quitted the novices, and visited the cells; every nun had a little apartment to herself; a bed, a table bearing a crucifix, and a chair, constituted the furniture of each. I was soon introduced to all the sisters, whose curiosity to see a being belonging to the world, and of a foreign country, brought them eagerly around me.....I was next conducted into the dining hall. The Abbess's table stood alone at the upper end of the room; the nuns were seated at long tables on either side; and during their scanty and frugal repast, a nun appointed for the duty by the Lady Abbess, preached an extempore sermon on the joys of the heavenly world.'

After dinner, Mrs. S. was conducted to the chapel, where, though it was not the hour of general prayer, several nuns were kneeling, absorbed in deep meditation, before a large crucifix suspended from the roof. The Abbess, after leading her guest

back to the parlour, then left her in the company of Maria Theresa, one of the sisterhood. Mrs. S. took the opportunity to beg the nun to permit her to sketch her costume, to which, leave being given by the Mother, she consented, on condition that her dress only, and not her face, should be copied. The following conversation took place while Mrs. S. was proceeding with her work.

'"And how long have you been a nun?" said I.—"Seven years, Madam."

'"Do you not sometimes think of the friends and the world you have sacrificed?"—"Oh yes; but the remembrance of that world in which I once mixed, seems to me like a dream, when the night that brought it is past,—certain, but confused,—a very dream."

'"Was this seclusion your own choice?"—"Entirely; for I had good and kind friends. I had aged parents, too. We all wept bitterly at parting."

'"Do they not sometimes visit you in your retirement?"—"No, they lived too far off; and my mother is dead now. I have often fancied, in my melancholy hours, that I saw her extending her dying hand to grasp mine, but mine was not there to meet it."

'"You regret, then, leaving the world, where you might have been a happiness to your family, and equally have secured your own salvation?"—"Yes; but I am safer here: the world offers too many, and sometimes irresistible temptations, that we are freed from in the seclusion of a convent. I could tell a sad tale of the world. There it is, indeed, difficult to gain Heaven. Life passes here tranquilly; without joy, but devoid of sorrow, and bitter disappointments (the nun sighed deeply), that pursue those who dare seek happiness in a transitory state of things. We must die; and when once the grave has closed upon all our future illusions, or present enjoyments, what matters it, if our fortune here has presented the cup of happiness or the bitter draught of sorrow? All is alike ended. Eternity and life then but begin."

'A bell sounded while the nun was speaking the philosophical sentiments of a dejected mind. Maria started from her seat, and kneeling with her back towards me, remained some minutes in prayer. She then arose and resumed her place.

'"I have been praying to the Virgin," said she. "We do so regularly three times a day, besides the services in the chapel. Do you pray to the Virgin, Madam?"—"No, Maria; we consider the Virgin, in our church, merely as a mortal, who was ordained to give birth to our Saviour. We pray only to God and our Redeemer."

'"But do you not think the Virgin an intercessor with God for us?"—"No; we believe only in the intercession of Christ, by whose sacrifice we are saved."

'"And have you no confession to the priest either?"—"None. We confess our sins to Him alone who knows the heart he has formed, and not to a human being frail as ourselves."—"That appears strange to me," said Maria; "for, surely, (supposing it were not an act of faith,) nothing seems more natural, than when the heart is bur-

thened with conscious guilt, to feel anxious to disclose its secrets to one who has not only the power of directing it better, but also of forgiving our sins by absolution."

'While Maria was speaking, I heard the door open, and these words distinctly pronounced, "*Nous n'avons que notre ame à sauver, nous sommes ici pour gagner les cieux.*" I looked round, and perceived an aged nun standing behind my chair, who had uttered this sentence upon entering the room. I was struck with her appearance. Her countenance was of a deadly pallid hue; her frame weakened by sickness, the effect, perhaps, of severe abstinence. Her head shook with a tremulous motion. She stood with her arms crossed upon her bosom, her eyes closed, and her head declining. After a moment's pause, she quitted her position, and seated herself by my side.

'"I hope, sister," said the aged nun, "that you have been talking to this lady, and endeavouring to make her think as we do."—"We were just speaking on the subject, mother, when you came in. Madam," continued Maria, addressing herself to me, "we always call the aged nuns Mother."

'"Ah, Maria," said the old lady, "the pains of age are good for the soul. We feel then what this life really is,—a burthen that keeps us from immortality. We live too long, when we are past the power of doing good. How happy would it make me, sinking, as I am, into the grave, could I save one soul from destruction. Could I save you—". Here the nun gently took my hand, and looked at me with an air of real compassion.

'"I am afraid," continued Maria, "this lady has no belief in absolution."—"Indeed, I have not," said I, "for it seems to me impossible that any human being can absolve me of the offences I have committed towards God or my fellow-beings. From the Deity have we received those laws that teach us the duties of moral justice and sincere faith: if I have broken them, and repent, my penitence must be sincere, or it will not avail me in the eye of God. And what human being can possess the power of the Deity to judge my sincerity? and who shall dare arrogate his mercy in pardoning those offences committed against Himself?"

'"You are sadly in error," said the aged nun. "We know the priest is but mortal like ourselves. Nor can his absolution benefit us, unless our repentance is sincere."

'"If it is sincere, then," I rejoined, "we do not need absolution. God will, in his mercy, pardon us, without the ejaculation of the priest."

'"But how, then, should we know it?" exclaimed Maria.—"By the confidence we place in the promises of the Gospel."

'"That is not sufficient," said the aged nun. "The priest, for the time being, possesses the absolute power of God. And," added she, emphatically, raising her hands and eyes, "he absolves us in the name of the Father, of the Son, and of the Holy Ghost. It is the voice of Heaven that speaks by him,—of that God he represents."

'"Indeed, Madam," I replied, "what you have cited, seems to me no authority at all, to sanction either the necessity of auricular confession, or the power and sufficiency of human absolution. Christ

deputed the apostles to propagate the Gospel after his crucifixion, and has explicitly declared, that such persons as received the word of God, and repented their sins, should be pardoned; but no where, in the New Testament, is confession enjoined as an absolute duty to be continued, or as a necessary act in the Christian church, unless it be that public confession of the sinfulness of all men, and of ourselves, which we make, in common, in our devotional assemblies."

'"You have no belief, then, I suppose," said the nun, (waving the argument about confession,) "that the host is the actual body and blood of Christ."—"None."

'"What do you think it then in your church?"—"A solemn sacrament, that we receive in remembrance of the great sacrifice of our Redeemer."

'"It is much more than that," said the nun; "it is by a miracle the absolute body and blood of our Redeemer; for Christ declared the bread and wine to be his own flesh and blood."—"And added," I remarked, "This do in remembrance of me."

'"That cannot alter the first expression," replied the nun.—"But did not our Saviour continually speak in figurative language to his disciples, and were not the bread and wine, distributed to them before his death, an actual figure of that death?"

'"It is very improbable," said Maria, "that the last act of our Saviour should be figurative."—"Still," I replied, "the remembrance of an act is not the act itself; the remembrance, therefore, of Christ's body and blood does not constitute the renewal of either."

'"You do not believe, then, I suppose," rejoined the nun, "that at the moment of consecration, Christ descends, although invisibly to us, upon the altar; a thing as certain as that no one out of our church Catholic, Apostolic, and Roman, can be saved."—"Indeed," I replied, "you would find it difficult to make me believe so uncharitable a doctrine, more especially as charity is the basis of Christianity."

'"I should not be inclined to think so, either," said Maria; "but you know it is the doctrine of the Pope, who is infallible, not as a man, but in his office."'

Here the bell sounded for orisons; the Abbess entered to accompany the aged nun into the chapel, and Maria did not renew the attempt to make her guest a convert. The conversation does great credit to Mrs. Stothard's good sense, and was perhaps not wholly lost upon the younger nun who displayed so much feeling and intelligence.

ed from misconception and reproach? Is this the faith by which Abraham was led to offer up his son; or that by virtue of which believers "walk not after the flesh, but after the spirit?" Impossible. The notion is monstrous. It is to put "light for dark-"ness, and darkness for light." The nature and genuine results of this lifeless thing usurping the name of faith, are well exhibited in Mr. Payne's very seasonable and useful little performance. He has evidently considered the subject with no small care, and has had good opportunities of witnessing the practical operation of this modern *succedaneum* for Christian principle. He remarks:

'It is not wonderful that all lively and spiritual religion should be at a low ebb among his (Mr. S.'s) followers; that they should scoff at religion itself, indeed, deriding good dispositions, grace in the heart, spiritual enjoyments, frames, experiences, &c., though there can be no true Christianity without them; that they should be conformed to the present world, neglect family worship, use much freedom on the Lord's day; that the play-house should be a favourite amusement with some of them, their pastors not excepted; that they should divert themselves with balls and routs, and other merry makings, accompanied with music and dancing; that they should act plays in one another's houses, and perform a number of harlequin tricks, and ridiculous buffooneries; that they should display a spirit in utter hostility to the spirit of the Gospel;—all of which Mr. M'Lean assures us is the case; and that they should do all this to shew that they are not depending upon their works, is surely nothing more than a slight acquaintance with the deep-rooted depravity of the human heart might have led us certainly to predict.' p. 74.

Such a faith no doubt fulfils the purpose for which alone the recommendation of it was framed: it excludes unquestionably all rational grounds of confidence in it as a work, a *good* work; but then it is totally inefficient for any other salutary purpose. If it cures, it is by killing; if it saves a man from being condemned as a Pharisee, it leaves him to perish as an evil doer.

Yet, strange and deplorably erroneous as is this notion of faith, it seems to have sprung originally, and it is still cherished by some, from a laudable principle. The object is to exclude from the belief of the Christian, meritorious efficacy, and to guard from depreciation the honours of the Divine sovereignty. This jealousy for the uncontaminated exclusiveness of Grace in the salvation of man, pushed to an extreme, led step by step to the conclusion, that in order to strip faith of merit, we must well nigh deprive it of its moral properties; that to render it harmless, it is necessary to make it useless! First, it must be shewn that in its nature it does not denote any exercise of the affections, and then, that it is independent of any act of the mind; in short, that itself is no work, and that it produces none; the very characteristic of what St. James terms a dead faith, the faith of devils. Such is the consequence of indulging theory,

by fixing the mind on one point, and pursuing it without the guidance of Scripture.

Not all persons, however, whose views on the subject are involved in mistake, have proceeded to this excess. The incipient principle,—that faith is simple credence, is maintained by many who so define and mould their notions, as, in their opinion, to guard them from dangerous inferences. Though erroneous in doctrine, they are orthodox in life: though mistaken in judgement, they are holy in feeling. They differ from other Christians in their notion of the *nature* of faith, but they agree in their ideas of its *effect:* they admit that it "works by love," and purifies the heart.

The question, however, is one, not of speculation, but of fact: it is not what notion we may attach to the word, but what sense does it actually bear in Scripture. The word πιστις, is derived from the third person pret. passive of the verb πιθω, which is again deduced from πιω. Hence the gradations of meaning: I bind, I bind to my opinion, party, or purpose, (as a ship moored to the shore is held by the πισμα,) I persuade. πιθειν is to induce, both by convincing the judgement and moving the passions. το πιθειν is the end proposed by an orator. πιθω is the goddess of persuasion, and it is put also for the persuasive quality of a discourse. πιστις, therefore, is that property of the mind which is generated by the prevalence of persuasion. The same meaning attaches to the Latin *fides*, and the English *faith*, both of which have the same origin. The verb πιστευω is formed from the noun πιστις, and therefore denotes that act of the mind which is the consequence of being fully persuaded; a complex act, involving both the intellect and the will. *Credere* has a similar amplitude of meaning.

Words, however, are employed with great latitude of application, and the etymological is not always the conventional sense; much less is it the sense intended either by every writer, or every distinct class of writers. The same words have different acceptations in different sciences. To ascertain the meaning of a word, we must, therefore, consider the subject of discussion, and the usage of those who have treated upon that particular department of knowledge. It is no less absurd in Theology than it would be in Mathematics, to say that every term must mean just what it does in common life. The only satisfactory way, therefore, of determining the true meaning of the term *faith*, is, to investigate the senses in which it is employed in Scripture.

In the sacred pages we find the term adopted to express the belief of a testimony as true: "He that believeth not God "hath made him a liar, because he believeth not the record that "God gave of his Son." Observing this application of the

term in Scripture, Sandeman and his followers, in their eagerness to simplify, assumed this as the only Scriptural meaning of the term. But is this the fact? Do not the New Testament writers employ the word in other senses, and, if so, are they not equally Scriptural? So far is the term from being restricted to the simple sense of admitting a testimony, that it is, on the contrary, most usually employed in a complex meaning,* so as to include desire, love, confidence, trust, the active resort of the mind in trouble, and other correspondent ideas. The error of the Sandemanians arises, therefore, from imperfect induction. They have not compared together the different parts of Scripture which relate to this subject; but have laid an undue, an exclusive stress upon one or two insulated texts. Assent to the truth of testimony, which is the simply philosophical notion, is indeed an essential part of faith, for without it the word cannot be properly employed; but, according to the Scriptural mode of applying the term, it is by no means its full sense. The consequence, therefore, of assuming this restricted notion to be the only true one, and of ascribing to faith in this confined sense, all that is ascribed to it in the word of God, must inevitably involve us in most serious error. To contend that this simplifies the subject, that it cuts off all occasion for glorying in faith as a work, or that it is adapted to impart ready comfort to the troubled mind, would, even if the representation were just, be nothing to the purpose. The question is, can we be justified in relying upon that representation? If not, whatever supposed advantages might spring from adopting it, we are bound at the peril of our safety to abandon it.

But what need is there for this new notion of faith? Is it necessary in order to shew that we cannot consider faith as a work,—cannot attribute to it any meritorious property,—cannot

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* "That we should be to the praise of his glory, who first *trusted* "in Christ, in whom ye also *trusted*." "In whom also, after ye "*believed*, ye were sealed with that Holy Spirit of promise." "For "therefore we both labour and suffer reproach, because we *trust* in "the living God, who is the Saviour of all men, especially of those "that *believe*." "I know whom I have *believed*, and am persuaded "that he is able to keep that which I have *committed* to him against "that day." "Jesus Christ did not *commit* himself to them (ουκ επισ-"τευεν εαυτον αυτοις)." "They that *gladly received* the word were "baptized," &c. "But ye *believe not*, because ye are not of my "sheep; my sheep hear my voice and they follow me." "These "all died in faith, not having received the promises, but having seen "them afar off, and were *persuaded* of them, and *embraced* them." "With the heart men believe unto righteousness." "He that be-"lieveth not is condemned already, and this is their condemnation, "that men *loved* darkness rather than light."

receive eternal life otherwise than as the gift, "the free gift of "God, through our Lord Jesus Christ?" What possible merit can there be in regarding the blessed Redeemer as a Saviour, and in accepting him in this character for our own individual salvation? Would the knowing that an estate is a good thing, our desiring it, or, in case of a bequest, our accepting it, involve as a consequence, that we deserved that estate, or lessen in any degree the freeness of the bequest which should confer it? Would the person on whom it was conferred ever think of saying, that his accepting it, accepting it thankfully, was deserving it; much less that it annihilated, or lessened, the kindness or love of his friend? Besides, the very faith of which we are speaking, is itself a gift,—"the gift of God." We are therefore in every sense "justified freely through his "grace;" for, though we are justified by faith, that faith is "not of ourselves," but is originated in us by the power of the Divine Spirit.

There is really no solid advantage, on the one hand, to be derived from the metaphysical notion of faith, as consisting in a simple acknowledgement of truth: it will not lessen by a unit, the number of Pharisees. Mr. Haldane's remark is very just, 'that it is very possible for men to make a righteousness of 'what they call their clear and simple views of the Gospel; 'and thus to get into the very temper of the Pharisees, looking 'on themselves with complacency, and on others with contempt.' On the other hand, this view of faith is fraught with many dangers, which are ably exposed in the tract of Mr. Payne. As Sandeman's notions have of late been travelling Southward, it may be of no small use to see the effect of them, as it exists in the country where they have for some time flourished. The topics particularly discussed are, as stated in the title-page,—'the moral influence of the Gospel upon believers;' 'the 'Scriptural manner of ascertaining our state before God;' 'the radical error of the Glassite or Sandemanian system;' and 'the Scripture doctrine of Divine influence.' These subjects are treated with much discrimination and force of reasoning, and in a manner worthy of a pious, sensible, thinking man.

Mr. Haldane's Letters are more directly controversial: they treat of the following subjects: the spirit and temper of Mr. Walker's letters; on forbearance; on discipline; on marked separation; on oaths; on baptism. This last topic occupies nearly half the pamphlet. Mr. Haldane's name stands too high to render it necessary for us to bear our testimony to the piety and ability displayed in all his writings; these letters, however, though we could not with any propriety omit to notice them, embrace topics on which we are pledged not to enter.

Art. VI. *Amarynthus, the Nympholept*: a Pastoral Drama, in three Acts. With other Poems. fcap 8vo. pp. 232. London. 1821.

THIS is, we think, the most successful effort that has yet been made by any contemporary poet, to revive a very elegant species of poetical literature, which falls more immediately within the province of the Fancy. Leigh Hunt's "Descent of "Liberty," though slight and somewhat fantastical, is a brilliant imitation of the manner of our old poets, and must be allowed to be highly picturesque and imaginative. Mr. Cornelius Neale, in his "Lyrical Dramas," has displayed less fancy, but more feeling; there is in them less allegory and more romance. His "Love's Trial" is a beautiful little piece. If we feel disposed to rank the present poem above these, it is from no wish to institute an invidious and disparaging comparison, but on the ground of its more finished, rich, and erudite character as a composition, while it is inferior to neither in dramatic interest. The explanation of the title, we shall give in the Author's own words.

'The Νυμφόληπτοι of the Greeks, and the Lymphati or Lymphatici of the Romans, were men supposed to be possessed by the Nymphs, and driven to phrenzy, either from having seen one of those mysterious beings, or from the maddening effect of the oracular caves in which they resided. Plutarch particularly mentions that the Nymphs Sphragitides haunted a cave on Mount Cithæron, in Bœotia, in which there had formerly been an oracle, and where, from the inspiration they diffused, Nympholepsy became an endemic complaint. According to Festus, it was formerly thought that all those who had merely seen the figure of a nymph in a fountain were seized with madness during the remainder of their lives. Ovid himself dreaded this event, as appears by the lines in the fourth book of his Fasti.

"Nec Dryadas, nec nos videamus labra Dianæ,
Nec Faunum medio cùm premit aura die;"

And Propertius also alludes to the same belief, when, in describing the happiness of the early ages, he exclaims,

'"Nec fuerat nudas pœna videre deas."

'It was the popular opinion throughout the whole of Greece, that the nymphs occasionally appeared to mortals, and that the consequences of beholding them were generally to be deprecated: the result among such a superstitious and imaginative people may easily be conjectured. Terror combined with religion in disposing the mind to adopt delusion for reality; and visions became frequent and indisputable in exact proportion to the prevalence of timidity and enthusiasm.

'The Author is not aware that Nympholepsy has been made the subject of poetical experiment, or that the religious scepticism and excitement prevalent in Greece at the period to which he has as-

signed his drama have been impressed into the service of the muses. Plato, influenced by the fate of Socrates, had introduced his new mystical Theogony, without attempting the demolition of the established theory, and, though obviously a believer in the unity of the Deity, was cautious in denying Polytheism. These conflicting opinions, producing doubt upon all points rather than conviction upon any, stimulated that insatiable curiosity for prying into the mysteries of nature, of which it has been attempted to delineate a faint outline in the character of Amarynthus, the Nympholept. In the more pastoral parts, the Author has borrowed from Theocritus almost as unblushingly as Virgil did before him, though he fears that he has been more successful in imitating his rusticity than in catching any portion of his Doric and graceful beauties.'

A poet may be allowed to assume what he pleases relative to the state of popular opinion at any assigned period: we shall not, therefore, stop to inquire into the justness of our Author's representation of the prevalence of religious scepticism among the vulgar, as the result of conflicting opinions which had their rise after the death of Socrates. But we must just intimate our opinion, that at no period would the philosophical sentiments put into the mouth of Chabrias, the priest of Pan, have been hazarded by a minister at heathen altars. What may be termed the sacerdotal belief, though much less grossly idolatrous than the notions built on the fables of the poets, was very far from approaching so pure a system of theism; and it was not the policy of the priests, more especially, to diffuse among the uninitiated, too curious and refined speculations. The speech of Chabrias has some beauty but no propriety, and some of the expressions, such as 'benighted flock,' 'sanctifying aid,' and 'pure and primitive belief,' are offensively misapplicable.

The personages of the drama are as follow: Urania, a nymph of the air; Dryope, a wood-nymph; Theucarila, a priestess of Pan, sister to Amarynthus; Œnone, a Delphic girl; Amaryllis, a shepherdess; and Doris, her mother;——Amarynthus, the Nympholept; Chabrias, a priest of Pan; Phœbidas, a herdsman; and Celadon, a rich Athenian. In the scene from which we select our first extract, Œnone bursts in on the Nympholept's soliloquy, singing; she is followed by Theucarila. To the question, 'who and what art thou,' she replies by announcing herself as a prophetess.

'Thou may'st believe
I am no vulgar witch, with shears and sieve,
Poppy and orpine leaf, or sinister
Forebodings from the course of crows or hares.
Nor do I owe my mystery to her
Who reigns in Hell, three-faced Hecate!
Who in her cauldron black prepares
The charms and magic ministry

By midnight Perimeda learnt,
Where salt is strew'd and laurel burnt,
And melted wax and bones are mix'd,
Where the whizzing wheel of brass is fix'd.

'*Amarynthus.* Whence, then, mellifluous maiden, comes thy lore?

'*Œnone.* From listening to the elemental noises
And Nature's various voices,
Until I learnt their language to explore.
For frugal Nature wastes no breath; her tongue
In every sound of every element,
Conveys her orders that this world, uphung
In air, may float majestically on
To calm eternity. Th' infolded spheres
Are music-guided through the firmament,
Though our degenerate ears
No longer catch their glorious echoes. Gone—
Gone are the days of prophecy,
When bards could listen to the sky,
And from the planetary harmonies
Learn the dread secrets of the future. These
Are dumb;—but we have sounds as mystical,
Ay, and I know them all—all—all!
What, think'st thou that the whistling wind
Pipes in the storm for nothing? Idle notion!
'Tis to call up the howling waves, confin'd
In the sea's depths. No wave of ocean
That, in the solitudes of space
Upturns its foamy face
Unto the moon, and, with a gushing sigh,
Sinks down again to die,
But is commission'd, and that parting breath,
Perhaps, a fiat bears of life and death.
Why do the runnels urge their races
Through the earth's crevices and secret places?
But that their tongues with nimble guggles
May scatter orders as they flow,
And summon from the caves below,
Agents for the earthquake's struggles.
'When on the ground I lay mine ear,
I hear their secret plots
Come murm'ring up from the central grots;—
Hark! 'tis the nightingale—how loud and clear!
Tune up, ye feather'd choristers, your throats,
For unto me your melody
Conveys a hidden sense in all your notes;
Such as, in mystic days of yore,
To sage Melampus' ear they bore.
Ay; but the master mystery

Remains untold. Come hither—hark! prepare;
For I must whisper this.—Is no one by?

'*Amarynthus.* We are alone.

'*Œnone.* 'Tis well; but have a care!
Thou'lt not divulge?

'*Amarynthus.* By the Twin Gods, not I!

'*Theucarila.* Thy secret is with me in holy keeping.

'*Œnone.* At nightfall, in those wild, sequester'd lawns,
Which even the nymphs and fawns
Have fled—from out the herbage sleeping,
And flowers up-closing,
Sometimes a hushing murmur rises,
As if the earth were whisp'ring to the air.
It is the voice of Nature, as reposing,
She communes with herself in deep surmises.—
Mysterious mutterings!—but not to me;
I can explain each accent as it rolls;
And thus I have a master-key
Into her soul of souls.'

This, we think, is very beautiful, if not powerful poetry. Amarynthus questions Œnone respecting his own destiny, and receives for reply, this augury:

'From fancied visions he shall be
Relieved by their reality.'

With this she leaves him; and the Nympholept asks his sister whether she knows her story.

'*Theucarila.* They say she was a chorister
At Delphi, in Apollo's temple. Love,
There a forbidden inmate, was to her
An inauspicious visitant: her lover,
Himself a votary of the God, was keeper
Of the holy chalices. The Muse's grove,
More than half-up Parnassus, rustles over
A grotto, from whose marble floor up-flung,
The fountain of Castalia gushes; deeper
Within its rocky arch a golden lyre,
The gift of the Arcadians, is hung.
Thither the lovers would at dark retire,
And sat one night within the silent cell
Fondling, while the full moon arose and flung
Her rays into the cave, until they fell
Upon the lyre: when lo! two lovely arms
Advancing on the moonlight, swept the strings,
And, while a wondrous melody alarms
Their ears, a voice of heavenly sweetness sings,
Announcing deep yet dulcet threatenings,
Unless, thenceforth, they were for ever parted.

Canon had supplied the versions of these spurious Gospels and Epistles.

The Editor commences his preface with the following query: 'After the writings contained in the New Testament were selected from the numerous Gospels and Epistles then in existence, what became of the Books that were rejected by the compilers?' Would this Preface-writer then wish us to understand that, previously to the existence of the New Testament in its present form, some company or other of Christians, duly assembled, gathered together all the written documents circulating in their time, purporting to be Histories of the Saviour, Gospels, Epistles, &c. from which such a selection was made by them, as should on their authority be received and pass current as the genuine writings of Evangelists and Apostles? If such be the meaning of the introductory sentence of the Preface which we have just quoted, it might have been as well if some evidence, or, at least, some presumption, had been adduced in its support. We are indeed told, that 'it has been supposed by many that the volume was compiled by the first council of Nice.' A supposition this which is purely gratuitous and not a little extravagant. It is, however, subsequently stated by the Writer, that 'although it is uncertain whether the books of the New Testament were declared canonical by the Nicene Council, or by some other, or when or by whom they were collected into a volume, it *is certain* that they were considered genuine and authentic (with a few variations of opinion as to some of them) by the most early Christian writers.' It would seem, then, that the proper question to be asked in relation to the 'Gospels, Epistles, and other Pieces, not included in the New Testament by its compilers,' should be,—Why were these productions not received as being entitled to admission in the collection of authoritative Christian documents? And to this inquiry it might be considered as a sufficient reply, Because they were *not* accounted 'genuine and authentic by the most early Christian writers.' They were not considered as *genuine* by them; that is to say, they were not regarded as the writings of the persons to whom they were attributed. They were not regarded as *authentic*; that is, they were not considered as possessing the claims to authority which a narrative acquires from the veracity of its author and the credibility of its relations. And these are sufficient reasons, we apprehend, for not receiving many books which men of weak minds, or the contrivers and abettors of fraud, have put into circulation; and they apply in numerous other cases besides that of the legends which had their birth in the early ages of Christianity. For all the documents necessary to support the religion of Christ, to prove its divinity, to establish its doctrines, and to declare its

authority, are proved to be both genuine and authentic, precisely in the same manner as the writings of the Greek Historians, or those of the Roman Annalists, are proved to be worthy of credit. The writings of Luke, or of Paul, are supported by the same kind of evidence as the writings of Xenophon or Tacitus.

We confess that we cannot take part with those worthy persons who manifest the feeling of alarm at the production or reproduction of publications opposed really, or supposedly, to the religion of Christ, and the written depositories of its truths. How much soever we may lament the prejudice, the weakness, the wickedness, or the undefinable hostility of those who enter into warfare against the interests of Christ; whatever horror we may feel at the boldness or the scurrility of some Anti-Christian champions; we feel no alarm at the onsets of infidelity in its attempts against the Gospel. We know that the cause of Revelation has sustained already every species of assault which cunning could contrive, or power direct. It has had its enemies among the ignorant and among the learned, among the base and among the noble. Polite irony and vulgar ribaldry have been the weapons of its assailants. It has had its Celsus, and its Porphyry, and its Julian. And what were the effects of their opposition? The same as when the "rulers and elders "and scribes" united against it,—its purification and increase. It has had its Bolingbrokes and its Woolstons, its Humes and its Gibbons; and what disadvantages has it sustained, what injuries has it received? Has it lost any of its pretensions, or been deprived of any portion of its majesty and grace, by their hatred and their hostility? Had they a system more credible, more pure, better comporting with the wants of man, and with the anticipations of everlasting existence, to enlighten and sanctify man, and to effect the regeneration of the world, for which they were able to prevail on mankind to exchange the system of Jesus of Nazareth? We gain but little from our reading, but little from our observation, if we shake with the trepidations of fear, when truth and error are combatants. All facts connected with the history of the Christian religion are confirmations of a Christian's faith, that the doctrine which he believes, will resist every attack and be victorious through all opposition. No new weapons can be forged by its enemies: and the temper and potency of those which they have so often tried, they will try in vain. They may march to battle; but they will never raise their trophies in the field. "Let them gather themselves and "be scattered; let them embattle themselves and be broken."

"He that doeth truth, cometh to the light." It is, or ought to be, the desire and prayer of every enlightened disciple of Christ, that error of every kind which obstructs the moral improvement of men, may be brought into comparison with truth;

and nothing can be to him a more welcome anticipation than the circumstances which may bring false opinions into a direct trial of their strength with righteous principles. Errors can never be discarded in the manner which shall give hope of substantial and correct amendment, but as the unhappy subject of the mental bondage they inflict, shall perceive them to be at variance with his moral interests. Without this measure of light, he will be under the dominion of ignorance and superstition. But let him obtain this knowledge, and he will proceed with his inquiries. And if the feeling and sentiment be correct, that 'Truth will prevail,' it must be a consummation devoutly to be wished, that the minds of all mankind were at this very moment accessible to the means which might rouse their attention to moral questions. How much of the world is "without form "and void, and darkness on the face of the deep," waiting the commencement of the process by which its darkness shall be scattered and its disorders composed;—that process which, under the conduct of the Supreme Intelligence, shall, as it goes on, scatter the seeds of knowledge and holiness among all human beings, and make them a new creation! Such a renovation is a perfectly sober object of expectation. The very opposition which is made to truth, is a symptom that its importance is beginning to be perceived. And how can the real interests of truth be promoted, but by the agitation of all the great questions that relate to the obligations and the destinies of those beings who must find their happiness in being the subjects of it? In the progress of knowledge, and in all those circumstances which are evidence of the inquiring spirit enlarging itself, real Christians have nothing to fear. Their duty in such times as these, can be properly discharged only by giving all the efficiency in their power to the moral means of opposing error which they possess, and particularly by the force of such an example as shall present the principles which they profess in their living forms of purity and beneficence. But an affected zeal for the honour of religion, in persons who know it only as it may be an instrument of human policy, and who are practically indifferent to the institutes and the laws of the Gospel, can never serve the cause of Christ.

The tracts contained in the volume before us, have been in circulation for ages; as were many others of a similar kind, which have perished, leaving only their titles behind them as a memorial that they once existed. Many of them, indeed, soon became extinct, the interest which was felt in them not affording the means of their preservation. But we think that it is of special importance, that some of the spurious productions which either the mistaken zeal of Christians, or the fraud of persons who were in hostility to the Gospel, sent abroad in the

primitive or in later times, should have been saved from destruction. Such books as the "Gospel of Mary," the "Protevangelion," "The Gospel of the Infancy," "The Gospel of Nicodemus," "Paul and Thecla," &c. &c. are not only available as means of establishing the superior excellence of the Books of the New Testament, in the composition of which there is the most admirable combination of majesty with simplicity, strikingly in contrast with the puerilities and irrationalities of the others;—but they are of great service in augmenting the evidences and confirming the proof of Christianity. Nothing can be more just than the reflexions of Lardner on this point:

'Besides, these forged writings do not oppose, but confirm 'the general account given us in the Canonical Scriptures. 'They all take for granted the dignity of our Lord's person, 'and his power of working miracles; they acknowledge the 'certainty of there having been such persons as Matthew and 'the other Evangelists, and Peter and the other Apostles. 'They authenticate the general and leading facts contained in 'the New Testament. They presuppose that the Apostles re-'ceived from Christ a commission to propagate his religion, and 'a supernatural power to enforce its authority. And thus they 'indirectly establish the truth and divine original of the Gospel.' Works. Ed. 1788. Vol. IX. p. 436.

Art. VIII. *Elements of Greek Prosody and Metre;* compiled from the best Authorities, Ancient and Modern. By Thomas Webb. 8vo. pp. 80. Price 6s. London.

THIS very respectable compilation is well adapted for the use of those classical students who are desirous of obtaining the knowledge of Greek quantity and versification; and may be fairly represented as supplying a manual of instruction, not rendered unnecessary by any previous publication of its own class. The very learned and ample Treatise on Greek Prosody, which is prefixed to Morell's Lexicon as edited by Dr. Maltby, is not only inaccessible to many young scholars, but its pages, with their array of text and notes, and the numerous and valuable additions of its accomplished Editor, are too formidable in appearance to invite their attention, and to encourage their application to its contents. For the initiation of novices, a more simple compendium was wanting. Seale's "Analysis of the "Greek Metres," which has long been in the hands of scholars, is a perspicuous and valuable work; but, being intended as a supplement to the Elementary Rules of Greek Prosody, it does not include the laws of quantity, but is limited to an account of the principal kinds of verse. Professor Dunbar's "Prosodia Græ-"ca" is a publication of merit, combining the rules of quantity and the laws of metre; and possessing, from the original obser-

vations which it contains on the versification of Homer, claims of a much higher kind than can be asserted in the behalf of a mere compiler. Mr. Webb's "Elements," is constructed on the plan of the Professor's treatise, and much resembles it in the manner in which it is executed. It is, however, rather more particular in its rules, and is somewhat more copious in examples. The Author has also very judiciously adhered to the approved practice of composing a book of elementary instruction by writing his rules in English. We have detected several *errata* in Mr. Webb's pages, which should not have been permitted to go abroad unaccompanied with the means of correction; and some of his references are inaccurate.

Art. IX. *Pomarium Britannicum:* an historical and botanical Account of Fruits known in Great Britain. By Henry Phillips. royal 8vo. London, 1820.

'A garden,' remarks Lord Bacon, 'is the purest of all human pleasures,' and there are few pleasures more exquisite: it connects itself with our primal destinies; it carries our feelings and imagination back to the loveliness and innocence of Paradise; and the verdure, the blossoms, the perfume, are faint but cheering derivations from the bloom and the gales of Eden. There is, however, as much difference in the degree of enjoyment as in the modes of horticulture. The magnificent owner of a series of extensive parterres and splendid conservatories, may certainly find vivid gratification in the rich variety of exotic hues and tastes which court his eye and palate; he may pursue his object with scientific acuteness, and with much discriminating admiration of the beauties of genuine and—if we may be allowed the phrase—of *artificial* nature; but we question if he has the right apprehension and the true relish implied in the simple but beautiful expression which we have just cited. His plan is too vast, his scale too large, his means and machinery too predominant; he employs too many hands, his acquaintance with his flowers and fruits is indirect; they are not his own family and nurslings, and there is altogether too much of distance and intervention for interest and affection. The true enthusiasm, the genuine στοργη can only be felt in its full energy by him who, possessing a sheltered spot of moderate extent, gives his own unwearied superintendence to every part. His plants are his children; he holds with them friendship and communion; he has watched their growth, tended their sicknesses, been deeply interested in all their changes, hailed their infant germination, rejoiced in their floral glow, and saddened with their decay. In such a man's life, there is no deficiency of variety or of excitement; he ties up his carnations, trains his

vines and honeysuckles, prunes his standards and espaliers, counts and nurses his nectarines and apricots, trembles at east winds, and wages fluctuating war with wasps, earwigs, and mischievous boys.

This subject is seductive, and we feel a strong inclination to take our readers along with us on a delightful tour through the palatine garden, the μεγας ορχατος of Alcinous, with its exuberant and perennial orchards, vineyards, and parterres

> 'Mantled with green, and goodly beautified
> With all the ornaments of Flora's pride—'

—through the *pauca jugera* so well and beautifully cultivated by the old picturesque farmer in the Georgics—through the glowing enchantment of Spenser's 'bower of bliss'—and the unrivalled glories of Milton's Paradise. But though we are withheld from this pleasant excursion by the troublesome recollection that we are not essayists but reviewers, we must be indulged with a passing reference to the exquisite composition whence we borrowed our introductory citation. The Essays of Lord Bacon are the most perfect things of their kind: they are replete with thought, rich in the 'orient hues' of imagination, and fraught with the soundest lessons of practical wisdom. That to which we have specially referred, contains the description of an extensive and gorgeous garden on the old system; and, notwithstanding the unnatural formality, and occasionally the puerile gaudiness of the plan, it is described in language of so much beauty, that we shall trespass on our page with a few brief specimens. 'God Almighty first planted a garden; and, indeed, 'it is the purest of human pleasures; it is the greatest refresh-'ment to the spirits of man; without which buildings and pa-'laces are but gross handyworks: and a man shall ever see, 'that, when ages grow to civility and elegancy, men come to 'build stately, sooner than to garden finely; as if gardening 'were the greater perfection.....And because the breath of 'flowers is far sweeter in the air, (where it comes and goes, like 'the warbling of music) than in the hand, therefore nothing is 'more fit for that delight, than to know what be the flowers and 'plants that do best perfume the air.'.....For the heath..... 'I wish it to be framed as much as may be to a natural wild-'ness. Trees I would have none in it, but some thickets made 'only of sweetbriar and honeysuckle, and some wild vine 'amongst; and the ground set with violets, strawberries, and 'primroses; for these are sweet and prosper in the shade; and 'these are to be in the heath here and there, not in any order. 'I like also little heaps, in the nature of molehills, (such as are 'in wild heaths) to be set, some with wild thyme; some with 'pinks; some with germander, that gives a good flower to

'the eye; some with periwinkle; some with violets; some with 'strawberries; some with cowslips; some with daisies; some 'with red roses; some with lilium convallium; some with 'sweet-williams red; some with bear's foot and the like low 'flowers, being withal sweet and sightly; part of which heaps 'to be with standards of little bushes pricked upon their top, 'and part without: the standards to be roses, juniper, holly, 'barberries, (but here and there, because of the smell of their 'blossom,) red currants, gooseberries, rosemary, bays, sweet-'briar, and such like.'

Horticulture, which has of late been so successfully pursued in this country, was formerly in so low a state, that, in the sixteenth century, Elizabeth was indebted to Holland for the luxury of a sallad, and green peas were, in the opinion of Fuller, 'dain-'ties for ladies—they came so far and cost so dear.' It was not, however, long after, that men of talent exerted themselves in this department of natural science, and Tusser and Gerard conferred essential benefits on their country. Within the last two centuries the greatest advances have been made both in ornamental and useful gardening; the names of Kent, Brown, Price, and Repton, are justly celebrated in the first, and a host of meritorious individuals have secured both praise and emolument by their skill in the latter. English gardens are celebrated all over Europe; and the pure and genuine taste which has prompted our countrymen to recur to the simplicity of nature in their style of decoration, has been acknowledged and adopted even in France. With respect to the cultivation of flowers, it is stated that not less than 2,345 varieties of trees and plants have been imported by us from America, 1,700 from the Cape of Good Hope, and from Asia, Africa, and New Holland, as well as from different parts of Europe, so many thousands more, that, with the addition of our own produce, we are now supposed to possess not fewer than 120,000 varieties of the vegetable reign. Within twelve miles of London, it is calculated that more than six thousand acres are occupied by the market-gardeners, who, even during the winter season, employ not fewer than thirty thousand individuals; and, in the summer months, it is computed, that including porters, hawkers, and occasional assistants, more than ninety thousand persons are called into activity.

These facts will shew that Mr. Phillips has chosen both an ample and a pleasant field for his researches, and we feel much gratification in congratulating him on the general ability with which he has executed his task. Botany, in its application to flowers, has been the subject of so many publications, that, to say the truth, we have been somewhat annoyed with their frequency; but, with respect to fruits, though the valuable transactions of the Horticultural Society, and other works both of

ornament and science, have thrown much light upon their history and cultivation, yet there has been hitherto a pressing want of a popular and accessible compression of the subject into a reasonable space. Mr. Phillips has undertaken, and executed with respectable talent and assiduity, the supply of this deficiency; and although we cannot undertake to follow him through the whole of his investigations, we shall give him our general recommendation.

The cultivation of the Apple has of late years been attended to with a care much increased by an apprehension of the failure of many of the most excellent kinds. Mr. Knight, president of the Horticultural Society, seems to have been the first to give the alarm. It is now several years since he announced in accents of awful prophecy, that 'the Moil, and its successful rival the 'Redstreak, with the Must and Golden Pippin, are in the last 'stage of decay, and the Stire and Foxwhelp are hastening 'rapidly after them.' All these are supposed to have attained their grand climacteric, and to have exhibited, throughout the kingdom, such marks of decrepitude as to give reason to anticipate their speedy extermination. This has been contradicted, and regret has been expressed that 'this apparently visionary 'notion of the extinction of certain kinds of apples should have 'been promulgated by Authors of respectability, since the 'mistake will, for a time at least, be productive of evil conse-'quences.' We are not exactly aware of the nature of these injurious results, but we have no doubt that, whatever they may be, they will be amply counterbalanced by the beneficial effects of the inquiry which has been instituted, and the active system of counteraction which has been adopted. The plan of grafting had been almost invariably pursued to the nearly entire exclusion of propagation by seed; and the decided result of the recent apprehension has been, that measures have been taken to renew the ancient and illustrious families, by reverting to the natural, instead of the artificial, process of re-production. Mr. Knight has distinguished himself by his zeal for improvement, and has succeeded in the introduction of several new and excellent varieties, by fecundating the blossoms of one plant with the pollen of others. Independently of these measures, it is, however, satisfactory to be informed, that the appearances of decay noticed by Mr. Knight, were probably caused by a succession of unfavourable seasons, and that the trees are now in a state of rapid recovery. The Golden Pippin in particular, which was the most regretted, is still in full fertility. This apple, we are told by Mr. Phillips, was so great a favourite with Catharine of Russia, that she procured a regular supply of it from England. Mr. P. proposes as a remedy for the diseases which affect the apple-tree in consequence of the adhesion of animalculæ, that

the trunk should be rubbed with the leaves and young shoots of the elder, 'to which all kind of blight hath an antipathy.' We do not profess to be very knowing in these matters, but as far as our own experience extends, the elder is by no means exempt from the residence of small insects: we have observed some in the neighbourhood of a garden, nearly *smothered* by animalculæ.

In former times, vineyards appear to have been cultivated in England extensively and with success, and there can be no objection, excepting that of expediency, against their present culture. After the Conquest, the Bishop of Ely was in the annual receipt of three or four tons of wine as tithes from the vineyards in his diocese: 'many of these wines were little inferior to the French wines in sweetness.' A sufficiently distinct intimation of the nature of conventual mortification, may be found in the fact, that monasteries in general considered a vineyard as necessary an appendage as a garden. Mr. P. has brought together a considerable quantity of useful information respecting the grape, and in different parts of his book he offers many valuable suggestions relating to made wines. In the event of a second edition, we would recommend his special attention to this subject. Mr. Accum's book by no means satisfies us: it is meagre, and, though probably correct and available as far as it goes, is deficient precisely in those points where Mr. Phillips would be best informed. We feel persuaded that a proper investigation would point out methods of making and ripening domestic wines equal in flavour and quality to many of the most rare and expensive foreign importations. The great faults of our inestimable housewives are, first, that they look down with superlative contempt on all the suggestions which, with the most submissive deference, we now and then venture to insinuate; and secondly, they are too apt to prefer quantity to quality.—Good Sherry is said to be suited to bilious habits, as being less liable to become acid in the stomach. Madeira wines are much improved by keeping in a garret, and ripen by exposure to alternate frost and heat. We dislike the very mention of Cape wine: the name has been made a pretext for vending all sorts of trashy manufacture, and we believe that fifty times the quantity fairly imported, has been sold in this country. The demand has, however, been so considerable, that the Cape farmers will find it their interest to cultivate the vine more carefully, and to pay more attention to the processes of wine-making than they have hitherto done. Imitation will then be less easy, and the article will rise in reputation. Brandy is, of course, on its distillation, colourless, and its deep hue is stated to be communicated by injurious means. Mr. P. strongly recommends the purchase of the pale, in preference to the coloured

spirit. The following paragraph is cited from the Philosophical Magazine.

'From experiments which I have made, I find that, on being dried, which should be done in the shade, and infused in a tea-pot, the leaves of the vine make an excellent substitute for tea. I have also found that, on being cut small, bruised, and put into a vat, or mashing-tub, and boiling water poured on them in the same way as is done with malt, the prunings of the vine produce liquor of a fine vinous quality, which, on being fermented, makes a very fine beverage, either strong or weak, as you please: and on being distilled, produces an excellent spirit of the nature of brandy. In the course of my experiments, I found that the fermented liquor from the prunings, particularly the tendrils, when allowed to pass the vinous, and to run into the acetous fermentation, makes uncommonly fine vinegar.'

Lemons are recommended by Dr. Willich as a powerful counteractive of the injurious effects of opium. Oranges, we are gravely informed by an Italian thaumaturgus named Lana, may be produced in the regular gradation of flower and fruit, simply by the infusion of the blossom in oil of almonds: after undergoing this process, the impregnated oil will, every year at the usual season, put forth the flower, and ripen the fruit! The first article in the book includes a number of curious facts relating to the oak: among them occurs the statement, that an eminent upholsterer in London has lately 'wrought up some 'old oak-trees of such matchless beauty, that one set of dining-'tables brought him the unheard-of price of six hundred pounds.'

Two or three illustrative plates are given, and an explanation of the usual botanical terms is appended.

Art. X. *Account of a Tour in Normandy;* undertaken chiefly for the Purpose of investigating the Architectural Antiquities of the Duchy, with Observations on its History, on the Country, and on its Inhabitants. Illustrated with numerous Engravings. 2 Vols. Royal 8vo. London. 1820.

MRS. STOTHARD has remarked upon the barbarous indifference manifested by the French with respect to their national monuments. In the preface to these elegant volumes, which bears the signature of Dawson Turner, we meet with the same remark: no information is to be obtained by the traveller from the natives, relative to the most interesting objects of antiquarian investigation. Even the French clergy and persons who have received a good education, have frequently been known to discover surprise, when the English traveller has spoken with admiration of a Gothic edifice or ancient castle; and to questions put with a view to obtain information, the reply has been, "*C'est vilain, c'est barbare; c'est vieux, ce n'est rien.*"

The French who do profess a love of antiquity, generally confine it to a high-sounding admiration of Grecian or Roman remains. Monsieur Willemin, who has produced a valuable work upon the antiquities of France, has met with so little encouragement from his countrymen, that he told Mr. Stothard, 'he had sometimes 'scarcely sufficient even to live.'

The present volumes are the result of observations collected during three successive tours in Normandy, in the summers of 1815, 1818, and 1819, by Mr. Turner, and his friend Mr. Cohen, who, at almost the same time, travelled through a great part of the Dutchy, pursuing similar objects of inquiry. They will be interesting chiefly to those who find pleasure in the investigation of architectural antiquity. To such readers they will be highly acceptable, as being distinguished not less by a very erudite knowledge of history, than by architectural science and graphical taste. The views and elevations are chiefly etchings: they are very competently executed, and will be preferred, by the artist, to more finished engravings.

The style of architecture designated as *early English*, is stated to be by no means uncommon in Normandy.

'In both countries, the circular style became modified into Gothic, by the same gradations: though in Normandy, each gradation took place at an earlier period than amongst us. The style in question forms the connecting link between edifices of the highest antiquity, and those of the richest pointed architecture; combined in some instances principally with the peculiarities of the former, in others with the character of the latter: generally speaking, it assimilates itself to both. The simplicity of the principal lines betrays its analogy to its predecessors; whilst the form of the arch equally displays the approach of greater beauty and perfection.'

Of this era, the cathedral of Rouen is pronounced to be unquestionably the most interesting building. It is commonly said in France, that the portal of Rheims, joined to the nave of Amiens, the choir of Beauvais, and the tower of Chartres, would make a perfect church; 'nor is it to be denied,' adds Mr. Turner, 'that each of these several cathedrals surpasses Rouen in its 'peculiar excellence; but each is also defective in other respects; 'so that Rouen, considered as a whole, is perhaps equal, if not 'superior, to any.' The front is singularly impressive.

'It is characterised by airy magnificence. Open screens of the most elegant tracery, and filled, like the pannels to which they correspond, with imagery, range along the summit. The blue sky shines through the stone filagree, which appears to be interwoven like a slender web; but, when you ascend the roof, you find that it is composed of massy limbs of stone, of which the edge alone is seen by the observer below. This *free* tracery is peculiar to the pointed architecture of the continent; and I cannot recollect any English building which possesses it.'

The spire is regarded by the French as a '*chef d'œuvre de hardiesse, d'élégance, & de légèreté.*' Mr. Turner says that it is both bold and light, but that it can hardly be termed elegant, the lower part being a combination of very clumsy Roman pediments and columns; and, as it is constructed of wood, the material conveys an idea of poverty and comparative meanness. The towers are singularly disposed: they flank the body of the church, so that their breadth is added to that of the nave and aisles, forming a width of one hundred and seventy feet. They are of very dissimilar form and architecture, but of nearly equal height. The southern tower is a fine specimen of the pointed architecture in its highest state of luxuriant perfection: it is enriched on every side with pinnacles and statues, and terminates in a beautiful octagonal crown of open stone-work. The foundation of it was laid in 1485, and two and twenty years were employed in building it. The cathedral itself is the work of so many different periods, that 'it almost contains,' says Mr. Turner, 'within itself a history of pointed architecture.' 'Minute details of any one of the portals would fill a moderate volume.' A quarto of seven hundred pages has already been written upon the subject by a Benedictine monk, of the name of Pommeraye. The interior is described as 'falling upon the eye' with boldness and regularity, 'pleasing from its proportions, and imposing from its magnitude.'

'The arches which spring from the pillars of the aisles, are surmounted by a second row, occupying the space which is usually held by the triforium: the vaulted roof of the aisles runs to the level of the top of this upper tier. This arrangement, which is found in other Norman churches, is almost peculiar to these; and in England it has no parallel, except in the nave of Waltham Abbey. Within the aisle you observe a singular combination of small pillars, attached to the columns of the nave: they stand on a species of bracket, which is supported by the abacus of the capital; and they spread along the spandrils of the arches on either side. These pillars support a kind of entablature, which takes a triangular plan. The whole bears a near resemblance to the style of the Byzantine architecture. Above the second row of arches are two rows of galleries. The story containing the clerestory windows crowns the whole; so that there are five horizontal divisions in the nave. I give these details, because they indicate the decided difference of order which exists between the Norman and the English Gothic; a difference for which I have not been able to assign any satisfactory cause.'

The Church of St. Ouen is characterized as unquestionably the noblest edifice in the pointed or *decorated* style of ecclesiastical architecture, which succeeded to the Gothic. This style in England, was confined chiefly to the reigns of the second and third Edward, a period of about seventy years; but Mr. Turner thinks that, in Normandy, it began fifty years earlier; and it

continued to prevail till it was superseded by the revival of Grecian or Italian architecture. This style is distinguished by 'large windows with pointed arches divided by mullions, with 'tracery in flowing lines and geometrical curves, and with an 'abundance of rich and delicate carving.' Whether or not this *decorated* style was transmitted to England from the continent, is a question which must at present rest undetermined, 'till our 'collections of continental architecture shall become more exten-'sive.' The two earliest styles run parallel in the two countries. After our intercourse with Normandy had ceased, innovations were gradually introduced by the English architects, while the French, 'with nicer taste,' adhered to the pure style. What is termed the simple *perpendicular* style, appears to be peculiar to England. Eventually, both countries discarded the Gothic style.

'The revival of the arts in Europe, in consequence of the capture of Constantinople and of the greater commercial intercourse between transalpine Europe and Italy, gradually gave rise to an admiration of the antique: imitation naturally succeeded admiration; and buildings formed upon the classic model generally replaced the Gothic. Italian architects found earlier patrons and earlier scholars, in France, than amongst us, our intermediate style being distinguished chiefly by its clumsiness.'

The modern French, adds the Author, 'seem to be the only *Goths*' in the true acceptation of the word. They, to the present day, build Gothic churches in a style of their own,—'a 'medley of Grecian, Norman, Gothic, and Gallic.'

Mr. Turner says, that it is impossible to convey by words an adequate idea of the lightness, purity, and boldness of St. Ouen; and the annexed sketch warrants his expression. The elegance of the southern porch is unrivalled; and the sculptures on the portal, which represent the death, burial, and apotheosis of the Virgin, are stated far to surpass, both in design and execution, any specimens of the corresponding era in this country. The reason assigned for lavishing on this portion of the exterior such a profusion of architectural embellishment, is, that the porch 'was the scene of many religious ceremonies, parti-'cularly of espousals,' and its spacious arch was destined to embower the bride and the bridal train. The interior is described as seeming all window. The beautiful circular window in the southern transept, was the work of Alexander Berneval, the master-mason of the building; that in the northern transept, which is considered as a still more exquisite specimen of masonry, was executed by his apprentice, and is said to have cost the lives of both. Berneval, enraged at being rivalled by his pupil, murdered him, and suffered death for the crime; 'but 'the monks of the abbey, grateful for his labours, requested

'that he might be entombed in their church; and on the stone 'that covers his remains, they caused him to be represented at 'full length, holding the window in his hand.' These large circular windows, sometimes termed rose windows and marigold windows, are a prominent feature of French ecclesiastical architecture. Exeter cathedral is the only one in this country, in which they appear in the western front: they occur in the transepts of Canterbury, Chichester, Litchfield, Westminster, Lincoln, and York; but they are of much smaller size than those in the French cathedrals, and have little variety of pattern. A head of our Saviour, of a remarkably fine antique character, occupies a rather strange situation in the choir of St. Ouen, being placed as a corbel at the bottom of a truncated column in front of a clustered Gothic pillar: on the opposite pillar is a head of the Virgin.

The church of St. Jaques at Dieppe is an excellent specimen of the decorated *English* style of architecture. Tradition, indeed, refers its erection to the English. It was begun about the year 1260; but the work appears to have suffered perpetual interruption. Its nineteen chapels, 'the works of the piety 'of individuals,' were not completed before 1350; the roof of the choir remained imperfect till ninety years afterwards, while that of the transept is as recent as 1628. The Lady-Chapel is supposed to be one of the latest specimens of Gothic art, but is very pure, except in some of the smaller ornaments. The church of St. Remi, at Dieppe, is a building of the seventeenth century.

The church of St. Georges de Bocherville, about two leagues distant from Rouen, is characterized as certainly the most genuine and the most magnificent specimen of the circular style now existing in Upper Normandy. It forms 'one of the landmarks 'of Norman architecture,' its charter having been granted by William the Conqueror a few years before his invasion of England. It was built by Ralph de Tancarville, the preceptor, and afterwards the chamberlain, of the Conqueror. 'This church,' says Mr. Turner, 'affords admirable subjects for the pencil. 'It should be drawn in every part: all is entire; all original.' The sculptured capitals are in the barbarous style of the period, for the most part strangely grotesque. Many represent quadrupeds, or dragons, or birds, and commonly with two bodies, and a single head attached to any part rather than the neck; while on others is seen the 'human form divine,' here praying, there fighting; here devouring, there being devoured; sometimes disfigured by an enormous head with great flapping ears, or lolling out an endless length of tongue. Who can doubt that piety and wisdom were the joint architects who reared these Christian temples, and that to aid the feelings of awe

produced on the mind of the enlightened worshipper by vastness of dimension and complication of detail, they introduced these *imposing* embellishments?—The most interesting sculptures in the church, are two square bas-reliefs, cut out of the solid stone; one representing a prelate in the act of benediction; the other, two knights on horseback jousting, each of whom has a pointed helmet terminating below in a nasal, like the figures in the celebrated Bayeux tapestry, of which a very minute description is given in Mrs. Stothard's Letters from France.

The abbey of Jumieges is another object of great architectural interest, but it is now in the process of demolition. 'For 'the pitiful value of the materials, this noble edifice is doomed 'to destruction.' Mr. Turner found the workmen busy in this work of Vandalism, and two cart-loads of wrought stones were carried away while he remained there. The arched roof was beat in, and the choir was nearly levelled with the ground.

'The greater part, too, of the mischief appears recent: the fractures of the walls are fresh and sharp; and the fresco-paintings are unchanged.—Had the proud abbatical structure but been allowed to have existed as the parochial church of the village, the edifice might have stood for ages; but the French are miserably deficient in proper feeling; and neither the historical recollections connected with Jumieges, nor its importance as a monument of architectural antiquity, could redeem it from their tasteless selfishness. In a few years its very ruins will have perished; and not a wreck will remain of this ancient sanctuary of religion and of learning.'

The sacrilegious desecration and demolition of religious edifices by Calvinists and Huguenots, by fanatics and puritans, by atheists and revolutionists, forms the subject of many a pathetic Jeremiad. To employ a church as a magazine, or to convert an abbey into barracks, is justly considered as a very barbarous misapplication of the exquisite *chefs d'œuvre* of ecclesiastical architecture; and even the demolition of images and other relics of Romish idolatry, is looked upon by modern Protestants as a very tasteless exercise of zeal. But here we have Roman Catholics themselves despoiling their proudest edifices, not in times of revolutionary anarchy, not from the necessity of opposing an invading army, not from iconoclastic zeal; but for the value of the materials!! After this, the reader will not be a little amused to read of the fury of the Calvinists, 'who burned 'the bodies of St. Ouen, St. Nicaise, and St. Remi, in the midst 'of the temple (of St. Ouen) itself, and cast their ashes to the 'winds of heaven,' transferring the images of saints and martyrs to gibbets erected to receive them in different parts of Rouen. 'O malheur!' exclaims Dom Pommeraye, 'ces corps sacrés, ces 'temples du Saint Esprit; qui avoient autrefois donné de la

' terreur aux démons, ne trouverent ni crainte ni respect dans ' l'esprit de ces furieux, qui jetterent au feu tout ce qui tomba ' entre leurs mains impies & sacrilèges.'

' " Stones and bricks, and gold and jewels, may be replaced, but the loss of a relic is irreparable; and, moreover, the abbey thus forfeits a portion of its protection in heaven; for it is not to be doubted, but that the saints look down with eyes of peculiar favour upon the spots that contain their mortal remains; their glorified souls feel a natural affection towards the bodies to which they are hereafter to be united for ever." '

Stone and bricks may be replaced! It should seem, then, that Roman Catholic piety does not, after all, afford the best possible security to the fine arts. The proudest abbey would have had few attractions for our forefathers, unless it could boast of having defrauded the gibbet of some sainted vagabond's remains, of possessing some wonder-working relics of a St. Hugh, or St. Aicadrus, or St. Hildebert; and the noblest monuments of architectural piety have as little charm for the modern Catholic, separate from the pomp and circumstance of a gaudy ritual, to which *le beau style Romain* is far better adapted, in his estimation, than the immense *mausolea* of the barbarous age. —The general appearance of the country between Ducler and Jumieges, is described as bearing a near resemblance to an English landscape; more so than any other part of Normandy.

Caën is rich in the remains both of military and architectural architecture. Its two royal abbeys, having escaped the fury of the Revolutionists, still remain as models and land-marks of Norman architecture. Both were founded at the same period; the abbey of St. Stephen, for monks, by William the Conqueror, and that of the Holy Trinity, for nuns, by his queen. The west front of the latter is described as presenting one of the finest specimens of the solid grandeur of the Norman style; the corresponding part of both Jumieges and St. Georges being decidedly inferior. The interior of St. Stephen's exhibits a proof, Mr. Turner thinks, that ' the architect was conversant with ' Roman buildings, though he has Normanized their features, and ' adopted the lines of the basilica to a barbaric temple.' The church of St. Nicholas, now used as a stable, was also built by William the Conqueror. ' Desecrated as it is, it remains entire; ' and its interior is remarkable for the uniformity of the plan, ' and the symmetry of the proportions.' The choir presents the exact counterpart of the Irish stone-roofed chapels; the most celebrated of which, that of Cormac, in Cashel cathedral, though asserted by Ledwich to be truly Saxon, Mr. Turner pronounces to be altogether a Norman building; and he intimates his decided opinion that between Norman and Saxon architecture there is no essential difference.

'We now know what is really Norman; and a little attention to the buildings in the north of Germany, may terminate the long-debated questions, relative to Saxon architecture and the origin of the stone-roofed chapels in the sister isle.'

The subject is seductive; but we can pursue the Author in his tour no further. The volumes, which are well got up in every respect, have their value much enhanced by what is now too rare in modern publications, a good index.

Art. XI. *Orient Harping:* a Desultory Poem, in two Parts. By John Lawson, Missionary at Calcutta. 12mo. pp. 228. London. 1820.

THE affected and unmeaning title prefixed to this volume, will, we fear, operate rather to the prejudice of its sale. A slight inspection of its contents, however, will not fail to disarm the reader at once of every unkindly feeling towards its estimable Author. The series of poems of which, properly speaking, the work consists, are stated to have been written at different periods, during much affliction, and in the intervals snatched from severer occupations. It was the original intention of the Writer, merely to furnish his relations in the country he has left, with a few descriptions of Eastern scenery; but the subject increased under his hand, till the idea suggested itself of connecting together the detached sketches by a general argument. It is sufficiently obvious that this was an after-thought; and the titles of the poems, though in some cases rather vague, will give a better idea of the general contents of the volume, than the 'argument' prefixed to each of the two parts into which it is divided. These are as follow: the prelude; the vision; night; Jagannatha; Ganga promised; descent of Ganga; longing for heaven; immortality; hell; sabbath morn; sin; sabbath reflections; the contrast; the Brahmun; the poor Bengalee; death; hope in death; soliloquy. From this enumeration it will be seen that the Poem is characteristically Oriental; not less so than the Odes of Sir William Jones to the deities of the Hindoo pantheon, or the Curse of Kehama, but with this specific difference, that actual observation and genuine, earnest feeling, under a view of the real moral features of the landscape, have, in the case of Mr. Lawson, supplied the place of elegant speculation and powerful invention. To hint a comparison between him and the author of the singular poem above referred to, on the score of poetical genius, would be as unfair as invidious; but it may be worth while for the reader to compare the effect of the following description on his own feelings, with that which is produced by a similar scene as gorgeously painted by Mr. Southey.

'Fruition in the heavens,
The immolated widow when she dies,

Hopes for, and clasps the clay-cold corse of him
Whom she would follow to some unknown regions,
And, to secure the bliss, she dares the flames.
Those flames I saw; I saw the dying woman!
Oh! I was wearied of this wicked world,
And longed that I might never see again
Such fruit of sin, but rather close my eyes
In peaceful death, and calmly pass away
From this abode of cruelty. That day
Lives in my memory; its barbarous scenes
Too deeply graven there to be expunged.
The dead man lay hard by the sullen waves,
Which scarcely moved beneath the stagnate air
And sultry sky; the white pall o'er him thrown.
One brother loitered near the place, nor wept,
Nor altered one calm feature, nor expressed
Honest regret that his untrembling hands
Should guide the torch, and fire the pile. Vacant
He grinned around. Cold blooded apathy!
There's nought in death to stir one lazy pulse,
Or wake the callous heart. His laws, his faith,
Have moulded the hard wretch; from them he argues,
If they enjoin, why should he disobey?
They sanction the black deed, and crime no more
Is criminal, and guilt is more than guiltless.
Deliberate murder is but meek obedience;
The merit great, and rich the benediction.' pp. 91, 92.

* * * *

'She comes! she comes!
Midst the loud rabble, hastening with zealous step
To this drear Tophet. O, I pity thee,
Poor woman, hurried on to dismal death!
I pity thee amongst thy cruel friends,
Heartened by them to leave those innocent babes
Behind thee. Ah! could I but look within,
And see the workings of thy wilder'd mind!
What dark presentiments! what doubts! what fear!
Must rack thy tender bosom; for thy form,
Thy modest mien, and noble countenance,
Bespeak intelligence. Thou art not void
Of human sensibilities, nor tired
Of human life; thy years have been but few;
Age nor infirmity e'er wearied thee.
Thou hast a mother's heart. That steady eye,
Though tearless now, was never stern.

* * * *

'O stay one moment!
One moment longer, O delay to die!
Why hurry over the short incantation,
As though thou longedst to be with him thou lovedst,

The partner of thy joys and sorrows here,
As thou art partner of his death? Do stay
A little while ere thou biddest long farewell,
Farewell for ever to this blessed light,
And plungest into darkness. O, my blood
Is cold!—Come back! She is gone! She mounts the pile;
One moment stands there, as in agony,
Lifting her eyes the last time to the sun;
The next, she drops! The demon priests are up!
Savage at work, with might and main they pull,
And bind the victims; dead and living locked
In firm embrace. 'Tis done! the blasting flame
Burns rapidly, while the undulating smoke,
Like damned clouds cast from the mouth of hell,
Black hovers round. The hideous death-song wails
From howling friends. The roar of multitudes,
The voice of filthy drum, and every shriek,
Shout, yell, and moan, proclaim the horrid triumph;
And she is gone for ever.' pp. 97, 98.

There are some faults of rhythm in this passage, which shew an ear not sufficiently practised; otherwise, as poetry, this specimen will shew that Mr. Lawson's talents are far above mediocrity; and if the power to interest the feelings and awaken the sympathy of the reader, be any criterion of genius, there are many parts of the volume which cannot fail to justify his claim to that high endowment. The descriptive sketches are often, indeed, horribly graphical. The following would have done no discredit to any poetical artist.

'Of curious arch and turret
There stands the temple with its grinning queen
Kalee, of bottomless darkness born, obscene.
There bends the neck of the poor quaking lad
A human sacrifice. The hatchet falls!
That crash alone is heard—the guggling blood
Is on the ground, the priests have done their work,
And coldly walk away; they find their home,
Nor feel one sting of guilt.

'Blear moon! throw off
Thy clouds! I hail thy rising, broad and pale,
From thy dark resting couch! lift up in haste
Thy light oblique o'er the waste jungles, o'er
Yon proud palm trees! oh, look, if thou canst look,
Nor wanlier change, look from thy calm blue sphere
On the deed done in thy delaying absence!
Reveal with thy fair beams the foulest scene
Thou e'er didst shine upon. The lifeless trunk
Grovels hard by the temple; hated dome!
The lodge of lust and murder. Flowers and fruits,
Abominable drinks, and ornaments

Lie strewn before the idol. Dolorous,
There lies the head, stiff in its own red streams,
And on the head dull burns a smoky lamp
Flickering upon the unconscious image, there
Staring perpetually from her deep niche.
The shuddering villager at morning break,
Eyeing the horrid queen, one moment stops,
With hand on forehead bows, then hastens on.' pp. 33, 34.

The Hindoo demons are apostrophized in a style of ironical raillery for which the language of Elijah to the worshippers of Baal, might seem to have furnished the model and precedent. Some of the Author's descriptions are richly picturesque, and he occasionally attains a lofty elevation both of sentiment and of style. The volume will be interesting chiefly to religious readers, who will be able to sympathize in the feelings, and toils, and pious aspirations of the Christian missionary; but its poetical merit challenges from the public at large a very respectful estimate. 'Night' is altogether a beautiful sketch, and discovers great nicety of observation. 'Death,' also, contains some very powerful painting. But we feel it to be quite unnecessary to give any further extracts, in order to recommend the volume to the notice of our readers. It is saying every that needs be said in praise of the Author, that the theme is worthy of a Christian missionary, and his poetry is worthy of the theme.

Art. XII. *Poems*, by Bernard Barton. Second Edition, with Additions. 12mo. pp. 286. London. 1821.

THIS is not the first poet of the day which the Society of Friends has furnished. If there are any good reasons why a poet should not be a Quaker, we know of none that forbid a Quaker's being a poet. Mr. Barton does not shrink from the avowal of his sectarian creed, but he contends that that creed,

'By fair interpretation,
Has nothing in it to impede
Poetic aspiration.'

'No!—hearts there be, the world deems cold,
As warm, as true, as tender,
As those which gayer robes enfold,
However proud their splendour.'

We readily admit this; we are disposed to take Mr. Barton's assurance, that the causes which have hitherto precluded the union of poetry and Quakerism, have been of an extrinsic and accidental nature, for we know that in that religious society the readers of poetry have long been sufficiently numerous. How matters stood in this respect before Cowper appeared to redeem

the character of English poetry, we know not; but among no class, we believe, has that poet warmer admirers. And the influence of his poetry has probably not a little contributed to modify the opinions and form the taste of his Quaker readers. The progress of education, too, inevitably tends to undermine the prejudices which originate in partial cultivation or implicit opinion. The estimable body we are speaking of, have not stood still in the general march of society. Yet it is possible, that they may still, as a society, retain some notions on the subject of poetry less liberal than those of the great mass of readers. Moore, Bysshe Shelley, Leigh Hunt, and even Lord Byron, may not generally be received into the Quaker library, along with Montgomery and Wordsworth. We do not blame them if their concessions have stopped short of inconsistency. There is a great deal of modern poetry that is ill adapted to make its readers either the wiser, the better, or the happier: it will not lessen their respectability as a sect, if such works should, by general consent, be put into their *Index Expurgatorius.*

Mr. Barton, in referring to the success which the first edition of these poems obtained, expresses his satisfaction at the proof afforded by the indulgence of the public,

'that the most poignant temptations and brilliant seductions, addressed to the public taste and moral sentiment, have not yet extinguished in the public breast a genuine attachment to the sober and simple exercise of the gentler faculties of the muse; and that, even under the disadvantage of inferior power, readers willingly welcome those lays that appeal only to the pure, and quiet, and conscientious feelings of the heart.'

As a specimen of the success with which sometimes this appeal is made by the Author of this volume, we cannot do better than select the lines addressed to Wordsworth on the publication of "Peter Bell," although some share of the ridicule bestowed on that poem may fall on its avowed admirer. But the writer of the following stanzas is certainly one who both knows and feels what poetry *is*, and by such, Wordsworth, with all his puerilities and perversities, will always be held in honour.

'Beautiful Poet! as thou art,
In spite of all that critics tell,
I thank thee, even from my heart,
For this, thy tale of "Peter Bell."
It is a story worthy one
Who thinks, feels, loves, as thou hast done.

'It is a story worthy too
Of a more simple, primal age,
When feelings natural, tender, true,
Hallow'd the poet's humblest page,

Ere trick'ry had usurp'd the place
Of unsophisticated grace.

'I quarrel not with those who deem
Essential to poetic mood,
High-sounding phrase, and lofty theme,
And "ready arts to freeze the blood;"
Intent to dazzle, or appal;
But nature still is best of all.

'To be by taste's and fashion's laws
The favourite of this fickle day;
To win the drawing-room's applause,
To strike, to startle, to display,
And give effect, would seem the aim
Of most who bear the poet's name.

'For this, one idol of the hour,
Brilliant and sparkling as the beams
Of the glad sun, culls every flower,
And scatters round dews, gems, and streams,
Until the wearied, aching sight,
Is "blasted with excess of light."

'Another leads his readers on
With scenery, narrative, and tales
Of legends wild, and battles won—
Of craggy rocks, and verdant vales;
Till, always on amazement's brink,
We find we have no time to think.

'And last, not least, a master mind,
Around whose proud and haughty brow,
Had he but chosen, might have twin'd
The muses' brightest, greenest bough,
Who, would he his own victor be,
Might seize on immortality.

'He too, forsooth, with morbid vein,
Must fling a glorious fame away;
Instruction and delight disdain,
And make us own, yet loathe his sway:
From Helicon he might have quaff'd
Yet turn'd to Acheron's deadly draught.

'O shame and glory of our age!
With talents such as scarcely met
In bard before: thy magic page
Who can peruse without regret?
Or think, with cold, unpitying mien,
Of what thou *art*, and *might'st have been*?

'No more of such: from these I turn,
From sparkling wit, and amorous lays:
From glooms that chill, and "words that burn,"
And gorgeous pomp of feudal days;
I turn from such, as things that move
Wonder and awe, but wake not love.

'To thee, and to thy page despis'd
By worldly hearts, I turn with joy,
To ponder o'er the lays I priz'd,
When once a careless, happy boy;
And all that fascinated then,
More understood, delights again.

'Nor is it, Wordsworth, trivial test
Of thy well-earn'd poetic fame,
That the untutor'd youthful breast
Should cherish with delight thy name:
If feeling be the test of truth,
That touchstone is best prov'd in youth.

'Thine is no complicated art,
Which after-life alone can give
The power to appreciate: in the heart
Its purest, holiest canons live;
And nature's tact is most intense
In the soul's early innocence.

''Tis then the sun, the sky, the air,
The sparkling stream, the leafy wood,
The verdant fields, the mountains bare,
Are *felt*, though little understood:
We care not, seek not then to prove
Effect, or cause: we feel, and love.

'And in that day of love and feeling,
Poetry is a heavenly art;
Its genuine principles revealing
In their own glory to the heart,
Nature's resistless, artless tone
Awaks an echo of its own.

'These truths, for such they are, by thee,
Illustrious Poet! well are seen;
And to thy wise simplicity
Most sacred have they ever been;
Therefore shalt thou, before the NINE
Officiate, in their inmost shrine!

'Then journey on thy way: though lowly,
And simple, and despis'd it be;
Yet shall it yield thee visions holy,
And such as worldlings never see:
Majestic, simple, meek, sublime,
And worthy of an earlier time.

'Continue still to cultivate,
In thy sequester'd solitude,
Those high conceptions which await
The musings of the wise and good;
Conceptions lofty, pure, and bright,
Which fill thy soul with heavenly light.

'Thou need'st not stoop to win applause
By petty artifice of style;
Or studied wit, that coldly draws
From fops or fools a vapid smile:
And still less need'st thou stoop to borrow
Affected gloom, or mimic sorrow.

'But take thee to thy groves and fields,
Thy rocky vales, and mountains bare,
And give us all that nature yields
Of manners, feelings, habits there:
Please and instruct the present age,
And live in history's latest page.' pp. 82—87.

The contents of a volume so miscellaneous, the larger portion of which consists of occasional pieces, must necessarily be of very unequal merit. Of some, the sentiment forms the chief recommendation. The Author is rather too fond of the Anapæstic verse, which he employs on occasions to which it can be adapted only by exquisite skill. The 'stanzas on the death 'of Sir Samuel Romilly,' afford an instance of the very injudicious choice of this measure; and in the second stanza occurs an expression not in perfect accordance either with the subject or with Quaker phraseology:

'There are woes which descend like the bolt of *Jove's thunder.*'

'Silent Worship' is the title of another poem, in which the effect of the rhythm is most discordant to the reader's feelings. Mr. Barton will do well to study the character of the various measures of English verse; and perhaps it will be safer for him altogether to avoid the measure we refer to. In the 'stanzas on 'the conversion of the Jews,' there are some sadly halting lines. Those on the death of the Princess Charlotte, are much more successful.

In proof that Mr. Barton is not deficient, however, either in taste or fancy, we shall select two of his simple lyrics, to Sleep and to the Winds. Leaving these specimens to speak for themselves, we give our cordial approbation to the Author.

'SLEEP.

'What is it that stills the sigh of sorrow,
And forbids her tears to flow?—
That allows the desolate-hearted to borrow
A transient relief from woe?
It is thou, sweet Sleep! O then listen to me!
Be it but in thy dreams, while I sing of thee.

'Could I embody the thoughts which now
Pass my soul's living tablet over,
No being more lovely and fair than thou,
Before mortal eye could hover:

Not deathly and pale, like a spectre stealing
On the slumb'rer, whose eyes thy power is sealing;—

'But a form full of beauty, of joy, and grace,
And features with kindness bright,
Such as a Raphael would love to trace;
A creature of glory and light,
With a silvery cloud, to chasten each hue
Too radiant else, should arise to view.

'With angel eye, and a brow that never
Had been other than meekly calm;
And lips which a soft smile seems to sever,
Such as shed round a soothing charm;
With a step more light than Zephyr's sigh,
Would I paint thee, in loveliness passing by.

'Such could I fancy thee, roving far
Beneath the pale moon's glistening beam;
Or the fainter light of heaven's fairest star,
Attended by many a shadowy dream:
Those purer visions, in mercy given
To slumbering souls, when they dream of heaven!

'By an infant's couch I behold thee sit,
Its widow'd parent's earthly treasure:
And over its features, like sunshine, flit
Bright gleams of half-unconscious pleasure:
Smiles of a spirit that knows no fears,
Such as belong not to after years.

'And then to its parent, disconsolate-hearted
But for that cherub, thou turn'st; and lo!
The undried tear, which perhaps had started
Before those eye-lids could slumber know,
Like a dew-drop at morn is exhal'd, in the union
Of souls, still mingling in blest communion.

'And last, to the bed of some dying saint,
I can fancy thee gliding with noiseless foot,
Who, worn out with anguish, and ready to faint,
Ere thou drew'st nigh, was patiently mute:
Thou comest; and straight on his closing lids
Falls a spell, that protracted pain forbids.

'As soon as his eyes soft slumbers seal,
He forgets all the anguish he felt before;
And the glory his faded features reveal,
Tells whither his thoughts exulting soar:
He seems to have cast off his mortal array,
"And walks in the light of a sunless day."

'Must he awake upon earth, to prove
The vision but cheated? O! rather say,
That He, who is goodness, compassion, and love,
Permits him in slumber to pass away;

And all in that dream he could feel or see,
Is his through a blissful eternity!

TO THE WINDS.

'Ye viewless Minstrels of the sky!
I marvel not, in times gone by,
That ye were deified:
For, even in this later day,
To me oft' has your power, or play,
Unearthly thoughts supplied.

'Awful your power! when, by your might,
You heave the wild waves, crested white,
Like mountains in your wrath;
Ploughing between them valleys deep,
Which, to the sea-man rous'd from sleep,
Yawn like Death's opening path!

'Graceful your play! when, round the bower
Where Beauty culls Spring's loveliest flower,
To wreathe her dark locks there,
Your gentlest whispers lightly breathe
The leaves between, flit round that wreath,
And stir her silken hair.

'Still, thoughts like these are but of earth,
And you can give far loftier birth:—
Ye come!—we know not whence!
Ye go!—can mortals trace your flight?
All imperceptible to sight,
Though audible to sense.

'The Sun,—his rise, and set we know;
The Sea,—we mark its ebb, and flow;
The Moon,—her wax, and wane;
The Stars,—Man knows their courses well,
The Comets' vagrant paths can tell;—
But You his search disdain.

'Ye restless, homeless, shapeless things!
Who mock all our imaginings,
Like Spirits in a dream;
What epithet can words supply
Unto the Bard who takes such high
Unmanageable theme?

'But one:—to me, when Fancy stirs
My thoughts, ye seem HEAVEN'S MESSENGERS,
Who leave no path untrod;
And when, as now, at midnight's hour,
I hear your voice in all its power,
It seems the VOICE OF GOD.'

Art. XIII. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* Eclectic Review, *by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

The Rev. J. B. Sumner is printing a Series of Sermons on the Christian Faith, in 1 Vol. 8vo.

Wm. Hazlitt, Esq. is printing, Essays on Character.

Mr. James Bird, author of the Vale of Slaugdon, has in the press, Machin, or the discovery of Madeira, a poem.

Histoire de la Secte des Amis, suivé d'une notice sur Madame Fry, et la prison de Newgate, par Madame Adéle du Thou, will soon appear in a duodecimo volume.

A new edition of George the Third, his court, and family, with important additions, is in the press.

Speedily will be published, an Itinerary of the Rhine, including part of the Southern coast of France. By John Hughes, Esq. A.M. of Oriel coll. Oxford.

The following works are preparing for immediate publication.

1. Memoirs of the Life of the Rt. Hon. William Pitt. By George Tomline, D. D. Bishop of Winchester. Vol. I, and II. 4to.

2. Memoirs by James Earl Waldegrave, K. G. one of his Majesty's Privy Council in the reign of George II, and Governor of George III, when Prince of Wales; being a short account of political contentions, party quarrels, and events of consequence, from 1754 to 1757. Small 4to.

3. The Doge of Venice. An historical tragedy, in five acts. By the Rt. Hon. Lord Byron. 8vo.

4. Letters of Mary Lepel, Lady Hervey. With illustrative notes. 8vo.

5. Memoirs of the last nine years of the reign of George II. By Horace Walpole, Earl of Orford. From the original MSS. found in the chest left by his Lordship's will to be opened by the first Earl of Waldegrave who should attain the age of 21, after the year 1800. 2 vol. 4to.

(Forming also vol. VII and VIII of Lord Orford's collected works.)

6. Travels in Syria and Mount Sinai; viz. 1. A journey from Aleppo to Damascus.—2. A tour in the district of Mount Libanus and Antilibanus.—3. A tour in the Hauran.—4. A second tour in the Hauran.—5. A journey from Damascus, through Arabia Petræa, and the Desert El Ty, to Cairo. 6. A tour in the Peninsula of Sinai. By the late John Lewis Burckhardt. With maps, &c. 4to.

7. History of Parga; containing an account of the Vicissitudes of that part of Greece, during the French Revolution; supported by authentic documents. Translated from the Italian MS. of Ugo Foscolo. 8vo.

8. Elementary Illustrations of the Celestial Mechanics of Laplace; comprehending the first book; with an introduction, containing the rudiments of the mathematics; being the first part of a work intended to supply the Student with every link that is actually required for a complete chain of demonstration, extending to the whole theory of planetary motions. 8vo.

9. A System of Mechanical Philosophy, by the late John Robison, L.L.D. Professor of Natural Philosophy in the University, and Secretary to the Royal Society of Edinburgh. With notes and illustrations, comprising the most recent discoveries in the Physicial Sciences. By David Brewster, LL. D. F. R. S. E. 4 vol. 8vo. with numerous plates.

10. A History of the Modes of Belief, usually termed the superstitions of the middle ages. With curious plates. 4to.

11. The Life of the Rt. Hon. R. B. Sheridan. By Thomas Moore, Esq. Author of Lalla Rookh. 4to.

12. The Century of Inventions of the Marquis of Worcester, from the original MS. with historical and explanatory notes, a Biographical Memoir, and an original Portrait. 8vo.

13. History of the Late War in Spain and Portugal. By Robert Southey, Esq. 3 vol. 4to.

14. A Narrative of the Campaigns of the British Army at Washington and New Orleans, in 1814-15. By an Officer. 8vo.

15. An Abridgement of Matthiæ's Greek Grammar. For the use of Schools. Edited by the Rev. C. J. Blomfield, D.D. 12mo.

16. The Topography of Athens, with some remarks on its Antiquities. With plates from the drawings of C. Cockerell, Esq. By Lieut. Col. Leake. 8vo.

17. The Book of the Church. By Robert Southey. 8vo.

18. A Manual of Chemistry, containing the principal facts of the science, arranged in the order in which they are discussed and illustrated in the lectures at the Royal Institution. A new edition, considerably enlarged and improved, with numerous plates, wood-cuts, diagrams, &c. By W. T. Brande, Secretary to the Royal Society, Professor of Chemistry at the Royal Institution, &c. &c. 3 vol. 8vo.

19. A Narrative of the Chinese Embassy, from the Emperor of China, *Kang Hy*, to the Khan of Tourgouth Tartars, seated on the banks of the Volga, in the year 1712-13-14. By the Chinese Ambassador, and published by the Emperor's authority, at Pekin. Translated from the original Chinese, and accompanied by an Appendix of miscellaneous translations from the same Language, consisting of extracts from the Pekin Gazette, an abstract of a Chinese Novel, argument of a Chinese Play, &c. By Sir George Thomas Staunton, Bart LL.D. F.R.S. 8vo.

20. The Comedies of Aristophanes. Vol. II. Translated from the Greek, with numerous illustrative notes. By Thomas Mitchell, A. M. late Fellow of Sidney Sussex College, Cambridge. 8vo.

21. Nuptiæ Sacræ; or, an Inquiry into the Scriptural Doctrine of Marriage and Divorce, addressed to the two Houses of Parliament. First published in 1801, and now re-printed by desire. 8vo.

22. The Poems of Caius Valerius Catullus translated. With a preface and notes. By the Hon. George Lamb.

23. Historical Memoirs of the English, Irish, and Scottish Catholics. Vol. III. and IV. By Charles Butler, Esq.

These volumes complete the work:—they contain a succinct introductory view of the principal events in the history of the English Church before the Reformation, including a Biographical Memoir of Grossetete, Bishop of Lincoln:—an account of the interference of the Court of Madrid in the concerns of the English Catholics, during the reigns of Queen Elizabeth and James I; and some details, not generally known, respecting the Gunpowder-plot; some accounts of the order of the society of Jesus; of Cardinal Allen and Father Parsons; of the appointment of an Archpriest for the government of the English Catholics, and of other circumstances of their internal history:—connecting the immediate subject of the work with the history of the established church, by some account of the Latitudinarian divines; of the High Church and Low Church parties; of the Hoadleyans, the partisans of the confessional, the Methodists, the English Socinians, Unitarians, and Deists, and the French Philosophers.

24. The Life of William Sancroft, Archbishop of Canterbury, compiled principally from original and scarce documents; with an appendix containing the Diary of the learned Henry Wharton. Now first published from a manuscript in Lambeth Palace; also, the remaining works, now scarce, of Archbishop Sancroft. By the Rev. George D'Oyly, D.D. F.R.S. Domestic Chaplain to his Grace the Archbishop of Canterbury. With a portrait, from an original picture, by Luttrell, in Lambeth Palace. 2 vol. 8vo.

25. The Personal History of King George the Third, undertaken with the assistance of, and in communication with, persons officially connected with the late King, and dedicated, by express permission, to his present Majesty. By Edward Hawke Locker, Esq. F.R.S. With portraits, fac-similes, and other engravings. 4to.

26. A Narrative of Travels in Northern Africa, from Tripoli to Meurzouck, the Capital of Fezzan; and from thence to the Southern Extremity of that Kingdom, in the years 1818-19-20; accompanied by Geographical Notices of Soudan, and of the course of the Niger; of the state of Slavery, and of the Slave Trade as now conducted, chiefly by the Sultan of Fezzan. With a chart of the routes, and a great variety of coloured plates, illustrative of the costumes of the several Natives of Northern Africa. By George Francis Lion, Lieutenant of the Royal Navy, and Companion of the late Mr. Ritchie.

27. A Voyage for the Discovery of a Northwest Passage from the Atlantic to the Pacific, performed by his Majesty's Ships Hecla and Griper, under the orders of Captain Parry, in the years 1819 and 1820; containing a full account of the interesting and important Geogra-

phical Discoveries, the Nautical and Astronomical Observations, and the Natural History of the Seas and Islands to the westward of Baffin's Bay; more particularly of Melville's Island in the Polar Sea, where the Ships were frozen up for nearly eleven months. Illustrated by numerous charts and other engravings. 4to.—*By authority of the Lords Commissioners of the Admiralty.*

28. A new Series of Curiosities of Literature. By J. D. Israeli, Esq. 3 vol. 8vo.

29. Notes on the Cape of Good Hope, made during an excursion through the principal parts of that Colony in the year 1820. In which are briefly considered the advantages and disadvantages it offers to the English Emigrant; with some remarks upon the new settlement at Algoa Bay.

30. An Account of the Abipones, an Equestrian People in the interior of South America. Translated from the original Latin of Martin Dobrizhoffer, one of the Ex-Jesuits, two-and-twenty years a Missionary in Paraguay. 2 vol. 8vo.

The Abipones have been in one thing fortunate above all other savages; for the history of their manners and fortunes by Martin Dobrizhoffer, a German Jesuit, who devoted the prime of his years to the task of converting them, and in old age, after the extinction of his order, found consolation in recording the knowledge which he had so painfully acquired, and the labours which had so miserably been frustrated, is, of all books relating to savage life, the most curious, and in every respect, the most interesting. Southey, *Hist. of the Brazils.*

Preparing for publication, by the Rev. T. Watson, Intimations and Evidences of a Future State, Part 2nd, comprehending the following divisions,—1st. A short Review of the nature and degree of evidence required for a future state. 2nd. The evidence from Revelation does not supersede the evidence from reason; with strictures on Materialism. 3d. Jewish and heathen testimonies in favour of a future state, with additional evidences from the Christian Scriptures; and 4th. The probability that virtuous friends shall meet together and know one another in the eternal world.

This month will be published, in 1 vol. 8vo. Metrical Legends of exalted Characters. By Joanna Baillie, author of "Plays on the Passions," &c.

At the same time will be published, a new edition of "Plays on the Passions," in 3 vols. 8vo.

In a few days will be published, in 4to. The Vision of Judgment, a Poem. By Robert Southey, Esq.

In a few days will be published, in small 8vo. Memoirs of the Life of Anne Boleyn, Queen of Henry VIII. By Miss Benger, author of Memoirs of Mrs. Elizabeth Hamilton, &c.

Preparing for publication, Henry Schultze, a Tale: the Savoyard, a French Republican's Story; with other Poems.

In the press, a Dissertation shewing the Identity of the Rivers Niger and Nile, chiefly from the authority of the ancients. By John Dudley, A.M.

The third part of Mr. Bellamy's New Translation of the Bible, will appear early in the present month.

Mr. Haden, of Sloane-street, is about to publish a Monthly Journal of Medicine, addressed principally to unprofessional persons. In publishing this Journal, it is not his intention to commit the common mistake of supposing, that he can teach the public how to distinguish and to cure diseases, for he well knows that they are incapable of being so taught; but whilst the varieties of diseases are infinite, the springs of disorder are very simple and easily recognised. The Work, therefore, will teach the prevention rather than the cure of disorders; at the same time that it will point out how the friends of the sick may, in the best way, assist their medical man in his treatment, and otherwise shew how health may be preserved, and disease warded off.

In the press, The Union of the Roses, a Tale of the Fifteenth Century, a Poem, in Six Cantos.

Dr. John Mason Good has in the press, in 4 volumes 8vo. the Study of Medicine, comprising its physiology, pathology, and practice.

Speedily will be published, in foolscap 8vo. The Last Days of Herculaneum, and Abradates and Panthea. By Edwin Atherstone, Esq.

The Rev. Thomas Rays, A.M. of Trinity College, Cambridge, has a volume of Sermons in the press.

ART. XIV. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Memoirs of the Life of Nicholas Poussin. By Maria Graham, author of a Journal of a Residence in India, 8vo. 10s. 6d.

The Annual Biography and Obituary for 1821; containing Memoirs of George III.; the Duke of Kent; Sir Joseph Banks; Grattan; Arthur Young; West; General Mudge, &c. 8vo. 15s.

EDUCATION.

The Traveller; or, an Entertaining Journey round the Habitable Globe. Being a novel and easy Method of studying Geography, illustrated by 42 plates; consisting of Views of the principal capital Cities of the World, and the Costume of its various Inhabitants. 6s. half bound, or 7s. 6d. coloured.

Chosroas and Heraclius; or, the Vicissitudes of a Century. A Tale from the Roman History. By Miss Sandham, author of the Twin Sisters. With four engravings, 3s. half bound.

The Welcome Visitor; or, the Good Uncle. A Collection of original Stories, &c. 2s. 6d. half bound.

The Little Wanderers; or, History of Two Pretty Orphans. With Right Engravings. 2s. plain, and 2s. 6d. coloured.

Short Stories, selected from the History of Scotland, intended as a Companion to the Stories selected from the History of England. 2s. 6d. half bound.

FOREIGN LITERATURE.

Selections of Classic Italian Poetry, from the most celebrated Works of Tasso, Ariosto, Dante, and Petrarch, for the use of Students in the Italian language; exhibiting the Grammatical Order of the Words in the original, and illustrated with English Notes. By T. B. Defferrari. 2 vol. 12mo. 12s.

HISTORY.

Historical Memoirs of the City of Armagh, for a period of 1373 years, comprising a considerable portion of the general history of Ireland; a refutation of the opinions of Dr. Ledwich, respecting the non-existence of St. Patrick; and an appendix on the learning, antiquities and religion of the Irish nation. By James Stuart, A. B. 18s.

MISCELLANEOUS.

Rules proposed for the Government of Gaols, Houses of Correction, and Penitentiaries; compiled from various Acts of Parliament for the Regulation of Prisons, and selected from Rules in force at the best conducted Gaols in Europe: to which are added, Plans of Prisons on improved Principles; and a Description with Plates of a Corn Mill and Water Mill, adapted for the Employment of Prisoners. Published by the Society for the Improvement of Prison Discipline, and the Reformation of Juvenile Offenders. 8vo. 9s.

The Report of the Committee of the Society for the Improvement of Prison Discipline, and for the Reformation of Juvenile Offenders, 1820. 2s.

Kenilworth, a Romance. By the Author of Waverley, Ivanhoe, &c. &c. 3 vols. post 8vo. 1l. 11s. 6d.

Universal Science; or, the Cabinet of Nature and Art: comprising above One Thousand entertaining and instructive Facts and Experiments, selected from various departments of Natural Philosophy, and the useful Discoveries in the Arts. By Alexander Jamieson, author of Grammar of Rhetoric, Grammar of Logic, &c. 2 vol. 12mo. 16s.

The Means of doing Good, comprising hints on benevolence; conduct; individual happiness; the poor, and of educating them; apprentices; saving banks; benefit societies; of bettering the poor; machinery; employments for females; prisons; houses of recovery, &c. 32mo. 1s. 3d. half bound.

A Decimal Interest Table, constructed on a new principle; exhibiting, on the face of a single sheet, the interest of any Sum from 1l. to 9,000,000l. for any number of days, from 1 to 365, at the rate of 5 per cent. accompanied by a Pamphlet, containing Explanatory Observations, with Rules for converting the Decimals into Money Sterling by Inspection, and shewing the Application of the Table to any other Rate per cent. By Ebenezer Miller, Accountant. 5s.

POETRY.

Desultory Thoughts in London, Titus and Gisippus, with other poems. By Charles Lloyd, author of Nugæ Canoræ, &c. 12mo. 7s. 6d.

What is Life? and other Poems. By Thomas Bailey, 18mo. 3s. 6d.

Poems. By Bernard Barton, 12mo. 7s.

POLITICAL.

A Letter to a Member of Parliament,

shewing (in these days of infidelity and sedition) the serious and dangerous defects of the British and Foreign School, and of Mr. Brougham's Bill (now pending) for the general Education of the Poor. By Richard Lloyd, A.M. Rector of St. Dunstan in the West. 1s. 6d.

A Letter to the Bishop of Gloucester on the subject of the Queen. By Paul Hartford, Esq. 8vo. 3s.

A Report of the Proceedings at a Meeting of the Town of Kingston upon Hull, for the purpose of considering the measures that have been adopted to degrade, dethrone, and divorce Her Majesty Queen Caroline. 8vo. 1s.

The Exclusion of the Queen from the Liturgy, historically and legally considered. By a Barrister. 3s.

THEOLOGY.

Tracts on the Divinity of Christ, and on the Repeal of the Statute against Blasphemy: containing, 1. The Bible and nothing but the Bible. 2. Evidence of the Divinity of Christ. 3. A brief Memorial. 4. Three Addresses to Unitarians, &c. To which is prefixed, a Preface containing strictures on the recent publications of Mr. Belsham and Dr. Carpenter; with an analysis of 1 John, v. 20. and a summary of the whole Epistle. By the Bishop of St. David's. 8vo. 12s.

Thoughts on the Essential Requisites for Church Communion, Baptism, and the Lord's Supper, as connected with Christian Missions; in reply to the Rev. S. Greatheed, F.S.A. By W. Moorhouse, jun. 12mo. 4s.

Meditations on the Scriptures, chiefly addressed to Young Persons, on the Importance of Religious Principles and Conduct. By the Rev. Richard Walcot, A.M. Rector of Weston under Penyard, and Treasurer of the Cathedral Church of Hereford. 2 vol. 12mo. 8s.

The Village Preacher; a Collection of short, plain Sermons; partly original, partly selected, and adapted to Village Instruction. By a Clergyman of the Church of England. 1 vol. 12mo. 5s.

The Design of the Death of Christ explained, and its influence in constraining Christians to live to him who died for them, enforced. A Sermon. By William Ward, of Serampore. 1s. 6d.

The Application of Christianity to the Commercial and ordinary Affairs of Life. In a series of Discourses. By Thomas Chalmers, D.D. 8vo. 8s.

The Christian and Civic Economy of Large Towns, Nos. 5th and 6th, "On Church Patronage." By Thomas Chalmers, D.D. 8vo. 2s. Published Quarterly, price 1s. each Number.

Seasonable Admonitions, in reference to Conjugal Life. A New Year's Address to Young Persons, at Old Gravel-lane Meeting. By the Rev. J. Hooper, A.M. 1s.

TRAVELS, &c.

Rome, in the Nineteenth Century; containing a complete account of the Ruins of the Ancient City, the remains of the middle ages, and the monuments of modern times. With remarks on the fine arts, on the state of society, and on the religious ceremonies, manners, and customs of the modern Romans. In a series of Letters, written during a residence at Rome in the years 1817 and 1818. 3 vols. post 8vo. 1l. 7s.

TO CORRESPONDENTS.

We have been recently favoured with several anonymous communications from volunteers. We feel bound to return our thanks to the individuals for their well meant offers of assistance; but independently of the question of merit or competency, it is a rule from which we cannot depart, never to insert in our Journal, an article that comes to us from an unknown correspondent.

THE

ECLECTIC REVIEW,

FOR MARCH, 1821.

Art. I. 1. *Observations on Mr. Brougham's Education Bill: shewing* its Inadequacy to the End proposed, and the Danger that will arise from it to the Cause of Religious Liberty. 8vo. pp. 32. Price 6d. London. 1821.

2. *A Letter to Henry Brougham, Esq. M.P.* on certain Clauses in the Education Bills now before Parliament. By S. Butler, D.D. F.A.S. Head Master of Shrewsbury School. 8vo. pp. 24. 1820.

MR. BROUGHAM, by his persevering labours in the cause of general Education, has well deserved the gratitude of his country. Had popularity been his sole object in those labours, he could not have adopted a more honourable and virtuous method of earning it. The most disinterested patriotism could have dictated no course of senatorial exertions of higher utility, than those which have had for their object to drag to light the abuses of Public Charities, and to extend the benefits of Education to all classes of the community. Thwarted, misrepresented, vilified as he has been by those whose interests were endangered by inquiry, and those who are secretly hostile to Popular Education, it should seem to have required no ordinary firmness and energy, to bear right on in the prosecution of his noble enterprise, and even when, as in the case of the Parliamentary Commission of Inquiry, meanly defrauded of the fruits of his exertions, not to have abandoned, either in disgust or in despondency, the cause to which he had pledged himself. We have no personal acquaintance with Mr. Brougham; he is said to be in his temper and manners warm and impetuous, and is charged with having been very rude to Dr. Wood, when Dr. Wood displayed a reluctance to satisfy the inquiries of the Education Committee,—an offence never to be expiated in the sight of Dr. Wood's brethren: however this may have been, nothing could be more fair, and candid, and conciliatory than the whole of Mr. Brougham's parliamentary conduct in reference to the matters in question; and he has shewn at all times the utmost

solicitude to have the measures he has brought forward, freely and fully canvassed before they should receive the Legislative sanction.

From the very outset in his investigations, he found himself violently opposed by the Established clergy. The circumstance of his being an early member of the Committee of the British and Foreign School Society, would have been of itself sufficient to mark him out to their suspicion and professional antipathy; while, as a reformer, he must have calculated on drawing down upon himself no small share of odium. He was well aware that the cause of Education had been adopted by the Nationalists merely as a defensive and precautionary measure; adopted with reluctance and by constraint, to meet the exigencies of the times; and that towards that class whose exertions to promote popular education had rendered those defensive measures necessary, there existed a deeply rooted feeling of party animosity. We think it impossible that Mr. Brougham should not have anticipated the opposition and personal hostility which he was doomed to meet with from this quarter; but it is possible that he may not in the first instance have justly calculated the potency of that opposition, and that he too sanguinely imagined himself strong enough in the goodness of his cause, to achieve a great national good even in spite of those whom he could not hope to conciliate. If so, he has long since discovered his mistake, and repented of his imprudence. And the dilemma in which the discovery must have placed him, was, indeed, a trying one. On the one hand, to have renounced his long cherished legislative project, deeply impressed as he was with its utility and importance, on account of any obstacles which opposed its success, would have been chargeable on pique, on a deficiency of public spirit, or on a pusillanimity unworthy of his character. On the other hand, to attempt to realize that project, with both the Administration and the arrayed powers of the Church against him, was but to court defeat, and to oppose insuperable barriers to his future political advancement. There remained but a middle path; a difficult one, indeed, to tread with consistency and honour: it was to gain over by conciliatory overtures the opponents he had seemed to defy, and to submit to have his measures tutored and modified in order to purchase their concurrence. We think that Mr. Brougham deserves to have credit given him for a real anxiety to serve his country by the measure in question, since he has shewn such a readiness to sacrifice his own feelings and judgement, his former connexions, and even his consistency, in what has proved, after all, an unsuccessful attempt to disarm his adversaries.

In the very difficult circumstances in which Mr. Brougham was placed, we have felt it right to put the most candid con-

struction on every thing in his new Bill which has a hostile bearing on the interests of Dissenters. We never for a moment imagined that he was capable of designedly compromising their interests in order to propitiate the clergy. Mr. Brougham is, indeed, too keen a politician, too practised a legislator, not to be aware of the bearings of his own measure; nor would he thank us for a compliment on the score of integrity at the expense of his understanding. But, in steering a middle course, it was for him to do the best he could, leaving each party to take care of its own interests. Had he attempted to smuggle the measure through the House in the way that clauses of the most vexatious nature are often suffered to pass unnoticed in local Bills, he would have deserved the most indignant reprobation. But he has not done so. He has said, Examine the Bill in all its details, take the next six months to scan and discuss its merits, and let me hear all your objections. And if no objections had been started, he would have had a right to presume on the concurrence of those whom its being passed into a law would most deeply aggrieve.

Mr. Brougham has been told that the Dissenters would not object to his Bill, provided the Sacramental Test was given up. He has found Dissenters to tell him so. And when Lord Sidmouth brought forward his famous Bill for regulating the Dissenting ministry and amending the Toleration Act, he, too, found Dissenters pliant enough, and ignorant enough, to applaud his enlightened designs, and to assure him of the concurrence of their brethren. Lord Sidmouth complained, and he had perhaps a right to complain, that he was misled by certain Dissenters whom he consulted. Mr. Brougham would have a similar ground for exculpation, if he was suffered to remain longer in any uncertainty as to the feelings of the great body of Dissenters.

We do not, however, wonder that the Dissenters should have discovered some backwardness to oppose any measure of so vast apparent utility as that which promises to make Education in England universal;—universal, at least, so far as regards one sex, for the education of girls forms no part of the proposed measure. They were unwilling, we believe, that objections to the Bill should originate with them. In the same spirit as that in which their forefathers acquiesced in the passing of the Test Act, rather than endanger the Protestant succession, they seem to have been disposed to acquiesce in the Parochial Education Bill, rather than defeat the benevolent intention of its originator.

An article in a recent Number of the Edinburgh Review, had, we confess, too much of the appearance of an endeavour to take advantage of the easy simplicity and good nature of the Dissenters, and to cajole them into acquiescence. The style

of half-compliment half-banter in which it was written, shewed that the Reviewer, how highly soever he might rate the honesty, and liberality, and public spirit, and disinterestedness of the body, had estimated at a very low average their understandings. The ill-suppressed contemptuousness of the tone in which he condescends to meet their objections, and to flatter their prejudices, betrays insidiousness of intention. Besides, it was overwrought; it was the politeness of a man who wants to cheat you. And even had it been much less courtly, its appearance in a Journal which has so frequently held up these same sectaries to contempt and ridicule, would have justified its being received with not less suspicion than surprise.

A note at the close of that article, let out in some degree the real feeling of the Writer. He attempts to justify his 'distrust of the candour of some active men in London among 'the Dissenters,' by adverting to the 'appearance of resolu-'tions concerning Mr. Brougham's plan because it imposed a 'Sacramental Test, a week after the provision had been given 'up.' Candour would have led the Reviewer to conclude that the resolutions alluded to were drawn up before that circumstance had become a week old; and prudence would have dictated his observing a delicate silence on the subject of Mr. Brougham's giving up what he ought to have known better than to propose. It is not from such a quarter that Dissenters had reason to expect the proposal to extend in a new direction the invidious and vexatious operation of the Test Act,—to carry, not merely its exclusive spirit, but the very letter of its iniquitous provisions into a system of national Education. For his own sake, we are glad that he has been advised to give it up; and if his Bill was likely to pass into a law, it would be matter of high satisfaction, that 'the symbols of atoning grace' were not afresh, by that statute, to be made

> 'An office-key, a pick-lock to a place.'

Mr. Brougham knows, however, if the Reviewer does not, that what is thus proclaimed to be *given up*, is in fact no concession to the Dissenters. Except as they deprecate so gross a prostitution of a sacred ordinance, it does not in the least concern them: it does not make the slightest difference in their situation, or in the operations of the Bill. Under the proposed act, be there test or no test, no Dissenter can be a parish schoolmaster; and therefore, whether the parish schoolmaster should so qualify or not, makes no difference to the Dissenter. One of its provisions would seem to be sufficiently express on this point: no person is to be capable of being elected by the parish, who does not produce 'a certificate of his cha-'racter and abilities, and that he is a member of the Church

'of England as by law established, signed *by the resident officiating minister and three householders of the parish or chapelry where he lived for the last twelve months.*' This, however, is not thought enough: to make sure double sure, the rector, vicar, or other officiating minister, 'shall have the 'power to call before him the person chosen, and to examine 'him touching his fitness for the place of schoolmaster, and 'shall not approve of him for such master, *unless he be satisfied that he is a member of the Church of England* as 'by law established.' Now after this, what better than mockery and insolence is it in this Reviewer to talk of Mr. Brougham's *giving up* to the Dissenters the provision respecting the Sacramental Test? We have said that it does not in fact concern the Dissenters at all; but if it did, does Mr. Brougham, or the Reviewer, or any one in his senses imagine, that the rector, or vicar, or curate of the applicant's parish will grant a certificate testifying that he is a member of the Church of England, or that the rector, vicar, or curate of the parish in which the election takes place, will, on a personal examination of the master elect, be *satisfied* that he is a *bona fide* member of the Church of England, unless, in either case, he shall have taken the sacrament? Is there held to be, in fact, any other legal and unequivocal proof of Churchmanship, than this? And will Mr. Brougham's having given it up, (that is to say, his having agreed to say nothing about it,) make the parson give it up or dispense with it? If not, to whom most truly applies the want of candour?

The objectionable Test is still, then, virtually included in the Bill as it now stands: it is not, in fact, given up. And the provision which is substituted for the clause, not only includes it, but goes far beyond the Test Act in its practical effect. It is well known that, in many cases, Dissenters have been chosen to fill parochial offices, and have been allowed to discharge the functions belonging to them, without submitting to the qualification. And had the parish schoolmaster been simply required by the provisions of Mr. Brougham's Bill, so to qualify, it would have rested with the clergyman of the parish or the parishioners, to enforce or to suspend the law in that respect as circumstances might dictate. But the terms now inserted in the Bill, are so imperative as to leave no room for indulgence at the discretion of the electors and the officiating minister. The probability would have been, that the Test, in ninety-nine cases out of a hundred, would have been positively enforced. The chance would have been exceedingly small, that a Dissenter should have been elected, much less approved. But Mr. Brougham's *concession* to the Dissenters has made room for the provision, that, in the hundredth case, the Test shall not

be dispensed with; that the clergyman 'shall not approve' of the candidate unless he be *satisfied* that he is a member of the Church of England as by law established.

Let us have fair play. Whatever Dissenters may choose to submit to, or may be compelled to submit to, let them do it with their eyes open. And it cannot be either the interest or the wish of Mr. Brougham to deceive them. The fact is this. The proposed Bill would have for its object to create an indefinite extension of an exclusive Church Establishment, at the general expense; in the shape of Parish schools. The Dissenter reasonably complains that public schools should be identified with such an Establishment, and that the existing civil disabilities by which he is already aggrieved, should be vexatiously multiplied; that he should be held unfit to occupy the office of even a parish schoolmaster. The Bill would have the effect of entailing fresh burthens upon the Dissenters in common with the rest of their fellow subjects, while it would exclude them from an equal participation in the benefits of the system; and they reasonably complain that they should be compelled to pay for the support of institutions over which they are to have no control, and which are both adapted and designed to operate to their disadvantage. The Bill is framed for the avowed purpose of taking the education of the lower classes out of the hands of the public, of superseding the very extensive combination of voluntary labourers in the work of popular Education, of breaking up the existing machinery of Sunday schools and British and Foreign schools, in order to throw the exclusive management, inspection, and control of the whole into the hands of the parson of the parish. The Dissenter complains of this measure, first, as unjust; secondly, as injurious to the cause of Education itself.

Had we not the deepest conviction that the proposed enactments would have on the whole a prejudicial operation on the general interests of the community, we should feel greatly reluctant to press those objections which concern us simply as Dissenters. But we firmly believe that the provisions of the Bill would *not* secure the design of the preamble. That preamble briefly shews, that 'it is expedient to provide sufficient and 'permanent means of Education for His Majesty's subjects 'within the dominion of England and Wales and town of Ber-'wick upon Tweed, to the end that all classes of the peo-'ple may reap the great benefit of improvement in knowledge, 'morals, and religion, which are the main support of every 'nation.' We shall endeavour to shew, that the existing means are under-rated; that the provision of sufficient means, forms no security that they will be availing; and that no adequate improvement of the people in knowledge, morals, or religion, is likely to result from the measure. In arguing these points, we

shall dismiss as far as possible all considerations bearing upon the peculiar interests of the Dissenters.

I. With regard to the want of education which now exists. The Tables appended to the Report of the Education Committee, have been confidently appealed to as establishing that fact to the numerical extent exhibited, 'beyond all controversy.' There is nothing so imposing as figures; nor is there any thing, sometimes, more fallacious. The queries of the Education Committee respecting the state of Education in every parish or chapelry, were addressed to the parochial clergy; and we do not mean to say that they were not the most fit and proper persons to be applied to as a matter of courtesy; but we maintain, from our knowledge of facts, that the returns furnished by the clergyman of the parish, were not likely, in a large proportion of instances, to comprise the whole sum of exertion. In numberless cases, the clergyman would be ignorant of the number of children educated in the schools of the Dissenters, and would be disinclined to make the requisite inquiry. This is expressly admitted in some of the returns. In many instances, he would not choose to report them,—would not choose to recognise the existence within his parish of the humble means of education provided by the obnoxious diligence of the sectaries. It is quite certain that instances of this kind have been sufficiently numerous to affect very materially the correctness of the Tables. The following is the result of the Tables according to the view of the Edinburgh Reviewer.

'The Endowed Schools in England teach about 165,000 children; the Unendowed Day Schools, 478,000. But this includes 53,000 taught at the Dame Schools, where infants are generally sent before they are of an age to go to school or learn almost any thing. It includes also the lace and straw schools of the midland counties, where we much fear little that is useful is in general learnt. If, then, we deduct for these schools, we shall have 590,000 children taught at Day Schools; and we must add about 10,000 for deficient returns, several parishes having made none. To this number of 600,000 are to be added the children belonging to persons in the upper and middle classes of society who educate their children, particularly daughters, at home or at boarding schools, not noticed in the Tables, though frequently in the Digest. Mr. Brougham, from the population returns, considered 50,000 as a proper allowance for this class, but, if any thing, too small; and the next addition made was incontestably much too large, except that he was desirous of rather understating than overstating the deficiency. He allowed, of the 452,000 taught at Sunday schools, 100,000 as attending those institutions beyond the numbers included in the column of Day Schools; the known fact being, that a greater proportion than seven ninths of the Sunday scholars attend Week day schools. The grand total of children educated in any way, even in the scanty measures dealt out by Sunday schools, is thus only 750,000. Now, the lowest estimate

of the means of education for any country, requires that there should be schools for one-tenth of the population; but from the Digest it clearly appears that a larger proportion is requisite, especially if we include the means for all classes, high as well as low. Mr. Brougham reckons rather more than one-ninth; but taking one-tenth as the scale, it thus appears that there are only the means of educating seven millions and a half of the people of England, leaving no less than two millions without any education, and three millions without the only effectual education, namely, that obtained at Day Schools.'

No. lxvii. pp. 227, 8.

The total number of Sunday Schools in the Table is 5,162; that of the children taught in them, 452,817, which is about 90 to a school. This number, we are inclined to think, is a higher average than would be given by a calculation which should include all the Sunday Schools conducted by different denominations of Protestants in the kingdom; and it confirms our persuasion of the essential inaccuracy of the returns. But of these 450,000, seven ninths are struck off by the Reviewer as attending week-day schools, and as being therefore included in the columns of Day Schools. This is not calculation: it is mere assumption, and an assumption exceedingly erroneous. On this point we shall avail ourselves of the remarks of a High Church Reviewer, and reiterate the question he puts to Mr. Brougham: What week-day schools is it supposed that these seven-ninths, or 350,000, frequent?

'Not National schools,' continues the Reviewer, 'or Church schools of any description; for it is a rule in nearly all of them, that the children should attend Church in the character of day scholars; and it would require very strong evidence to convince us that one-ninth instead of seven-ninths of the children who are educated in communion with the Church, are enrolled at the same time on a sunday and a week-day list. If we suppose that their number may amount to 50,000, we admit what we have no reason to believe. And yet even this admission leaves 300,000 unaccounted for, or to be found, if they are found any where, in the schools of Dissenters. But the whole number of day-scholars, according to Mr. B., is 590,000; and we presume he will not contend that 300,000 of these are the children of Dissenters. For if he does, he must also contend that the schools of the Dissenters contain more than three fifths of all the educated children of the country; for their old schools, like our Church schools, are not left to themselves on the Sabbath, and the children of persons in easy circumstances are not in the habit of attending Sunday schools; adding 60,000 for these, we shall have 360,000 children of Dissenters, and only 230,000 children of Churchmen! The proportion is greater than that of three to two; and it shews that there must be an error in Mr. Brougham's calculation.

'The same thing may be proved in a different way. Sunday schools are most numerous in manufacturing districts, where the labour of children is too valuable to be sacrificed to their education. Can it be

believed that these children frequent day-schools in the proportion of seven-ninths? In fact there are not at present day-schools to hold them. Sunday-schools are also very principally composed of children who have learned to read and write at the day-schools, and are taken away by their parents at an early age. *This is the legitimate use and application of the system;* and it is fatal to Mr. B.'s theory of seven-ninths. Instead of calculating, therefore, that there are 100,000 only to be reckoned for the Sunday schools, let us assume what is below the truth, that 200,000, or nearly four-ninths of the whole may be fairly counted.' Christian Remembrancer, Feb. 1, 1821. p. 92.

In confirmation of this estimate, we may refer to a statement inserted in a periodical work specifically devoted to Sunday Schools, from which it appears, that, in four Sunday schools conducted by Dissenters in different quarters of London, where the proportion of Day scholars is certainly greater than in manufacturing districts, the number of children who attend Day schools is rather more than one-third, being 556 out of 1461; and in Bradford in Wiltshire, it is about one-sixth, or 118 out of 694. We have already remarked that the number of Sunday schools is itself under-rated: they are altogether omitted in some of the returns, as in the cases of Liverpool, Sunderland, Clifton, and Alverstoke, containing Gosport. It is not a little remarkable, that the Edinburgh Reviewer, while he adds 10,000 to the total number of children taught at the Day Schools, in order to make up for deficient returns, deems it unnecessary to make any addition whatever in estimating the number taught in Sunday Schools; whereas, instead of one-sixtieth, he might in the latter case have added at least one-tenth, and stated the total in round numbers at 500,000. Of these one half may safely be reckoned as *not* included in the number of those who attend week-day schools. And this number, added to the 600,000 Day Scholars, and the 50,000 children educated in boarding schools or at home, will make a total of 900,000, which, taking one tenth of the population as the number to be provided with the means of education, will leave only half a million of uneducated people.

The 'Christian Remembrancer' arrives at the same conclusion by a different process. He considers the number allowed for children of the upper and middle classes who are taught at boarding schools and at home, not merely 'if any thing, too 'small,' but too small by one half: and he grounds this opinion on the statement of the Edinburgh Reviewer, taken from the Digest, that the deficiency of the means of Education is greatest in Lancaster and Middlesex. That statement is as follows:

'In the four northern counties of Westmorland, Cumberland, Northumberland, and Durham, the average (of the means) is about one-

tenth; in Westmoreland it is as high as one-seventh or one eighth—being superior to the Pays de Vaud, and consequently the best educated district in Europe. In Wilts and Somersetshire, the average is one-eighteenth or one-nineteenth; in Lancaster* and Middlesex one-twenty-fourth. But before the establishment of the new schools in Middlesex, it was as low as one-forty-sixth. It thus appears that at the present moment there are not the means of Education for one half the people in the metropolitan county; and that, but a few years ago, there were three fourths of that population destitute of those means!' Edinburgh Review. No. lxvii. p. 229.

Now it is in Middlesex more especially that there are to be found a prodigious number of boarding schools and day schools, which it is almost out of the power of a clergyman to investigate. 'The charity schools, the free school, (if there happen 'to be one,) and perhaps one or two conspicuous boarding 'schools, may be accurately registered; but if Mr. Brougham 'really believes that he has procured a return of all the board-'ing schools which surround the metropolis, and of all the day 'schools, and evening schools, and night schools, which swarm 'in its alleys, he is a more credulous man,' says this Christian Remembrancer, 'than we could have imagined.' Mr. Brougham's calculation, however, of the number of children educated in boarding schools, is stated to have been formed upon the population returns, and not upon actual information. In what precise way that calculation was drawn, we are not informed; but half a million would seem to be a very small section of the population to include all those of the upper and the middle classes who educate their children at home or at boarding schools. The Christian Remembrancer cannot be much beyond the mark in doubling the number, and allowing 100,000 children as provided for by this means. But if we subscribe to the correctness of this calculation, it will actually leave no deficit, and we shall be chargeable with having proved too much. Let it, however, be remembered, that the estimate of the requisite means of education on which the calculation has proceeded, namely, that there should be schools for one tenth of the population, is confessedly too low. From the Digest, a larger proportion appears to be requisite, especially if we include the higher classes; and Mr. Brougham reckons rather more than one ninth, which would make a difference of 100,000 in the number to be provided for. Supposing this to be correct, and that one million of the people (Mr. Brougham says two millions; the Christian Remembrancer half a million) are without education, still, it will not follow that the 100,000 children which they ought to furnish to our schools,

* In Lancaster, the returns, so far as regards Sunday Schools, are especially defective.

are destitute of the *means* of education. Does Mr. Brougham imagine that all who are uneducated have had no opportunity of attending a school of any description? Has he never heard of there being a difficulty in persuading parents to let their children attend at schools where the education is wholly gratuitous? We can inform him that, among the lower classes, it is very difficult to secure their attendance without some species of *bonus* or bribe, and that many parents are ignorant enough to think that they oblige the patrons or teachers of the school, by suffering their children to be taught. And does he suppose that the establishment of a parish school will work so wondrous a revolution in their ideas, that they will not simply accept the offer of education for their children, but be forward to pay for it? Hear again the testimony of our Churchman.

'Very few of our large schools are as full as they might be. Ten per cent might on an average be added without inconvenience to the day schools; and a still larger proportion to the sunday schools; and while we admit that the latter do not furnish as much as is required, except under very peculiar and favourable circumstances, still we cannot consent to set them wholly aside, or to speak of children who might attend them, as unprovided with the means of education. Another, and we fear a very formidable deduction must be made before we can ascertain the want of school room, *viz.* the amount of those who would neglect, if they possessed it. It is usually said that children ought to continue at school from seven to fourteen years of age; and no doubt it is desirable that they should. But if Mr. B.'s calculation of one tenth as the proportion of the population that ought to be under education, rests upon this principle, we are quite convinced that it can never apply to a populous town, or a manufacturing county. In such places you may offer education gratis, and give clothes into the bargain, and half your children will be taken from your day schools at twelve years of age. And what is worse, many children will never be brought to you at all; but will be suffered by their parents to wallow in filth and vice while they are little, and will be required to labour, perhaps beyond their strength, as soon as they are old enough to work. The theorist may calculate how many children out of every hundred ought to attend his schools; and may fancy that all who can, will avail themselves of this privilege, and even contribute moderately towards the remuneration of the teacher. But we never yet met with any practical man who affirmed that this was really the case in the neighbourhood of great towns. On the whole, we conclude, from Mr. Brougham's own figures, that the number of children who are anxious, but unable to gain admission even to a day school, is very small, and that almost every child may attend a Sunday school if his parents please.'

We are glad to receive an admission from such a quarter, that Sunday Schools, even Dissenting Sunday Schools, are an efficient provision for the education of the lower classes, although

they do not furnish as much as is desirable. It is thus that truth is struck out by collision. The Edinburgh Reviewer had spoken of all the children taught only in Sunday Schools, of whatever description, as being without 'the only effectual education, 'namely that obtained at day schools.' It is obvious, that he entertains toward those institutions a sentiment bordering upon contempt, and that he would view with philosophical complacency their extinction by means of Parish schools. If our statement of the number taught in these schools be correct, and two millions and a half of the people, instead of one million,—that is, above a fourth of the population,—are indebted to them for the opportunity of having their children taught, it becomes a consideration of so much the greater importance, what is their average character in point of real efficiency; for by this must mainly be determined the question of the pressing necessity of the proposed legislative enactments.

No one will contend that the instruction a child receives in a Sunday School, is all the education that is desirable for the lower classes. It is desirable that a child should be taught, not only to read, but also to write and cast accounts; and these branches of elementary education cannot be taught in a large proportion of Sunday Schools. One day in the week, moreover, even if the greater part of the hours of the Sunday are so employed, is a very small proportion of time to be occupied in training the minds of the children to sober and intelligent habits; in counteraction, it may be, of the demoralizing influence they are exposed to at home or in the manufactory on the other six days. But then, with regard to a large proportion of the population, multiply day-schools as you will, that which is afforded in Sunday Schools is, as has been shewn, *the only education* which they can or will obtain. And where it is not the only education which the children of the poor receive, where Sunday Schools are mainly composed of children previously taught to read and write, it is so much additional education which those children would otherwise not receive; and, therefore, it is still, during the term of their attendance at such schools, the only education they would obtain. And by attending one day in the week during successive years at a Sunday School, they are likely to receive more educational instruction in point of quantity, if we may so express it, than they would be allowed time to acquire by a six days' attendance at a week-day school for a shorter term.

The Sunday School system is recommended, again, by its being beyond all comparison *the cheapest;* not merely as being absolutely gratuitous, but as involving less expense to its conductors than any other; less expense in the most important article of consumption—time. Time is, on all other days, a marketable commodity. Time and health are the poor man's whole

capital. But, in Sunday Schools, though the *labour* of the teachers is entitled to remuneration, their *time* can be afforded at a much lower price than on any other day; and both their time and labour are, to a vast extent, cheerfully—we were going to say munificently—bestowed; for there are many splendid benefactions which are less entitled to the name of munificence. This is not the only respect in which Sunday Schools are the cheapest: they are the cheapest schools to such parents as can make any thing of the time of their children; and in manufacturing districts, this cheap education, cheap as costing nothing in time, is all they can afford to bestow upon them after a very early age.

Sunday Schools have this further advantage over all other schools, that *they are more especially under the check and control of the public*, and the best part of the public, the benevolent and the pious. They present, therefore, the greatest possible security against abuses in the management of them. They are at the same time the only mode in which the education of the lower classes can be conducted under the immediate inspection, and often with the personal assistance, of individuals of the middle and higher classes. A professional inspector, a solitary and occasional visiter of the parish-school, would, it appears to us, be a very poor substitute for the constant intercourse between the higher and the lower classes, which is, to a great extent, carried on by means of Sunday Schools, and for the vigilant inspection to which they are uniformly exposed. Nor, if we are to take the preamble of Mr. Brougham's Bill as a correct definition of the end of Education, are these the only advantages by which Sunday Schools are distinguished. If an improvement in morals and religion, as well as knowledge, be, as is there very properly set forth, the main part of the education which it is sought to provide for the lower classes, we cannot but look upon Sunday Schools as entitled to much higher consideration than Mr. Brougham is disposed to concede to them. The numerical proportion of instances is, we conceive, very large, in which the education they afford is strictly to be termed 'effectual.'

II. We have anticipated much of what would go to prove that the provision of sufficient means of Education for the whole population, includes in it no security that such means will be availing, or will be accepted by the poor themselves. The Edinburgh Reviewer is very anxious to impress upon Dissenting objectors to State interference, that while 'the supply of articles 'of prime necessity in every country, may safely be left to be 'regulated by the demand;' and while 'there is no risk of any 'class of persons being long in want of them, who can afford 'to pay a fair price for the acquisition, because all pretty nearly 'stand equally in need of them; it is otherwise with Education.'

'The poor,' he goes on to say, 'are apt to undervalue it, or at least to postpone it to more sensible objects; and if there are many, or even several persons in any district who seek it not, their negligence puts it out of the reach of those who desire it, because it reduces the number of scholars below that which can maintain a master. It would indeed be a fair position to lay down, that the whole of the poor in any country, care considerably less for instruction than they ought; and that their wish for it is never strong and steady enough to command a regular and secure supply. Bad times come, and the quarter pence are grudged; the school is broke up. The distress passes away, and the poor next year are anxious for instruction: but a long time must now elapse before another school will be ventured upon in that quarter where it had so lately failed. From a consideration of this circumstance, it seems reasonable to conclude, that they are right who maintain the principle of bringing Education to the door as it were of the poor man, both in towns and country districts, by extraordinary encouragements to the establishment of schools, which requires a certain zeal and a certain combination to effect it, and may therefore most strictly be placed on the same footing with the erection of public works.' No. lxvii. p. 226.

It is impossible that this Reviewer can think it necessary to convince either his old friends, the Committee of the British and Foreign School Society, or the patrons of the Sunday School system, of the necessity of bringing Education to the door of the poor man. Why, it is the very thing they have been aiming at, and which they have largely succeeded in accomplishing all over the kingdom. A 'certain zeal' and a 'certain combination,' have been brought to bear upon this great object, which sufficiently disprove the necessity of those extraordinary encouragements to which the Reviewer alludes. From the opening of his argument, it might have been anticipated that he was about to conduct us to a widely different inference. Since the poor are apt to care so little for instruction, something beyond the establishment of schools would seem to be requisite. Education may be brought to their doors, and there, often, it may lie, unless they are compelled to open their doors to its reception; unless, in other words, they are compelled to have their children educated. Without some enactment that shall effect this compulsion, all the Reviewer's reasonings, and all Mr. Brougham's calculations, will fall to the ground. Is the Reviewer prepared to maintain *this* principle? Had he condescended to read the eloquent Essay, the title of which is prefixed to his article, he would have found a recommendation that might in that case have suited his purpose. Mr. Foster enumerates among other specific means for improving the mental and moral condition of the people which might have been called into operation, first, 'schools of the most perfect appointment in every section and

'corner;' and next, '*a system of friendly but cogent and peremptory dealing with all the people of inferior condition*, relatively to the necessity of their practical *accordance to the plans of education*.' The Writer was well aware that his Utopian sketch would have been quite incomplete without such a provision; and he was conscious, too, that it would startle many of his readers. He adds, in a note:

'It is here most confidently presumed, that any man who looks, in a right state of his senses, at the manner in which the children are still brought up, in many parts of the land, will hear with unlimited contempt any hypocritical protest against so much interference with the discretion, the liberty of parents;—the discretion, the liberty, forsooth, of bringing up their children a nuisance on the face of the earth.'

It will be time enough, perhaps, when such a system of peremptory dealing is submitted to the Legislature by the Education Committee, for us to discuss its feasibility. With all our respect for the opinions of the powerful Writer whose words we have just given, we shall in that event be undeterred by his indignant *caveat*, or by the risk of being thought not 'in a right state of our senses,' from freely stating our objections to such compulsory interference. What we now wish to point out is, the utter insufficiency of any plans for annihilating ignorance by Acts of Parliament, that shall not go this length. And then, the principle of benevolent compulsion or peremptory dealing being once admitted, what should hinder its application to other matters which the poor are equally prone to undervalue? If you compel them to have their children educated,—compel them too to pay, first, the school-rate for that purpose, and then, the quarter pence, and laugh at the idea of their standing out on the ground of a right to exercise their own discretion in bringing up their children; why should you not compel parents as well as children to come to church? Why not revive the old laws against being absent from public worship, to say nothing of the laws against sabbath-breaking, swearing, and drunkenness? A liberty and a discretion in these matters, would be pleaded with still less plausibility. Is Mr. Brougham a friend to those statutes, or to the principle of those statutes? Probably not. But unless his parochial school system is to be enforced by provisions in the spirit of those enactments, with which, indeed, it appears to us sufficiently to harmonize, he much deceives himself in calculating on the extent of its efficiency.

III. That no adequate improvement of the people in knowledge, morals, or religion, is likely to result from the general adoption of the proposed measure, would seem to follow as a natural corollary from the preceding remarks. But there are other considerations which strengthen this conclusion.

The first respects the inherent practical defects of the Parochial system itself, on which the new schools are to be grafted. These defects have been so conspicuously displayed in the administration of the Poor Laws, that legislative interference has been found wholly inadequate to remedy the evil. The abuses which rank under the head of parish jobs and parish litigations, those which relate to work-houses, especially in parishes where the poor are farmed, and we may add those of parish schools, are so notorious, so proverbial, that they must be considered as inseparable from the system. The very provisions of Mr. Brougham's Bill are framed in anticipation of abuses, which the utmost precaution will not be able to prevent. There will infallibly be litigation and jobs under the Act, if it passes into a law, in spite of all its plausible provisoes. The Act will benefit the village lawyer, the parish builder, and, in most cases, the parish clerk, to whom it should seem, from a clause in the Bill, the office of schoolmaster is likely to be given. But it will not benefit the payers of the school-rate, for it is not adapted to promote the cause of Education. Will it be credited that it is not even provided by the Bill, that the parish schoolmaster should be conversant with the improved method of tuition adopted in the British and Foreign, and in the National Schools?

The exclusion of the public, that is, of the payers of the rate, from all control and management, except the *congé d'elire* subject to the rector's *veto*, is another striking and most repulsive feature of the present project. No account is to be rendered to the public of either the proficiency of the scholars or the application of the funds. In this respect, less security against abuses is provided than already exists with regard to parish matters in general. The sole right of visitation being conferred on the parish minister, the ordinary, and the diocesan,—that is to say, on persons uninterested, it may be, in the school itself, and, at all events, not accountable for either inattention or injustice,—these institutions must be viewed as entirely withdrawn from the only effective superintendence, that of public opinion. One might have thought that Mr. Brougham would be of all men the last to fall into the egregious mistake of committing a charitable institution implicitly to *official* management. We are, indeed, at a loss to reconcile this part of his conduct with a sincere anxiety that the objects of his Bill should be carried into effect. It is not using too strong language to characterize it as 'altogether at variance with the experience which recent discoveries in charitable abuses furnish, with good policy, and with common sense.'

Another most important consideration is this: The calculations of Mr. Brougham and the special pleading of the Edinburgh Reviewer, proceed upon the delusive notion that the projected

parish schools will in all cases be so much *added* to the existing means of Education. We are, on the contrary, fully persuaded that they will be almost uniformly *substituted* for existing institutions. We will not say that this makes all the difference, but it makes a very material difference in respect to the advisableness of the scheme. Every plan for promoting the Education of the poor now in active operation, will be impeded and counteracted by the measure. The National Schools, indeed, will change only their name, while their supporters will cheerfully relinquish their voluntary subscriptions, in order that the schools may be put upon the establishment of parish schools, (for which an express provision is contained in the Bill,) and that the Dissenters may pay their due share towards their support, in the shape of a rate. This, to be sure, does look like a hardship on the Dissenters, but then they are told by Mr. Brougham, that it would be highly illiberal to complain of it, since the grievance is counterbalanced by the moral good which the Nation at large will reap from the measure. But wherefore all this zeal on the part of Mr. Brougham to relieve the members of the Establishment from the expense of supporting their own schools? For this is the real drift of the Bill. We have heard no other intelligible reason than this; that 'private beneficence is not to be trusted to;' that 'such resources are fluctuating and uncertain;' and that 'such 'a variable supply is ill adapted to meet a demand which either 'is or ought to be made constant and regular.' But do the committees of the Societies for promoting Education among the poor, make any complaints that should authorize this representation? Are there any symptoms of a declining zeal or of exhausted resources? Have Sunday Schools diminished in number? Have any National Schools been abandoned? The Edinburgh Reviewer tells us, that the British and Foreign School Society has not been properly supported, and that it never has at any time had an income of 1500*l.* a year even on paper. Why, then, does he not recommend that an application to Parliament should be made for a grant to replenish its exhausted funds? This, in the case of either society, would seem to be the most direct and the most economical way of obtaining the object of Mr. Brougham's Bill, by throwing fresh vigour into existing institutions, and providing for their perpetuity. An annual grant for this object, would be both wisely and cheaply bestowed.* We are not sure, however,

* Since this article was sent to press, a pamphlet has fallen into our hands, entitled, "Plain Thoughts on the Abstract of Mr. Brough-"am's Education Bill. By a plain Englishman." The Author is a member of the Establishment, but his view of the mischiefs likely to arise from legislative and magisterial interference with the progressive work of popular Education is, for the most part, in accordance with

that even this is as yet necessary. If Mr. Brougham's old institution, the British and Foreign School Society, has not met with adequate support, it has been owing to other circumstances than the fickleness of private beneficence, or an indifference on the part of the public to the cause of Education. Into these circumstances we are not called to enter; but shall simply refer, in proof of our assertion, to the immense extension of the means of Education which has, since the formation of that Society, been accomplished in other directions by simultaneous and rival efforts. The National Society itself has grown out of the Royal Lancasterian Institution. But it has, of necessity, abridged very much the operations, by absorbing the resources, of the elder Society. We are not to look, then, at the narrow income of the

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that which we have taken. Many of his remarks display as much true liberality as sound sense. 'We are,' he says, 'for forcing no man's conscience, for obliging no parent to send his child to Church against his religious scruples; but then, we insist that it is proper such children should be educated apart from others; that it would satisfy neither party to behold this motley mixture of Churchmen and Dissenters, and that *it is far better to grant distinct sums* for these purposes, than to risk the safety of the whole community by such rash and dangerous experiments.'—'Both Societies (the British and Foreign and the National) are accomplishing their purposes quite as rapidly as their best friends can desire. *As rivals and competitors, I am persuaded, they are mutually serviceable to each other:* they are at once checks against abuse, and springs for mutual activity. Should it, however, be thought expedient to allow some *Parliamentary aid* for a few years, (like that which is annually granted to the British Museum,) to assist both of these Institutions in the *erection of schools*, we should have the best security for the proper disbursement of such money in their past exertions.' 'By many I am aware it will be thought that we are too lax and indulgent in our concession, that a sum of money from the public purse might be granted to aid the education of those who dissent from the National Church. In strict legal propriety the objection may be valid; for toleration, not encouragement, *is* all that a Dissenter can strictly demand. But, on such an occasion, we are willing to enlarge the strict obligations of justice, and to allow, that if it be decided all classes of the community should be educated, it might be expedient to afford the means of such education to the children of Dissenters as well as to others. Let this, however, be done in such a manner, that the Established Church shall receive neither insult nor damage. But this can be effected only by the establishment of *separate institutions*; and, *cost what it may, it will be found cheap generosity in the end.*'..... Mr. Brougham's measure is 'obnoxious in all its bearings, for it endeavours to *substitute the force of law for the influence of opinion.* It is at once arbitrary and latitudinarian, oppressive and licentious. It trenches on the liberty of the subject, and it destroys the discipline of the church.'

latter as a detached circumstance proving the danger of trusting to private beneficence. We are to look at the sum total of exertion which has been brought to bear on the general object. And this, without taking into the account the rapid multiplication of Sunday Schools within the same period, has been amply sufficient to disprove the Reviewer's representation.

Whatever may be the state of the funds of the British and Foreign School Society, we have not heard that its Committee are at all disposed to break up their institutions, or to convert them, as Mr. Brougham would recommend, into parish schools. They view with no satisfaction a plan that is to relieve them from all further expense and labour. They perceive that their schools will be in many places robbed both of subscribers and of scholars by the parish school; but they do not perceive how this will promote the cause of Education, or augment the number of the taught. In some cases, the British and Foreign school and the National school, where both exist in the same town or village, will alike merge in the parish school. We much question whether the extinction of so much spontaneous effort, at once stimulated and regulated by competition, will be counterbalanced by the advantages of having all the work performed according to act of parliament by the parish schoolmaster.

It is undeniable that National Schools have generally originated in the spirit of competition. They have seldom been established in places where no previous efforts had been made to educate the poor. We infer from this circumstance, the high probability that parish schools will be instituted, if the present Bill passes into a law, with precisely similar views. We fear that it will require some more cogent motive to induce persons to tax themselves with an *extra* rate, in addition to the tithe and the poor's rate, than a solicitude that the means of Education should be extended to their poorer fellow-parishioners. That motive may very possibly be supplied by the flourishing state of a sectarian Sunday School, to put down which the projected measure will furnish a seasonable expedient. At present, the only resource is a Church Sunday School or a National School; but these involve private expense, voluntary subscriptions, some portion of labour, perhaps, on the part of its promoters, and more or less constant attention. But, by Mr. Brougham's Bill, the thing is done at once, and the sectaries are made to pay for it. A few miscellaneous extracts from the Parliamentary Digest will shew that this representation is by no means a hypothetical one, and that to the Dissenters mainly the poorer classes are in many districts indebted for what education they have.

P. 126. *Wigton, Cumberland.* 'Owing to the extent of the population, and the want of convenience, the poorer classes are without

sufficient means of education, and therefore send their children to the Methodist school.'

P. 134. *Brimington, Derby.* 'The poor are most deplorably in need of the means of education, and owing to the want of a school, the children are under the necessity of attending the Methodist Sunday School.'

P. 157. *Bridford.* 'The establishment of a school in this parish would be of the first importance, both to the poor, and to the established religion; as the Dissenters induce the poorer children to attend their schools.'

P. 246. *Great Bandfield, Essex.* 'In the opinion of the minister, it would obviate any detriment to the National Church occasioned by the artifices of sectaries, if a fund were established to enable the poor to educate their children free of expense.'

P. 328. *Bashury, Hereford.* 'It would be *beneficial* if young persons between fourteen and eighteen years of age, *were compelled to come to Church* every Sunday Evening to be instructed in the principles of the Christian religion.'

P. 354. *Cheshunt, Herts.* '*Twelve schools kept by old women and Methodists*' !!!

P. 451. *Long Claxton, Leicester.* 'The poorer classes possess the means of education, but are not desirous of availing themselves of them, the influence of the Dissenters being too prevalent in the parish.'

P. 462. *Sharnford, Leicester.* 'The minister has endeavoured, and is still attempting, to obtain a permanent school on the principles of the Established Church; but, owing to the chief inhabitants being strict *Dissenters*, they will not suffer the children of their labourers to be instructed in the *Protestant faith*' !!! The trouble and expense of the Sunday School are stated to 'fall too hard on the minister.'

P. 589. *Edingthorpe, Norfolk.* 'A great proportion being Dissenters, it is not supposed that the establishment of a school would answer any good purpose.'

P. 698. *Attenborough, Notts.* 'The minister suggests the propriety of parish paupers, with their children, being *compelled to attend church* on Sundays.'

P. 726. *Lewknor, Oxon.* '*A Dissenting Sunday School has been completely superseded by the establishment of a Church of England one.*'

P. 833. *Warslow, Staffordshire.* 'The minister thinks, that while the Methodists are permitted to have the chief influence at Sunday Schools in this and other populous manufactoring districts, the advantages to be derived from them are at best equivocal, and their continuance dangerous; and *as free admission is given to all classes of children*, it frequently happens that those children who are not in want of such institutions, are more sought after and better attended to, than those who do.'

P. 1054. *Broughton Hackett, Worcestershire.* 'A school in a central situation would provide instruction for five parishes, and it

seems more desirable that such an establishment should be speedily promoted, as it might be the best means of checking the very irregular proceedings of the sectarists.'

P. 1067. *Stockton, Worcestershire.* 'The poorer classes have the opportunity of educating their children in the National School at Abberley, but, as it is supported by subscription, it is consequently uncertain as to its duration, and limited as to its benefit.' The minister adds, that 'it is deeply to be lamented, that an authorized and diffused system of education, founded on a more solid basis, does not generally exist; for *so long as education is the effort of volition, the zealous sectarian will outwork the members of the Established Church*, and forward dissension by promoting an object so obviously tending to the reception of religious impression; thus retarding at least the great end of all instruction, the advancement of moral truth.'

P. 1069. *Warndon, Worcestershire.* 'The labouring classes are too poor to give their children instruction, but are very desirous of having them taught; so much so, that they send them to Worcester on Sundays to be instructed by the Methodist teachers, conceiving it better for them to be in the school of Dissenters, than remain in ignorance at home.'

P. 1069. *Yardley, Worcestershire.* 'A Sunday School supported by Dissenters, in which thirty-one boys and twenty-four girls are instructed. The poorer classes are entitled to have their children educated free of expense at the endowed schools; but the master of the school at Yardley will not take their boys till they can read, nor the girls under any circumstances, without being paid for their instruction; in which case they are obliged to send them to the Dissenters' schools, the masters of which use both threats and allurements to induce the children to attend the school and forsake the Church. The preceding Dissenters belong to the meeting-house in Carr-lane, at which a society called the Hampden Club was held;* and in Birmingham there is a set of men who have formed themselves into a society for the instruction of children into their own principles, who, on a Sunday, go out in all directions from thence to teach the country villagers in its vicinity.'

We offer no remark on the enlightened and liberal sentiment, the correct information, and the sound logic displayed in these extracts. It must have been, doubtless, when fresh from the perusal of such returns from the clergy, that Mr. Brougham determined on the expediency of constituting the officiating minister of the parish or chapelry, absolute sovereign of the parish school. We have adduced them to shew, that the projected institutions would, for the most part, be *substituted* for

* It cannot be necessary to inform our readers that this is a mere fabrication, a very foolish but a very malicious one. See a Letter from the Rev. J. A. James, the minister of Carr-lane meeting-house, in the London Christian Instructor, Feb. 1821. The returns abound with similar calumnies.

National Schools or Dissenting Sunday Schools now in active operation, and that it is grossly incorrect, therefore, to advocate the measure on the ground of its being adapted to supply the alleged deficiency in the existing means of education. Whether the education these schools would furnish, would be better or worse in *quality* than that supplied by Sunday Schools, is not the present question: we believe that it would not be better, because the constitution of them includes no security that it should be so; but in point of *quantity*, it is our decided conviction that no considerable increase would be the result of the burthensome apparatus which the project calls for; and that no adequate improvement would be effected in the people, in point either of knowledge, morals, or religion.

But, while the benefit that the measure promises, is matter of hypothesis, the mischief that it would entail is positive and certain. On this part of the subject we cannot do better than transcribe the following very forcible 'observations' from the pamphlet mentioned at the head of this article, and add our strong recommendation of it to the attention of our readers.

'The provisions in the clauses affecting to protect the interests of the Dissenters, are very specious, but we will endeavour to shew that the practical effect of the whole plan will be most mischievous.

'That measure is essentially bad which places the interests of the poor in opposition to their duties. It is of the highest importance that even the humblest of our fellow-creatures should be encouraged to form and cherish his own religious convictions, and profess them openly, without fear of molestation; and surely that conduct is nothing short of absolute persecution that would impose obstructions, in any shape, to the free enjoyment of this inalienable right. The sufferings of the poor are sufficiently severe, without depriving them of those consolations which flow from the uninterrupted exercise of religious profession. Numerous are the hardships, even in this land of liberty, and in the nineteenth century, which the poor, in country villages, frequently endure for conscience sake. A Dissenting meeting-house, or school, upon the British, or Sunday School system, is perhaps established. The pious labourer is conscientiously desirous of attending the worship of the one, and of sending his children for instruction to the other. In doing so, he incurs the displeasure of his clergyman, whose intimacy perhaps with the wealthy of the neighbourhood renders his power more formidable. Their countenance is withdrawn,—his employment is endangered, and sometimes lost.—Parochial relief, should he require it, is with difficulty obtained, or altogether withheld.—From participation in village charities, his family is excluded, and all these injuries he sustains, because, acting as an honest man, he obeys the dictates of religious conviction. Cases of this kind frequently occur in every county, and some have taken place within the writer's own knowledge. In a populous parish in London, an attempt was lately made to withhold parochial relief from a family because the children attended the British and not the

National School; and in a large village near the Metropolis, *where the clergyman is the magistrate*, the poor have been threatened with similar privations for this offence. Not long since, several boys were actually dismissed from a National School, because the parents, after taking them to attend the regular worship of the Established Church on the Sunday, sent their children in the evening to a Dissenting meeting-house. In the immediate vicinity of town, a subscription was not long since raised for supplying bread to the necessitous families resident in the village; and, on the suggestion of the Rector, the parents whose children attended the Dissenting meeting and Sunday School, were to be excluded from the benefit. The proposal, having been made in an opulent village, the residence of persons of several religious denominations, was over-ruled; but, had the circumstance occurred in an obscure place, there is little doubt but that its injustice must have been endured.

'But it may be said, "In what respect will this Bill increase the clergyman's power of exercising oppression?"—Simply thus:—The first effect of the measure will be to reduce materially the number of Schools now in existence, supported by voluntary contributions. In a village, for instance, in which is already a Day School, on the British plan, and a Sunday School, such schools will, after the passing of this Act, be no longer considered necessary by the supporters, who, deceived as to the real effect of the schools to be established, and compelled to contribute to their maintenance, will withdraw their voluntary subscriptions. The Dissenter residing in such a village has no alternative: he must send his child to the "established" school, or deprive him of education. There are many evils to which both parent and child will be exposed, which the Act does not contemplate, and which would not come within the cognizance of the Ordinary, or Dignitary of the Diocese. The parish Minister has, under certain rules, the power of sending children gratuitously to the school: these free admissions he may choose to confine to the children of Churchmen. He has the right of examining the children at the School. He is also authorized to give his sanction to the introduction of any book of religion which he may think proper. It is perfectly well known, what bearing these examinations and the instruction from such books may be made to produce on the child's religious belief. For these grievances, besides many others, the parent has no remedy; but let us imagine a very possible case—an instance of *gross* aggression, such as would constitute a violation of the Act. Suppose the corporal punishment of a child for refusing to learn the catechism, or attend the parish church. What is the legal course for the parent to adopt? He applies, in the first place, to the parish Minister, who may be the author of the oppression: from him, therefore, he can expect no redress. His legal remedy is then to appeal to the Ordinary, who may, says the Act, "*from time to time as he shall see fit*, visit such school either by himself in person, or by directing" the Archdeacon, Chancellor, Dean, &c. &c. to do so. It is not intended to convey any reflection on the office of Ordinary, or on the character of those gentlemen who fill it, when we venture to suspect, that the cases would not be very numerous where the Ordinary would "*see*

fit" to make a formal visitation, or hold a visitation of the Dignitaries of the Diocese, on the petition of an humble and obscure village labourer, complaining of the conduct of his parish Minister. *Observe, there are no means of redress whatever, should the Ordinary refuse or neglect to institute inquiry;* but let us admit, for the sake of argument, what is not very likely to occur, that investigation would always follow complaint, and that it as uniformly terminated in favour of the villager. Is the contest in no way likely to be injurious to his interests? Will he be in the same situation—will he reside with the same advantages in his village, enjoying the favour of the clergyman and the opulent of the neighbourhood, on whom probably depend his employment, and the subsistence of his family? No. Such a contention would be ruinous. This right of appeal, then, to the Ordinary—the only legal remedy which the Bill provides—would produce one of two effects. If exercised, it could scarcely fail materially to injure the appellant; Or it would induce the poor man to suffer oppression, and violate his conscience, rather than reduce himself and family to beggary, by attempting to gain redress. It is always painful to be obliged to speak in terms of distrust of any general order of men, and particularly of a body like the clergy, among whom are so many bright examples of piety, learning, and benevolence. It is admitted that the objections now urged, are founded on the conviction that the power extended will be abused; but this mode of reasoning is fully justified by the prevailing disposition of the clergy, to visit non-conformity with their displeasure; by the increase of influence which the present Bill proposes to give them, and the absence of any adequate check to prevent or redress its abuse.' pp. 18—22.

'The Dissenters therefore earnestly object to, and protest against, the Bill:

'1. Because they are convinced that by discouraging the exertions of the public; by impeding the progress of every plan for promoting education now in active operation; by neglecting to call forth the energies of the poor; and by omitting the use of those means which are absolutely necessary to ensure the instruction of the most indigent classes; this Bill will not only fail to realize the hopes it holds forth, but will retard the very object for which it is enacted.

'2. Because, by imposing a tax for the support of the schools to be established, it will prove practically oppressive to those who desire to promote universal instruction, as they must maintain other schools for children whom this Bill will not benefit, viz.—a large proportion of the most indigent of the population; those who can receive education by means of Sunday Schools only; and others who may be driven from the "established" schools by mismanagement and oppression.

'3. Because, while it commits the proposed schools to the sole management of the Clergy and Dignitaries of the Established Church, to the entire exclusion of the public at large, it provides no adequate check on the undue exercise of the power thus granted; which power, experience justifies the Dissenter in apprehending will be a dangerous instrument, liable to much abuse, and calculated to raise greater ob-

stacles to the general end, than the advantages which it can possibly afford, will counterbalance.

'4. Because it will prove injurious to the interests of religious liberty, by adding to the number of those civil disabilities under which Dissenters from the Church Establishment at present labour; thereby recognizing and legislating upon a principle which is the basis of all religious persecution, and which Christianity and enlightened policy unite to condemn.' pp. 27, 28.

Should Mr. Brougham either affect not to perceive the force of these objections, or, through any mistaken notion of policy or of consistency, refuse to defer to them, he is not the man the country has taken him to be. But whom, in turning his back on his old friends and his old principles, would he hope to please or conciliate? His Bill, in its present shape, by no means comes up to the wishes of the Nationalists, nor will he find it easy to satisfy the claims of the clergy. The Churchman still complains that the Church should be required to meet the Dissenters half way, and that *his* party, 'whose alliance is courted because they 'pay in the proportion of three to one, should *sacrifice* equally 'with the Dissenters.' This *equal* sacrifice is imagined to consist in the exclusion of the collects from the public worship of the school; the prohibition of catechetical instruction on more than one week-day,—which is described as the 'most direct and monstrous infringement of the existing rights, and privileges, and 'duties of the clergy, which has yet been conceived by modern 'innovation and liberality;' and the permission conceded to parents indiscriminately to withdraw their children whenever the Liturgy and Church Catechism are taught. This sacrifice, however, on the part of the Church, if such it be, is contemptible as a boon. The Dissenters in general—at least a large majority of them, would consider it as no objection, that the Church collects should form a part of the daily worship: on the contrary, they would, we think, much prefer the universal use of them in their own schools to the meagre recital of the Lord's Prayer. Mr. Brougham's Socinian friends have on this point egregiously misled him. And as to the other grounds of objection taken by the Churchman, the National Schools as at present constituted, interfere with the interests of Dissenters much less than the Parish Schools would do with such invidious rules and nugatory concessions. *Dissenters require no sacrifices from the Church:* they ask for neither favour nor compromise. They are willing still to bear the whole expense of maintaining their own ministers, erecting their own edifices for public worship, educating their own children, and providing a cheap means of elementary instruction for all classes indiscriminately in their Sunday Schools. And all that they ask in return, is, to be protected by the Legislature from fresh exactions and fresh insults,

and not to have the promotion of Education made a pretext for an extension of the Test Act, and for levying a vexatious rate that shall compel their contributions to parochial institutions over which they can have no control, and from which they will derive no benefit.

Dr. Butler's Letter refers to certain clauses in Mr. Brougham's Bill 'for improving the administration of Endowments,' and is occupied in shewing that his scheme of converting Grammar Schools into Schools for teaching English reading, writing and accounts,—in other words, Parish Schools, would frustrate the intention of the Founders, and be a serious injury to the cause of learning. Dr. Butler writes well, and argues soundly. There is no fear that his voice will not be heard. There are scholars and gentlemen enough in the British Senate to secure from invasion the rights of learning, if not the rights of conscience. There was a time when the English Dissenters would have felt their interests equally secure in the hands of senators allied to them, not by party, but by conscientious principle, and not less competent than zealous to defend them. Dissent, except in the equivocal form of Socinianism, has long disappeared from among the higher classes; but the steady adherence of the Whigs to the grand principles of constitutional liberty, civil and religious, has hitherto commanded the attachment, and merited the confidence of that large portion of the nation who recognise those principles as their only safeguard. But this attachment is not to the men: it is an allegiance to the cause. Mr. Brougham may cheaply estimate the support, as he may despise the creed, of those he would term Sectaries and Methodists. But we earnestly recommend him to pause before he makes a deliberate sacrifice of their interests and his own principles. Should he persevere, we cannot but believe that he will draw down the rebukes of his own political friends: for how can they yield him their support, without such a virtual dereliction of their most distinguishing principles as would involve a forfeiture of character, and leave them, deserted by the nation, a powerless and disappointed faction?

Art. II. *An Account of the Arctic Regions*, with a History and Description of the Northern Whale-fishery. By W. Scoresby, jun. F.R.S.E. Illustrated by twenty-four Engravings. 2 vols. 8vo. Edinburgh. 1820.

PARTLY influenced, perhaps, by the marvellous and Munchausen-like engraving of a whale playing at battledore and shuttlecock with a boat and its crew, we took up these volumes with very low expectations of gratification. They have somewhat of a clumsy look about them; and it was an awkward circumstance, that we had it strongly in recollection that Capt. Ross's publication, notwithstanding its formidable apparatus of silver icebergs, carmine snow, leaping bears, and Esquimaux beauties, was a very dull and unprofitable book. We had, in fact, begun to suspect, how important soever to the cravings of science, Arctic and Antarctic discoveries might be deemed, yet, that there hung over those foggy and frost-bound regions, some spell fatal to all attempts at giving vivacity to subjects and scenery so gloomy and unvaried. Mr. Scoresby has, however, pleasantly disappointed us, although his work is not very dexterously put together, and a more judicious selection and compression of his materials, would have given them a more general interest. There was no pressing necessity for the allotment of considerable space to the repetition of statements contained in books so easily accessible as the volumes of Egede, Crantz, Coxe, and Barrow; and a few introductory pages might have communicated an ample proportion of such facts, dates, and references as were necessary to prepare the uninformed reader for the subsequent chapters. There is, beside this, a quantity by no means small, of matter very susceptible of abridgement; and it would have been altogether advantageous to the popularity of the work, had it been, as might easily have been done, comprised within the limits of a single substantial volume. Nor was it necessary to enhance the expenses of publication by the two ill-judged *hors d'œuvres* prefixed by way of frontispieces; one representing an ineffectual endeavour to invert a ship damaged by the ice, and the other, a boat thrown keel upwards into the air by a whale. We have not the smallest doubt of their scrupulous accuracy, but they have too much the air of a bait; they have little value as illustrations, and are by no means of extraordinary merit as specimens of art. We have now, we believe, pointed out all the defects of any consequence that we have discovered in the work; and so highly do we think of it on the whole, and so much have we been interested by it, that we should have thought it quite unnecessary to mention them but with the view of suggesting hints for the improvement of a second edition.

If that opportunity be not afforded, we shall attribute the failure entirely to the accumulative system adopted in the first.

The Polar regions have, at all times, since the extension of geographical knowledge, been the object of eager curiosity; but various circumstances of situation, both positive and relative, have contributed to give us a much more intimate and profitable connexion with the Northern, than with the opposite extremity of the globe. Independently of the difference in point of proximity, the Arctic Pole can be approached nearer by several degrees than its antipodes, though, from recent discoveries, it seems probable that our knowledge of the latter is likely to be considerably increased. After the brilliant discoveries of Vasco de Gama and Christoval Colon had awake the attention and stimulated the enterprise of commercial adventurers, it was suggested that shorter routes might be found to the regions of wealth by pursuing a Northerly navigation. In this direction, three questions presented themselves for solution. Was the communication practicable by the North-east?—Or by the North-west? Or might it not be possible at once to traverse the polar sea? The North-easterly course has been at different periods investigated, and, we believe, completed; the earlier and partially successful attempts having been made chiefly by English navigators, the more extensive discoveries being subsequently effected by Russian voyagers. This communication is, however, clearly useless for commercial purposes, since the impediments are such as to make it impossible for a vessel to complete the navigation, supposing it indeed fairly practicable, in a less time than five or six years. But, though the enterprises of the different nations of Europe have not been successful in obtaining here a shorter route to the Pacific, they have resulted in opening two advantageous channels for commerce,—the Spitzbergen fishery and the Archangel trade.

The possibility of reaching the North Pole by sea, is one of those questions which we do not feel the slightest appetite for discussing. Daines Barrington collected a considerable mass of questionable authorities to prove that the 83rd, or even the 84th parallel of latitude, might be occasionally accessible; and other ingenious speculators have calculated on the chance of a pleasant trip across an open polar sea. Since Capt. Parry has sailed over Sir John Ross's 'Croker mountains,' we shall be rather shy of affirming the impractibility of impossibilities; but we may at least venture to assert that every well attested fact is directly in the teeth of the feasibility of a transpolar navigation.

The North-west passage seems to have been the favourite object with the more enlightened class of adventurers; and perhaps there is not another chapter in the great history of naval enterprise, that records the names and exploits of better seamen,

or of more consummately skilful and daring men. Baffin, Frobisher, Davis, Hudson, and recently Parry, have displayed in this difficult and perilous quest, knowledge, intrepidity, and perseverance, unsurpassed in the annals of voluntary effort and endurance. It excites a still greater surprise and admiration, that the earliest and most successful ventures were hazarded in vessels which would now be rejected as altogether unfit for a distant voyage; in small barks scarcely adequate to the stowage of the provisions and stores necessary for a far less exposed and complicated navigation. Mr. Scoresby is, indeed, of opinion, that very large ships are not well adapted to the dangerous service of the northern seas, since they lose in strength and tenacity more than they gain in tonnage. The discoveries of Baffin were made by him in a vessel of only 55 tons; Hudson afterwards navigated the same bark; and Davis sailed in mere cockleshells of 50, 35, and 10 tons. But the grand secret of their fearlessness was, trust in God: they encountered the dangers of the Icy Sea in the full conviction that Providence was at their helm; and as their little sea-boat danced on the foam of the tempest, or subsided into its furrow, their unshaken reliance was on the all-seeing eye and the all-directing hand of the great Preserver. It is with great pleasure that we cite from Mr. Scoresby's first volume, the following manly and judicious comment.

'Another observation which must be made by every reader of the voyages of our old navigators, and which must be particularly gratifying to those who consider religion as the chief business of this life, is the strain of piety and dependence on Divine Providence which runs through almost every narrative. Their honest and laudable acknowledgments of a particular interference of the Almighty, in working out deliverance for them in times of difficulty and danger; and their frequent declarations, expressive of their reliance upon Providence, for assistance and protection in their adventurous undertakings, are worthy of our imitation. Thus, while our modern voyagers are much in the habit of attributing their most remarkable deliverances to "luck," "chance," and "fortune," those of old evidenced certainly a more Christian-like feeling under such circumstances, by referring their deliverances to that Great Being from whom alone every good thing must be derived. They only who have a similar dependence on Providence, and who have been occasionally in trying situations, can duly appreciate the confidence and comfort which this belief is calculated to afford under the most appalling circumstances.'

After being the subject of great vicissitudes in general opinion, and appearing to be at last decided in the negative by the observations of Sir John Ross, the existence of a North-west passage from Baffin's bay to the Pacific, seems to be satisfactorily established by the subsequent voyage of Capt. Parry. We are, however, released from the present consideration of this

question, by our expectation of a speedy opportunity of communicating the substance of the better conducted enterprise of the latter. New efforts are in preparation. Capt. P. has accepted the command of the expedition; and Lieut. Franklyn is pursuing the same object by land, so that we may at length hope for a final solution of this interesting inquiry. Mr. Scoresby seems to be an advocate for the last mentioned mode of investigation, and even goes so far as to suggest the expediency of attempts to reach the Pole by travelling over the ice. It is, however, obvious, that this proposal takes many things for granted, which are at least doubtful: the level continuity of the ice, the non-occurrence of land, with a multitude of subordinate particulars, present themselves for verification, before this appalling journey could be undertaken in earnest.

Mr. Scoresby's account of the Arctic regions was originally intended to include the whole of their circumference; but Iceland and Greenland having obtained the recent notice of Mr. Henderson, Sir George Mackenzie, and Professor Giesecké, he has excluded those divisions from his survey. But of such tracts as have fallen under his own observation, he has given clear, vivid, and interesting descriptions, accompanied with such anecdotes and illustrations as his own experience and the authentic information of others had supplied him with. In describing 'the seven icebergs,' he introduces the circumstances of a providential escape from the effects of a tremendous avalanche from the summit of the seaward edge of a glacier. His boat was rowing towards the base of the frozen precipice, with the intention of passing along it, when he saw an immense mass detach itself from the brow of the cliff, and shivering into countless fragments, strike the waves into foam and tempest. Purchas, in his 'Pilgrimes,' relates the particulars of a melancholy catastrophe occasioned by a similar event. A vessel, in 1619, had been driven on shore by the setting in of the ice from the sea, and while the crew were using their strenuous endeavours to get her off, a large frozen mass was precipitated from an adjacent berg, and nearly crushed with its shattered ruins the stranded ship. Her foremast was carried away, her mainmast broken, and her bowsprit sprung; three of her men were killed, and others wounded.

Spitzbergen and its islands,

'with some other countries within the Arctic circle, exhibit a kind of scenery which is altogether novel. The principal objects which strike the eye, are innumerable mountainous peaks, ridges, precipices, or needles, rising immediately out of the sea, to an elevation of 3000 or 4000 feet, the colour of which, at a moderated istance, appears to be blackish shades of brown, green, grey, and purple; snow or ice in strise or patches, occupying the various clefts and hollows in the sides of

the hills, capping some of the mountain summits, and filling with extended beds the most considerable valleys; and ice of the glacier form, occurring at intervals all along the coast, in particular situations as already described, in prodigious accumulations. The glistening or vitreous appearance of the iceberg precipices; the purity, whiteness, and beauty of the sloping expanse formed by their snowy surfaces; the gloomy shade presented by the adjoining or intermixed mountains and rocks, perpetually "covered with a mourning veil of black "lichens," with the sudden transitions into a robe of purest white, where patches or beds of snow occur, present a variety and extent of contrast altogether peculiar; which, when enlightened by the occasional ethereal brilliancy of the Polar sky, and harmonized in its serenity with the calmness of the ocean, constitute a picture both novel and magnificent. There is, indeed, a kind of majesty, not to be conveyed in words, in these extraordinary accumulations of snow and ice in the valleys, and in the rocks above rocks, and peaks above peaks, in the mountain groups, seen rising above the ordinary elevation of the clouds, and terminating occasionally in crests of everlasting snow, especially when you approach the shore under shelter of the impenetrable density of a summer fog; in which case the fog sometimes disperses like the drawing of a curtain, when the strong contrast of light and shade, heightened by a cloudless atmosphere and powerful sun, bursts on the senses in a brilliant exhibition, resembling the production of magic.'

The climate of this dreary coast is of course intensely, and with very transient mitigation, bleak and intolerable to human feeling. It has, however, a summer day of four months without a setting sun; countervailed by a winter night of the same duration, partially broken by a dim twilight, and frequently cheered by the brilliant Aurora of the northern hemisphere. In this inhospitable land, it has not been uncommon for parties to remain during the winter for the purpose of making a more certain provision of furs and skins, against the return of their vessels in the open season. Not a few have perished in this miserable seclusion from the comforts of temperate climates and of social life: privation, disease, and dejection wasted their strength, and the intensity of the atmosphere gave the final stroke. In the year 1771, an English Captain, landing on the shore of Spitzbergen, met with one of their huts, and, on looking through the hole of the latch, beheld a man extended on the floor apparently asleep; but shouts were insufficient to awaken him, and on entering he discovered him to be a corpse. Clothes and other indications of a greater number of inhabitants were found; and it was inferred that the scurvy had attacked the party, and that, after having buried his more fortunate companions, the wretched survivor had thus lain himself down to die.

The little island of Jan Mayen, lying betwen Spitzbergen and Iceland, exhibits appearances of volcanic action. Mr. Scoresby

has seen lofty jets of smoke; and a Hull captain, having observed, in 1818, 'a shining redness resembling the embers of an immense 'fire,' sported a piece of seaman's humour by calling his officers to witness the landing of the moon on Jan Mayen. On this desolate spot, seven Dutch sailors, in 1633, volunteered to winter. Their journal was found on the 4th of June, 1634: it had been accurately kept, but its last entry bore date the 31st of April.

Mr. Scoresby's hydrographic survey of the Greenland Sea, is highly creditable to his zeal and ability as a scientific observer. It contains a considerable collection of experiments, notices, and calculations respecting the various marine phenomena, made extremely interesting even to general readers by the clear and unaffected manner in which they are stated, and by the mixture of illustrative fact and anecdote. It would of course, be quite in vain for us to attempt the compression of such multifarious information. The following statement, cited by Mr. S. for the purpose of shewing the direction and influence of the currents, gives a fearful picture of the casualties to which the navigators of these high latitudes are exposed.

'From a Narrative of the loss of several of the Dutch Greenland fleet in the year 1777, we learn, that the ship Wilhelmina was moored to a field of ice on the 22d of June, in the usual fishing station, along with a large fleet of other whalers. On the 25th, the ice having rapidly closed around, the Wilhelmina was closely *beset*. The pressure of the ice was so great, that the crew were under the necessity of working almost incessantly for eight days, in sawing a dock in the field, wherein the ship was at that time preserved. On the 25th of July the ice slacked, and the ship was towed by the boats to the eastward. After four days laborious rowing, they reached the extremity of the opening, where they joined four ships, all of which were again beset by the ice. Shortly afterwards they were drifted within sight of the coast of *Old* Greenland, about the parallel of 75½° north. On the 15th of August, nine sail were collected together; and about the 20th, after sustaining a dreadful storm, and being subjected to an immense pressure of the ice, which accumulated around them twenty or thirty feet high, two of the ships were wrecked. Two more were wrecked four or five days afterwards, together with two others at a distance from them. On the 24th Iceland was in sight; some of the ice was in motion, and two ships seemed to escape. Another was lost on the 7th of September, and, on the 13th, the Wilhelmina was crushed to pieces, by the fall of an enormous mass of ice, which was so unexpected, that those of the crew who were in bed, had scarcely time to escape on the ice, half-naked as they were. One ship now alone remained, to which the crews of four, and the surviving part of the crew of a fifth, (that was wrecked on the 30th of September,) repaired. By the beginning of October, they had drifted to the latitude of 64°; and on the 11th, the last ship was overwhelmed by the ice and sunk.'

By this termination of the series of their disasters, upwards of three hundred men were exposed on the ice, nearly destitute of food and clothing, and without shelter from the inclemencies of the sky. On the 30th of October they separated: the larger division took to the land, while the remainder suffered themselves to drift with the ice as low as the southern point of Greenland, and then coasted along in their boats. About a hundred and forty reached the Danish settlements on the western shore, but upwards of two hundred individuals perished. Imagination can scarcely picture to itself 'a lengthening chain' of severer or more protracted suffering. From the 25th of June to the 30th of October, without reckoning their subsequent miseries, were these unfortunate men helplessly exposed to the horrors of the Frozen Ocean in its most terrific aspect, and during that time were drifted by the south-westerly current about thirteen hundred miles.

The ice of the northern extremity of the globe, is supposed to present a superficies of about 2000 geographical miles in diameter, of which the periodical changes in consistency and extent, appear to be sufficiently uniform. Some more striking alterations than usual have, however, taken place at different times. The most remarkable of these is said to have occurred in the fifteenth century, when the eastern coast of Greenland was so completely cased in accumulated ice, as to block up the colonies which had been planted there by the Danes, and ever since to baffle every attempt at re-opening the communication. For upwards of 400 years, a considerable traffic had been carried on between Iceland, and the eastern and southern shores of Greenland, which in summer were constantly accessible. But this event constrained not merely the cessation of trade, but the entire abandonment of the settlements to their fate; and all attempts which have been since made to renew the intercourse, have failed, either from the imperviousness of the frozen barrier, or through the want of skill or perseverance in the agents employed. On one occasion, Mogens Heinson, an able seaman sent out by the Danish government, obtained sight of the coast; but, after standing in for several hours, with a clear sea and no apparent obstacle, 'without appearing to get near 'the land, became alarmed, tacked about, and returned to 'Denmark,' attributing his failure to the attraction and arrest of his vessel by 'loadstone rocks hidden in the sea.' This statement has occasioned much speculation, and excited a general suspicion of the veracity of honest Mogens; but Mr. Scoresby seems to have offered a satisfactory solution in the fact of the extraordinary clearness of the Arctic atmosphere in fine weather, together with the strong outline and powerful chiaroscuro of the scenery. He describes these as producing so complete a

deception as to baffle all calculations of distance. At the interval of twenty miles, 'a judicious stranger' might be induced 'to undertake a passage in a boat to the shore, from the belief 'that he was within a league of the land.' By this remarkable phenomenon, he accounts with great probability for the panic of Heinson.

Our readers will readily conceive that the navigation of these seas is of the most hazardous kind, and that it requires the utmost exercise of a seaman's vigilance and skill. Perched on the very summit of the mast in a sort of cage, the captain has to perform the office of a pilot through long periods of intricate and dubious evolution, while the motion of the vessel and the bending of his slender support, continually remind him of the insecurity of his station; eagerly watching every change of weather, every trifling variation in the substance and distribution of the masses through which he is either forcing or winding his perilous way. The office of the master of a whaler, seems to be one of the most agitating and repelling of human occupations. It appears, however, to be generally filled by able and respectable men; and ample evidence is afforded, in these volumes, of the zeal and energy with which their service is pursued. The honour of the nearest approach to the Pole which has ever yet been made, is due to one of these adventurous seamen. In 1806, Mr. Scoresby's father, who appears to have always distinguished himself by his ability and perseverance, sailed for the Greenland fishery in the Resolution of Whitby, with his son as chief mate. In company with a considerable squadron of whale ships, they were stopped by impenetrable ice; but, taking a different course from his companions, Mr. S. succeeded, by sailing along its margin, in finding a part through which he was able to force his way. After much critical sailing, and the employment of the most laborious exertions in 'towing, boring, warping, and 'mill-dolling; frequently dragging heavy boats across extensive 'plains of bay-ice, for the purpose of breaking a passage for 'the ship; scarcely allowing time for refreshment, with very 'limited and distant periods for rest;' they at length broke out into an open sea. The after circumstances of their navigation led them up to 81° 30′, nearly a degree north of Captain Phipps's extreme point of advance; and it appears that they might have proceeded further, but they had met with no whales, the sea began to freeze, and the crew shewed symptoms of apprehension. An 'excellent cargo' was subsequently obtained in a lower latitude; and after escaping the risk of capture by two French frigates, the Resolution proved a prosperous venture to her owners, since the fishery in general had failed, and several of the whalers had been destroyed by the enemy. Enterprise and endurance are, indeed, prime requisites in an Arctic sailor, who

exercises his profession in a climate where the severest frosts split stones, and make the sea 'reek like an oven;' and where even at the more open periods of the year, the occasional rigours of the atmosphere affect articulation, freeze the exposed extremities in a few minutes, consolidate mercury, and congeal liquids at the distance of only two feet from a brisk fire. We are glad to cite the authority of Mr. Scoresby in support of the fact, that the 'warmth produced by simple fluids, such as tea 'or soup, is preferable to that occasioned by spirits.' One advantage, however, results from the intenseness of the cold, in the facility which it affords of retaining provisions fresh during an indefinite length of time. With the easy precautions of suspending them in a current of air, and occasionally washing them in sea-water, all animal substances, excepting fish, may be preserved on the passage outward, and will afterwards be effectually kept by the effects of frost, from putrescence.

The Atmospherology of the Polar Seas, is largely and ably illustrated by Mr. Scoresby; but with a variety and detail which, although exceedingly valuable and interesting in the perusal, render analysis inconvenient. Several instances are stated of the different effects of *looming* or *mirage*, and the following anecdote describes the successful result of a manœuvre entirely founded upon observation of atmospheric phenomena. The *ice-blink*, it may be necessary to inform some of our readers, is the name given to 'a stratum of lucid whiteness' appearing over ice in the horizon. The rays of light are repelled by the snowy surface into the atmosphere, and, either through the reflective power of the air itself, or from the presence of some imperceptible haze, trace to the eye 'a beautiful and perfect map of the 'ice, twenty or thirty miles beyond the limit of direct vision.' An experienced observer will be able to ascertain from the different shades of colour and degrees of intensity, the peculiar character of the object thus portrayed.

'On one occasion, my father, in the ship Resolution, accompanied by several other vessels, was surrounded by a vast quantity of drift-ice, aggregated so closely, that the navigation became extremely troublesome. Observing by the *blink*, a field of ice surrounded with open water, at a great distance northward, he immediately stood towards it, though the wind was South,* the weather tempestuous, and the intervening ice apparently closely packed. To the astonishment of the seamen of his own, and the masters of some accompanying ships, he, after some hours of arduous manœuvring, gained the edge of the field. His crew immediately began a successful fishery, while

* The fishermen have a great aversion to running northward among crowded ice with a southerly wind, as it can rarely be accomplished without considerable hazard of getting beset.

the people belonging to the ships they left, had sufficient employment in providing for their own safety.'

Without entangling ourselves and our readers in the doubtful details of the early history of the northern whale-fishery, it may suffice to state, that the Merchants of Hull, who have at all times been remarkable for spirit and energy in the conduct of their mercantile speculations, engaged in it as early as the close of the sixteenth century. A strenuous rivalry soon took place between the English, the Dutch, and the Spaniards, which, after much wrangling and some fighting, terminated in an amicable adjustment. In the earlier periods of the fishery, the whales were found in great abundance in the bays and creeks of Spitzbergen and Jan Mayen; but the immense, and probably wanton, slaughter that was made among them, had the effect not only of diminishing their numbers, but of driving them from their original haunts and dispersing them over the open sea. Their first successes, however, and the ease with which the business of the fishery was then conducted, induced the Dutch company to erect, at a considerable and injurious expense, melting houses and other buildings on Spitzbergen, which were rendered altogether useless by the expulsion of the fish. The extravagance of their expenditure, with other instances of mismanagement, proved fatal to the prosperity of the chartered companies, and on the termination of their grant, the trade was thrown open. The result of this liberal policy affords an impressive illustration of the withering effect of monopoly, since, in a few years, the shipping employed in this advantageous commerce had encreased from thirty to nearly three hundred sail; and between the years 1660 and 1670, four or five hundred vessels of Holland and Hamburgh annually rendezvoused near Spitzbergen. The English were deplorably remiss in their exertions; and sometimes not a single ship on the station bore the British flag. But our government at length became aware of the importance of this branch of trade; and in consequence of the various encouragements offered at different times, a joint-stock company was formed, which contrived, as usual, to expend without return the whole of their capital before the expiration of their charter. At length the bounty system was resorted to, and the navigation being thrown open, the merchants and seamen of England engaged with spirit and prudence in the fishery, and by degrees obtained that superiority which they still retain.

The various processes made use of in taking the whale, and in preparing the oil and whalebone, occupy a considerable number of Mr. S.'s pages, but would make a very insignificant figure in ours without the use of the magnificent nomenclature which dignifies and adorns every distinct portion of the system. 'Finks,' 'fritters,' 'kreng,' 'flensers,' 'specksioneer,' 'kent,'

'skeeman,' 'let lob,' 'nip the lull,' are some of the expressive and harmonious terms and phrases which in that case we should have to explain for the edification of our readers at the sacrifice of more space and patience than we feel inclined to make. In referring, then, to the volumes themselves for information on all practical points connected with the fishery, we have only to add, that the reader will find abundant gratification in the interesting anecdotes with which this section of the work is enlivened.—The whale, though a timid animal, is formidable, sometimes from the effects of his dying agonies, and occasionally from the strenuous resistance which he makes to the aggressions of his assailants. His tail is his only weapon; but with this he strikes so fiercely as to crush any boat which lies within its sweep; and instances have been known in which the fish has turned upon his pursuers, attacked every boat that approached him, and dashed in pieces such as came within his reach. In 1807,

'a whale was harpooned by an officer belonging to the Resolution. It descended a considerable depth: and on its reappearance, evinced an uncommon degree of irritation. It made such a display of its fins and tail, that few of the crew were hardy enough to approach it. The captain, (my father,) observing their timidity, called a boat, and himself struck a second harpoon. Another boat immediately followed, and unfortunately advanced too far. The tail was again reared into the air, in a terrific attitude,—the impending blow was evident,—the harpooner who was directly underneath, leaped overboard,—and the next moment the threatened stroke was impressed on the centre of the boat, which buried it in the water. Happily no one was injured. The harpooner who leaped overboard, escaped certain death by the act,—the tail having struck the very spot on which he stood. The effects of the blow were astonishing. The keel was broken,—the gunwales, and every plank, excepting two, were cut through,—and it was evident that the boat would have been completely divided, had not the tail struck directly upon a coil of lines.'

The velocity with which the whale, when struck, rushes through the water, requires the utmost care in the management of the lines. Instances have occurred in which the most dreadful accidents have resulted from entanglement with the slight but strong cord attached to the harpoon, though every precaution is taken by adjusting the lengths in separate compartments. One man, by slipping through a coil in the act of running out, had his foot torn off at the ancle. Another was nearly cut asunder by a line which 'caught him by a turn round his body:' he had only time to utter a brief and bitter cry for help, when he was drawn overboard, and never afterwards seen. In addition to these hazards of the fishery itself, the boats are exposed to innumerable dangers from the ice: they have been whelmed beneath the falling iceberg, crushed between encountering masses, stove

by their impulse in a stormy swell, and prevented from rejoining their ship by the accumulation of the ice around them. When we add to these the perils arising from the climate,—the dense fogs, the sudden tempests, and the long exposure to piercing and sleety blasts which the boatmen are compelled to encounter, we shall have given a faint and distant conception of the risks and terrors of the Arctic fishery.

The affectionate instinct of the whale towards its progeny, exposes the female to capture whenever it is found with its cub. The young ones are insensible to danger, and are easily harpooned; though, as they are of little value, this is rarely done but for the purpose of securing the mother, who never attempts to make her escape, but, exhibiting every sign of rage and agony, dashes through the midst of her enemies, seizes her young under her fin, endeavours to bear it away, and strives to the utmost to aid its escape, until she has paid with her life the forfeit of her maternal attachment.

Some extraordinary instances occur of the sagacity of bears; of their intelligence in evading snares, and of their dexterity in extricating themselves from circumstances of danger, and in securing their prey when apparently beyond their power. Affecting examples of the fearless self-exposure of the female in defence of her cubs, have been frequently narrated in books of science or amusement; and Mr. Scoresby records an additional proof of their shrewdness in this respect. The

'bear, with two cubs under its protection, was pursued across a field of ice, by a party of armed sailors. At first she seemed to urge the young ones to an increase of speed, by running before them, turning round, and manifesting, by a peculiar action and voice, her anxiety for their progress; but finding her pursuers gaining upon them, she carried, or pushed, or pitched them alternately forward, until she effected their escape. In throwing them before her, the little creatures are said to have placed themselves across her path, to receive the impulse; and when projected some yards in advance, they ran onwards until she overtook them, when they alternately adjusted themselves for a second throw.'

Mr. Scoresby writes, if not with the finish of a professed author, with the simplicity and precision of an intelligent man who is master of his subject, and more anxious to communicate important information in a distinct and impressive manner, than to give himself the airs of a fine writer. We have read his volumes with great pleasure, and as far as our recommendation may avail, we cordially give it. To each volume is annexed a series of valuable appendices; some useful charts are added, and several illustrative plates assist the narrative.

Art. III. 1. *Mission from Cape Coast Castle to Ashantee*, with a statistical Account of that Kingdom, and geographical Notices of other Parts of the Interior of Africa. By T. Edward Bowdich, Esq. Conductor. 4to. London. 1819.

2. *The African Committee.* By T. E. Bowdich, Esq. 8vo. pp. 81. London. 1819.

THE first of these two publications has remained unnoticed by us for a length of time which we admit to be undue, but which we are not disposed to regret, since the delay has furnished us with some interesting particulars relating to the character and circumstances of the Author. Mr. Bowdich has, with more spirit and talent than discretion, placed himself in a state of variance with the possessors of official power and influence. Although the effects have hitherto been, and we fear will continue to be, disastrous to him, he still stands upon his independence and his claims, and, however unequal the contest, manifests no disposition to recede. We shall presently advert to the leading features of these transactions; but, in the mean time, it will be necessary to supply an illustrative sketch of the previous and connecting circumstances.

Ashantee has long been known as one of the most powerful kingdoms of Western Africa. It has been mentioned cursorily by different writers from Bosman to Murray, but very little seems to have been accurately known respecting it until the Fantees, by a wanton interference in some of the interior wars, drew upon themselves the destructive visitation of an Ashantee army in 1807. After a fierce but brief struggle, in which the inferiority of the coast negroes, both in courage and discipline, was very conspicuous, the invaders came under the walls of the English fort of Annamaboe, and manifested a determination to carry it by storm. Though the garrison did not exceed thirty individuals, no apprehension whatever was felt, under the impression that, like other natives, the Ashantees would recoil from a steady and sustained fire of musquetry, and that even if this should fail to intimidate them, the effects of artillery would scatter them in utter dismay. To the astonishment of the Europeans, the invading troops exhibited none of the anticipated symptoms of weakness. After driving the Fantees before them, they assaulted the fort, braving the fire of grape; and, by the accuracy of their aim taking off every man who appeared at an embrasure, they three times endeavoured to force the gate. Reduced to the number of eight efficient hands, the little garrison maintained the conflict with unabated spirit against the swarms of assailants that hovered round. Two gentlemen stationed at the most exposed gate, fired not less than three hundred rounds of ball cartridge, until at length the natives drew

off, and reinforcements from Cape Coast landed without resistance. By negotiation and concession, affairs were, for that time, prevented from being carried to further extremities; but two subsequent and destructive invasions in 1811 and 1816, inflicted such miseries on the Fantee nation, and proved so harassing to our settlements, that it was determined to try the effect of a conciliatory mission to the capital of Ashantee, in averting the repetition of such unwelcome visits. For this embassy, Mr. James, governor of Accra, and Messrs. Bowdich, Hutchison, and Tedlie, were selected; the former to conduct the diplomatic business, and the latter to direct such scientific operations as might be found practicable under the very unfavourable circumstances of the party. The instructions under which the envoys were to act, seem to have been judiciously adapted to their situation and to the opportunities of inquiry which might be expected to occur. On the 22d of April, 1817, the mission set out from Cape Coast Castle. After encountering the usual hinderances and annoyances of travelling in an oppressive and unwholesome climate, aggravated by the wild and rugged condition of the half-cleared path, and the fearful desolations which marked the track of the soldiery of Ashantee, they crossed the frontiers of that kingdom about the 5th of May, and on the 19th, reached Coomassie, the capital. The scene which awaited them on their entrance, affords Mr. Bowdich an opportunity for a long and excellent description of a very fine display of savage magnificence. They were met by an immense body of warriors, who performed their war-dance with tremendous energy to the terrific sound of an immense collection of horns, drums, rattles, and gongs. Flags of all countries 'waved and flourished in all directions, the bearers plunging and springing from side to side,' while the captains followed them with equal animation, discharging their blunderbusses, and 'emerging from the smoke 'with all the gesture and distortion of maniacs.' The dress of these leaders was the very perfection of military dandyism: an immense plume of eagle's feathers towered above the gilt frontlet; a scarlet vest, covered with charms and fetishes of all colours, fitted close to the body; the trowsers were loose, and covered half way up the thigh, by 'immense boots of dull 'red leather,' fastened to the belt by small chains. From the back, arms, body, waist, and ancles, hung an incredible farrago of horse and leopard tails, strings of amulets, shreds of leather, horns, bells, shells, and knives; and even from the mouth, held firmly between the teeth, dangled a long iron chain with a Moorish saphie, or written charm, fluttering at its extremity. After some delay, the Europeans were permitted to proceed, surrounded by the warriors, through crowds thronging every avenue, to the royal residence, and after a further procession, halted at a spot

where they were desired to await the intimation of the king's pleasure. While they were thus delayed, a body of men dressed in large shaggy caps, led up a miserably mangled wretch, whom they were tormenting previous to sacrifice, and paraded him before the party. At length they were conducted to the presence of the monarch, who had taken his station, surrounded by all the pomp of barbaric splendour, in the market-place, an area of nearly a mile in circumference.

'The king, his tributaries and captains, were resplendent in the distance, surrounded by attendants of every description, fronted by a mass of warriors which seemed to make our approach impervious. The sun was reflected with a glare scarcely more supportable than the heat, from the massy gold ornaments, which glistened in every direction. More than a hundred bands burst at once on our arrival, with the peculiar airs of their several chiefs; the horns flourished their defiances, with the beating of innumerable drums and metal instruments, and then yielded for a while to the soft breathings of their long flutes, which were truly harmonious; and a pleasing instrument, like a bagpipe without the drone, was happily blended. At least a hundred large umbrellas, or canopies, which could shelter thirty persons, were sprung up and down by the bearers with brilliant effect, being made of scarlet, yellow, and the most shewy cloths and silks, and crowned on the top with crescents, pelicans, elephants, barrels, and arms; and swords of gold; they were of various shapes, but mostly dome; and the valances (in some of which small looking glasses were inserted) fantastically scolloped and fringed; from the fronts of some, the proboscis and small teeth of elephants projected, and a few were roofed with leopard skins, and crowned with various animals naturally stuffed. The state hammocks, like long cradles, were raised in the rear, the poles on the heads of the bearers; the cushions and pillows were covered with crimson taffeta, and the richest cloths hung over the sides. Innumerable small umbrellas, of various coloured stripes, were crowded in the intervals, whilst several large trees heightened the glare, by contrasting the sober colouring of nature. The king's messengers, with gold breast-plates, made way for us, and we commenced our round, preceded by the canes, and the English flag. We stopped to take the hand of every caboceer, which, as their household suites occupied several spaces in advance, delayed us long enough to distinguish some of the ornaments in the general blaze of splendour and ostentation.'

All these caboceers, or principal chiefs, were magnificently attired in large robes woven by the natives from the unravelled materials of silk piece goods imported from Europe. Gold and silver in the shape of necklaces, bracelets, ancle-rings, sword-hilts, and other insignia of wealth and rank, were lavished on their dress, and on the surrounding distinctions of their respective dignities. The principal officers of the household were near the person of the monarch: his chamberlain, his gold horn-blower, the superintendant of his messengers, the captain ex-

clusively charged with the execution of delinquents in the king's family, the director of the market, the guardian of the royal burial ground, and the master of the music, were all in attendance, surrounded by large and splendid retinues.

'The cook had a number of small services covered with leopard's skin held behind him, and a large quantity of massy silver plate was displayed before him, punch-bowls, waiters, coffee-pots, tankards, and a very large vessel with heavy handles and clawed feet.·····
The executioner, a man of an immense size, wore a massy gold hatchet on his breast; and the execution stool was held before him, clotted in blood, and partly covered with a cawl of fat. The king's four linguists were encircled by a splendour inferior to none, and their peculiar insignia, gold canes, were elevated in all directions, tied in bundles like fasces. The keeper of the treasury added to his own magnificence by the ostentatious display of his service; the blow pan, boxes, scales and weights, were of solid gold. A delay of some minutes whilst we severally approached to receive the king's hand, afforded us a thorough view of him; his deportment first excited my attention; native dignity in princes we are pleased to call barbarous was a curious spectacle: his manners were majestic, yet courteous; and he did not allow his surprize to beguile him for a moment of the composure of the monarch; he appeared to be about thirty-eight years of age, inclined to corpulence, and of a benevolent countenance; he wore a fillet of aggry beads round his temples, a necklace of gold cockspur shells strung by their largest ends, and over his right shoulder a red silk cord, suspending three saphies cased in gold; his bracelets were the richest mixtures of beads and gold, and his fingers covered with rings; his cloth was of a dark green silk; a pointed diadem was elegantly painted in white on his forehead; also a pattern resembling an epaulette on each shoulder, and an ornament like a full-blown rose, one leaf rising above another until it covered his whole breast; his knee-bands were of aggry beads, and his ancle-strings of gold ornaments of the most delicate workmanship, small drums, sankos, stools, swords, guns, and birds, clustered together; his sandals, of a soft white leather, were embossed across the instep band with small gold and silver cases of saphies; he was seated in a low chair, richly ornamented with gold; he wore a pair of gold castanets on his finger and thumb, which he clapped to enforce silence.'

The arms and insignia of his attendants were lavishly adorned with gold; and the effect of the whole was impressive in a very high degree. After having gone through their exhausting circumambulation, the Europeans were requested to seat themselves under a tree, while the whole gorgeous pageant filed off before them. The music struck up afresh, the banners waved, the canopies were put in motion, the musquetry recommenced, the Fetish men whirled round 'with surprising velocity,' and the chiefs passed along, some sedately, but others dancing by with gestures of buffoonery or defiance. The king paused when he came up, to inquire their names a second time, and to 'wish'

them 'good night.' They all 'agreed in estimating the number 'of warriors at 30,000.'

For a few days every thing went on pleasantly. The king seemed gratified by the novelty of a white embassy, and testified his approbation by a very gracious and condescending demeanour. But the calm was of brief duration; and the first essay at negotiation had nearly extinguished all hope of benefit to commerce or science from an alliance with his majesty of Ashantee. A miserably ill-judged attempt was made to economize, by deceiving him respecting the amount of tribute to be transferred to him by the Company from chiefs to whom it had hitherto been paid, but whose claims had devolved on him by right of conquest. The royal savage had, however, better information than was anticipated, and met the intended deception with a plain and accurate statement of the facts. Mr. James, whose health was extremely feeble, hesitated in his answers, and seemed intimidated by the apparent hazard of his situation. The king grew angry, drew his beard into his mouth, and champed it in rage, started from his seat, and used menacing gestures and expressions. Notwithstanding the obvious necessity for prompt and fearless interposition, Mr. James was silent: the real difficulty and danger of his position, the fearful exasperation of the fierce barbarian before him, and the appalling clamours of the council, took from him all presence of mind, and affairs seemed to be approaching to a crisis, when Mr. Bowdich took the sudden resolution of presenting himself to the king. He procured a favourable hearing, and having urged with success the proper arguments, gained time for reference to the governor of Cape Coast. A second interview was yet more alarming. Mr. James was again undecided in his answers; the monarch's passion again rose, and his captains rushed before him with fierce gestures, calling for instant war. In this emergency, Mr. Bowdich again felt himself called on to interfere, and appears to have conciliated the mind of the king by his dexterous and energetic behaviour. Ultimately, Mr. James was recalled; and Mr. Bowdich, after having negotiated a treaty, returned, leaving Mr. Hutchison as official resident at Coomassie.

On the face of these transactions, Mr. Bowdich appears to have entitled himself to the favourable consideration of his superiors, and we should have supposed that some signal mark of their approbation would have awaited him. Instead of this, we find him loudly complaining of ingratitude and neglect, and appealing to the public, in a spirited pamphlet, against the selfishness, partiality, and incompetency of his employers. To his imputations they have not, as far as we know, ventured any reply. Mr. Bowdich originally entered into the service of the African Company as a writer, or clerk, and even in this early

stage of his engagement, received some tolerably distinct specimens of the want of impartiality in the management of its affairs. After some time, he was appointed to the Ashantee mission, and he claims the whole merit of its success. On his return, he very reasonably expected promotion; but his applications were coldly received, and he found that he was not likely to obtain any thing more from the Committee than a niggard and reluctant compensation of £250, without advancement in rank or increase of salary. Of the inadequacy of this premium, and the injurious narrowness of such conduct, there can, we imagine, be but one opinion. Although we have no disposition to make ourselves parties in a dispute with the merits of which we have but an imperfect acquaintance, we feel ourselves fully justified in affirming, that, if a complete answer cannot be given to the damnatory facts alleged by Mr. B., an entire alteration is indispensably requisite in the management of the Company's affairs. We admit that Mr. Bowdich has been indiscreet; we cannot acquit him of blame in his unnecessary and unmitigated exposure of the weakness of Mr. James; we think that his proposals to the Committee were made in too lofty a tone, and that they contained stipulations which had been better omitted; but still, it is sufficiently obvious, that the unfair treatment which he has experienced, is to be attributed to his having been guilty of that unpardonable official crime, presumption on service. It has been affirmed by a critical Journal supposed occasionally to speak the sentiments of Administration, that Mr. Bowdich and his companions so misconducted themselves in their mission as to render it necessary to despatch Mr. Dupuis for the purpose of remedying their mischievous indiscretion. The precise character of the injury, however, is not stated, and we are little disposed to credit vague and sweeping assertions. In the mean while, the distinct and heavy accusations urged in the pamphlet against the African Company, require a decided reply. If they are justly preferred, no time should be lost in adopting a different system: if they are false or exaggerated, there can be no difficulty in proving their futility. It has also been asserted, that Mr. Bowdich has added very little to our knowledge of African geography. We certainly do not think so highly as Mr. B. himself seems to do, of his success in this respect; but we should feel it expedient to shew from his book, that he was indefatigable in his inquiries, and far from deficient in ability to turn them to account, had we not just seen an intimation, that he intends shortly to publish, expressly on that subject, a small work, which will, of course, furnish us with a more advantageous opportunity of referring to particulars.

It will be seen from our previous statements and extracts, that Ashantee is a powerful kingdom, and that its institutions

are altogether military. The warriors appear to be formidable from their numbers, their valour, and their dexterity in the use of fire-arms. The king is despotic; but the military aristocracy, composed of the chiefs and the captains, interposes a considerable check to the capricious exercise of his authority. The natives appear to be industrious, and to possess considerable skill in the manipulation of the precious metals, and in the construction of their houses. We should have inserted the description of the king's palace, had it not been already so frequently before the public, even previous to the publication of the present volume. Many interesting illustrations of African manners and scenery are supplied by Mr. Bowdich, and he has greatly added to the value of his book by the insertion of Mr. Hutchison's Diary. The further prosecution of discovery in Africa by means of residencies, is strongly, and at least plausibly, recommended. A chain of these might, Mr. B. thinks, be easily extended far into the interior.

We cannot compliment Mr. Bowdich on his plates: they are very showy, but, as specimens of art, very paltry. His style is disfigured by intolerable affectation; but his pamphlet exhibits great improvement in this respect, and is written with considerable spirit. It is understood to be his intention, to devote himself to the desperate service of African discovery. We are sorry for it. Too many valuable lives have been already staked and lost on that almost hopeless hazard. We regret too, that, if determined on that pursuit, he should have rejected the liberal offers of the French Institute: we respect his patriotic feelings, but think them perfectly misplaced. Why is Mr. B. neglected by the African Association? His courage and abilities are unquestionable; and as far as we can ascertain his character and history from his works, he appears to be in all respects worthy of its patronage.

Art. IV. *Memoirs of the Rebellion in* 1745 *and* 1746. By the Chevalier de Johnstone, Aid-de-camp to Lord George Murray, Assistant Aid-de-camp to Prince Charles Edward, &c. Containing a Narrative of the Progress of the Rebellion, from its Commencement to the Battle of Culloden, &c. &c. Translated from a French MS. originally deposited in the Scot's College at Paris, and now in the hands of the Publishers. 4to. pp. 1, 348. [2 Portraits.] London. 1820.

THESE Memoirs have fortunately fallen into the hands of an able Translator and Editor, by means of whose important corrections and illustrative remarks, their intrinsic value as a document is considerably enhanced. Though drawn up by an eye-witness actually and prominently engaged in the transactions which the narrative records, and though bearing the strongest marks

of veracity and even impartiality, they are shewn to abound with inaccuracies of statement which prove how little dependence is sometimes to be placed on original testimonies and undoubted authorities, and how small the chance is that History should be correct in its details. The Author was, certainly, a man of superior faculties though uncultivated, and of amiable, though dissolute characters. Frank, decided, enterprising, and impetuous, true to the principle of honour, but wholly destitute of the principle of religion, an enthusiast in the cause of his prince, an utter heathen in point both of knowledge and feeling towards his God, he exhibits no unfavourable specimen of the military Jacobite gentleman of his day. The spirit which he discovers towards the Whigs and Calvinists, is precisely of that description which breathes in the Jacobite songs recently collected by Mr. Hogg, to the immortal honour of the Editor and his party. We do not mean to say that the Chevalier de Johnstone ever descends to the depths of beastly scurrility and hideous profaneness which were suited to the orgies in which those songs were chanted; but in the same spirit of blind malevolence, though repeatedly indebted to individuals of the abhorred party for concealment, at a time that a reward would have attended the discovery of him, he can never speak of the fanatics but as 'the execration and 'refuse of the human race.' As a personal narrative, the Memoirs are entertaining from the adventures and hair-breadth escapes which they detail; but the style in which these are described, would not have entitled the manuscript to the honours of publication, had the first part of the Author's career been in any capacity inferior to that which he sustained in the Pretender's army. The ignorance and shallowness of his reflections on all but military subjects, and the impiety of his continual references to the persecutions of Providence, are exceedingly offensive; and whenever the memoir deviates from plain, straightforward recital, it becomes tiresome. Its value, however, as an historical document, has saved it from oblivion; and we do not know that the Translator could have done better than print it entire, although it might have been given in a less costly form.

The Introduction supplied by the anonymous Editor, is not the least pleasing portion of the volume. It takes a brief but very just and competent review of the previous circumstances in our domestic history which connect themselves with the Rebellion. Oliver Cromwell was the first who succeeded in effectually chastising the Scottish Highlanders: he achieved what the most powerful monarchs had never been able to do; and had his system been followed up, the civilisation of the Highlands could hardly have failed to be the result. But the Restoration, that most disastrous species of revolution, by which prelacy was again established in Scotland, afforded the Highlanders a fatal oppor-

tunity of regaining their formidable character, and of sating their revenge. The army by which the Presbyterians were goaded to insurrection, and hunted down like wild beasts, was composed chiefly of 'barbarous Highlanders,' who were invited from their mountains, by the restored government, to pillage the south-west of Scotland. At the Revolution, King William deemed it advisable to purchase a peace with them; a measure which could be justified only by the weakness of the new government, but which was ill adapted to promote its security. The Union in 1707, was brought about by the distribution of a sum of money among the Scottish aristocracy, greatly against the wishes of the nation in general. Bp. Burnet says, that 'it was the nobility that 'in every vote turned the scale,' and that 'it was said, many of 'them were bought off to sell their country and their birthright.' The Presbyterians were possessed with the apprehension that the consequence of the Union would be, that they should be 'swallowed up by the Church of England;' and they were disposed to waive their objections to King James on the score of his religion, for the sake of getting rid of it. It was a common saying, 'God may convert him, or he may have Protestant chil-'dren; but the Union never can be good.' The Jacobites resented it as injurious and humiliating to their country: they saw that it struck at the root of all their hopes and designs for a counter-revolution. The idea that James would dissolve it, contributed to strengthen their secret attachment to the excluded family. By far the more warlike of the Highland clans remained attached to the house of Stuart, long after the accession of the Elector of Hanover; and a declaration of war with France or Spain, which required the withdrawment of the troops for foreign service, was always a signal for rebellion.

In the year 1745, however, when the young Pretender adopted the rash resolution of repairing to Scotland, contrary to the wishes of his friends, without troops or any foreign aid, the general feeling of discontent had, in the low country of Scotland, greatly subsided. The great body of the people were Presbyterians; and these were all staunch adherents to the House of Hanover. 'All who were not Whigs were Jacobites, and all 'were Jacobites who were not Presbyterians.' In England, the state of things was different. It appears incontestible, from the archives of the Stuart family now in the King's library, that a very great proportion of the English aristocracy were Jacobites; and they would willingly have joined the Pretender, 'if 'they had seen that he could support himself without them.'

'The Tories, though not all Jacobites, had all a leaning towards the Stuart family; and we must never forget that the Tories formed the bulk of the nation: for it has been truly observed by Mr. Burke, that the Whigs have never formed any considerable part of the strength of

England; that the Dissenters were the chief support of that party; and that they owe to circumstances alone, whatever influence they may have at any time possessed. As the Administration had then been thirty years in the hands of the Whigs, they of course possessed a number of adherents in the upper and middle ranks of life, and among the higher established clergy. But though, from the constitution of that church, it is naturally the ally of the state, and its tenet of passive obedience, independently of interest, leads it to support the government, a very suspicious circumstance respecting it was shrewdly noticed by Hume, namely, that *almost all its lower clergy then sided with opposition.* He very naturally inferred from this, "that some bias still hung upon our constitution, some extrinsic "weight, which turned it from its natural course." We were indebted for the two extraordinary phenomena of a Whig King and an opposition Church, to the existence of the deposed family of Stuart; and the extinction of a Pretender to the throne will probably for ever prevent their recurrence.'

The history of this period remains to be written. Smollett, as the Writer justly remarks, is neither a profound nor an impartial historian. Home's work, 'though it affords materials for 'the historian, ought not to be considered as a history.' It is asserted, upon the strength of private knowledge, that Mr. Home submitted his history in manuscript to some of the members of the royal family; and he was compelled, therefore, to observe a prudent silence on many important transactions; more especially respecting 'the lawless, disgraceful, and unnecessary 'cruelties which stained the laurels of the victors.' The Author of Waverley is admitted to discover an acquaintance 'with every incident illustrative of national manners, individual 'character, or the history of particular families,' while he 'possesses 'a power of picturesque delineation which peculiarly qualifies him 'for the task of historian of the wild and strongly marked sons of 'the mountains;' but he is supposed to be under the influence of some 'erroneous impressions' respecting the Rebellion. It is difficult, however, to say whether the license to which an historico-novelist may conceive himself entitled in presenting a story only founded on facts, might not account for misrepresentations not originating in erroneous impressions. The presumption is, that the Author of the Novel chose that mode of portraying the manners of the period, because he felt that history would not otherwise accommodate itself to his main purpose. It might therefore be expected, that a material discrepancy would be found, on certain material points, between the fiction and the fact; and the character of the hero forms one of those main points, on which misrepresentation would inevitably be resorted to, if he was not all that was noble and magnanimous. To cite the author of Waverley, then, as an authority worth the trouble of confutation where he labours to hold up Prince Charles Ed-

ward as a man of great strength of mind, of generous and daring character, and of military talents,—appears to us to be treating by far too gravely and with too scrupulous a deference, the mere colouring of a poet; more especially when the proof that Charles was the reverse of all this, is so abundant, that, the Author of Waverley must have been aware of it. The portrait which Dr. King has drawn of him,* is amply confirmed by the equally unsuspicious testimony of the Author of these Memoirs. The Editor expresses his high satisfaction, in which our readers will warmly participate, that the arduous task of supplying this desideratum in English history, has been undertaken by an illustrious senator whose literary talents are not inferior to his powers of oratory, and whose erudition is equal to his genius. Nothing remains to be wished, but that his power of steady application and self-discipline may prove such as shall enable him to persevere, in spite of the multiplied interruptions of a public life, and the desultory habits they induce, so that the literary world may not be disappointed of the work, or receive nothing more than a melancholy memorial of its Author in the shape of a posthumous 'Fragment.'

The Chevalier de Johnstone, the author of the present Memoirs, is stated to have been the only son of a merchant in Edinburgh, whose family was connected, by descent and alliance, with some of the first houses in Scotland. His sister Cecilia was married to a son of Lord Rollo, who succeeded to the estate and title in 1765. The following sketch of his life contains an outline of the contents of the Memoirs.

'The Chevalier de Johnstone appears in his youth to have moved in the best society which the Scottish capital then contained, and to have been on the most intimate footing with the well-known Lady Jane Douglas, mother of the present Lord Douglas, who uniformly treated him with all the tenderness and regard of a parent. Educated in episcopalian and jacobite principles, on the first intelligence of the landing of Prince Charles Edward, he made his escape from Edinburgh to Duncrub, the seat of Lord Rollo, near Perth, where he waited the arrival of the Prince in that town, and was one of the first of the Low-country gentlemen who flocked to his standard. By the Misses Rollo, his relations, he was introduced to the Duke of Perth and Lord George Murray, the leaders of the rebel army, the latter of whom invited him to become his aid-de-camp, an invitation which he accepted. He acted for a considerable period in that capacity, and also as assistant aid-de-camp to the Prince himself. From the Prince he received a captain's commission, immediately after the battle of Preston-pans, and worn out with the incessant hardships of his situation of aid-de-camp, that hardly left him one hour in the four and twenty for repose, he immediately began to raise a company, with

* See Eclectic Review, N.S. Vol. xi. p. 97.

which, when completed, he joined the Duke of Perth's regiment. He bore a part in all the movements of the rebel army, and after the battle of Culloden, remained for some time in concealment in different places in the North, and then proceeded in disguise to Edinburgh, where he again remained for some time concealed in the house of Lady Jane Douglas at Drumshugh. He made his escape from Scotland to England, in the disguise of a Scots pedlar, and after remaining some time in London, he embarked with Lady Jane Douglas at Harwich, for Holland. It was his intention, on first reaching the continent, to proceed to Russia, where by means of two uncles, Generals Hewit and Douglas, who possessed great influence in that country, he could have established himself to advantage; but he allowed himself to be persuaded to go to Paris, where he was buoyed up for some years with hopes of another expedition to Scotland. He obtained a share in the fund set apart by the government for Scots exiles, but, tired of an inactive life, he entered the French service, and was sent to the French possessions in North America, from which he returned to France on the conquest of those possessions by the English.....By the death of his friends and protectors, or some other unfortunate accident or other, the cup of preferment seems to have always been dashed from his lip the moment he was on the point of tasting it; and he was left to languish in comfortless poverty, with the prospect of dying in want of the necessaries of life, notwithstanding the most meritorious services to his adopted country, where the most degrading petticoat influence then regulated the disposal of almost every public employment, and where corruption and profligacy reigned in their most foul and disgusting forms.' pp. xliv.–xlvi.

The Narrative commences with the embarkation of the Prince at Belle-isle on the 3rd of July, O. S. 1745. He was accompanied by only seven individuals: the Duke of Athol, attainted and an exile since 1715; Macdonel, an Irishman; Kelly, an Irishman, formerly secretary to the Bishop of Rochester; Sullivan, an Irishman; Sheridan, an Irishman, who had been Governor to the Prince; Macdonald, a Scotsman; Strickland, called by Home, an Englishman, by the Chevalier, an Irishman; and Michel, the Prince's Italian *valet de chambre*. A most extraordinary band of followers truly, the Author remarks, with which to enter upon an enterprise that had for its object nothing less than to wrest the crown of Great Britain from the House of Hanover. Sullivan, who had been aide-de-camp to Marshal Maillebois in Italy, is stated to have been the only individual of the suite who possessed any knowledge of military affairs. Sheridan is affirmed by Dr. King to have been a Protestant, and he was by many in this country suspected to be in the pay of the English ministry. That he neglected the Prince's education is certain, whether it was from profligate inattention, from sycophancy, or from insidious design; while he appears to have gained by some means or other, a considerable ascendancy over

happened. To the bad advice his Irish counsellors gave the Prince in this expedition, its failure may greatly be attributed. The successes of his little army were uniformly rendered fruitless by the infatuation of his counsels.

The frigate in which the Prince embarked, was escorted by the Elizabeth, a sixty-gun ship. About thirty-nine leagues to the westward of the Lizard point, this ship fell in with the Lion, an English man of war, carrying the same weight of metal; and an obstinate fight ensued, which was maintained for six hours. Both vessels were in the end so shattered, as to be obliged to make for the nearest port on their respective coasts. The Prince's frigate continued her course to Scotland, which she reached in safety. On his arrival, he was immediately joined

'by Cameron of Lochiel with his clan of Camerons; by Macdonald of Clanronald, with his clan of Macdonalds; by the clan of the Stuarts of Appin; and by the clans of the Macdonalds of Keppoch, Glengary, and Glenco. The Macdonalds of Keppoch commenced hostilities in their march to join him, by attacking two companies of the Royal Scots; whom they made prisoners, and presented to the Prince, as a happy omen of his future success.'

The conduct of Sir John Cope is spoken of by our Chevalier as not marked by the highest wisdom, but as being in obedience to the orders received by him from the Regency. The Editor is at some pains to vindicate, in a note, the memory of this 'meritorious officer' from the misstatements of Home, by shewing that, in forming the resolution to march northwards, he acted in unison with the advice of Lord President Forbes, as well as in pursuance of express orders from the Secretary of State; and that for the delay which frustrated the design of that movement by allowing the Prince to reach Edinburgh by another route, Sir John was not to be blamed. The Government had treated his apprehensions of a meditated descent on the part of the Pretender, as unworthy of any attention; and their strange incredulity had led them to neglect taking even prudent precautions; so that the General found himself without provisions for the march, without money for his troops, with an insufficient force, and no effective artillery. Yet, a very equivocal eulogy is pronounced upon him by his apologist, when he sums up these circumstances by saying, that Sir John seems to have been 'one of the *least imbecile* of the military men to 'whom the safety of the country was then entrusted.'

Mr. Johnstone joined the Prince at Perth, and was immediately appointed aide-de-camp to Lord George Murray; but, as the Prince had then only one aide-de-camp, Mr. Maclaughlan, 'he employed me,' says the Writer, 'as much as Lord George 'himself did; so that night and day my occupations were in-

'cessant, and I could scarcely find time to sleep two hours in 'the four and twenty.' To Lord George is ascribed the whole merit of the military operations. It is affirmed, that whenever the Prince interfered, he did mischief; and that, had he (Prince Charles) 'slept during the whole of the expedition, and allowed 'Lord George to act for him according to his own judgement, 'there is every reason for supposing he would have found the 'crown of Great Britain on his head when he woke.' Nor is this assertion quite so extravagant as may appear, as there was a moment in which rapid and decisive movements, operating upon the panic which the early successes of the Pretender's army had spread, might have turned the scale of popular loyalty in his favour, emboldened his Tory partisans in this country to throw off their forced allegiance to the Whig monarch, and restored the Stuart line. And a very glorious Charles the Third this selfish, mean, headstrong, and heartless young legitimate would in due course have made! But Tory loyalty is not very nice as to what it feeds on; and history would, perhaps, bear us out in the assertion, that the most romantic displays of chivalrous enthusiasm and fidelity have had for their object the most worthless of princes.

The Chevalier de Johnstone ascribes the rout of Prestonpans to the astonishing rapidity with which Lord George led on the first line, before the English forces had recovered from their surprise. The cavalry were thrown into confusion at the first onset by a very simple expedient. The Highlanders had frequently been enjoined to aim at the noses of the horses, without minding the riders; 'as the natural movement of a horse, 'wounded in the face, is to wheel round, and a few horses 'wounded in that manner are sufficient to throw a whole 'squadron into disorder, without the possibility of their being 'afterwards rallied.' They followed this advice implicitly, and with complete success. The infantry, uncovered from the flight of the cavalry, immediately gave way. According to the statement of Sir John Cope, the whole line was broken in a very few minutes. And our Author states, that the second line, in which he remained by the side of the Prince, 'saw no other enemy 'than those who were lying on the ground killed and wounded,' though they were not more than fifty paces behind the first line, running as fast as they could to overtake them, and near enough never to lose sight of them. The panic terror of the English he describes as surpassing all imagination.

'They threw down their arms that they might run with more speed, thus depriving themselves by their fears of the only means of arresting the vengeance of the Highlanders. Of so many men in a condition, from their numbers, to preserve order in their retreat, not one thought of defending himself. Terror had taken possession of

their minds. I saw a young Highlander, about fourteen years of age, scarcely formed, who was presented to the Prince as a prodigy, having killed, it was said, fourteen of the enemy. The Prince asked him if this was true? "I do not know," replied he, "if I killed them; but I brought fourteen soldiers to the ground with my sword." Another Highlander brought ten soldiers to the Prince, whom he had made prisoners, driving them before him like a flock of sheep. This Highlander, from a rashness without example, having pursued a party to some distance from the field of battle, along the road between the two enclosures, struck down the hindermost with a blow of his sword, calling, at the same time, "Down with your arms." The soldiers, terror-struck, threw down their arms without looking behind them, and the Highlander, with a pistol in one hand, and a sword in the other, made them do exactly as he pleased. The rage and despair of these men, on seeing themselves made prisoners by a single individual, may easily be imagined. These were, however, the same English soldiers who had distinguished themselves at Dettingen and Fontenoy, and who might justly be ranked amongst the bravest troops of Europe.' pp. 29, 30.

And then follows a comment on the inspiring effect of an attachment to their 'legitimate Prince,' which gave these mountaineers so easy a victory over 'thrice their number of regular 'troops,' who could have no such 'intense feeling of the *justice* 'of their cause!!' The number of General Cope's army is here, however, vastly exaggerated, as that of the rebels was on the other side. In point of numbers, the latter had the advantage, being nearly 2500 men, while the English troops did not much exceed 2100; but the reserve of the Pretender's army, amounting to 620 men, was never engaged. The best thing on record in the conduct of the Prince, is, that on his triumphant return to Edinburgh, he published an edict prohibiting all public rejoicings on account of the victory obtained over General Cope, 'as it was purchased at the expense of the blood 'of his subjects.' The King's army thus annihilated, the only English troops left in Scotland being the garrisons of the castles of Edinburgh and Stirling, the Prince remained entire master of that portion of the kingdom; and all that he ought to have aimed at, in the opinion of the Chevalier, was, to retain possession of Scotland, to dissolve and annul the Union, and by that means to give the contest the appearance of a national war. In that case, the Court of France would have found it their interest to maintain him on the throne. 'This was the advice,' he says, 'which every one gave the Prince,' but he did not seem to relish it: his mind was 'occupied only with England; and he 'seemed little flattered with the idea of possessing a kingdom to 'which, however, the family of Stuart owes its origin and its 'royalty.' Charles would not have shewn himself a true Scotchman, if he had been content to remain in his own country.

The invasion of England was undertaken on the strength of assurances of support from many of the most powerful families in England. Without their aid, it would have been madness to make the attempt; and the Highland chiefs were not without reason adverse to the measure. They had more wisdom than the Author of Waverley bestows on the chief of Glennaquoich, and they with reluctance yielded to the Prince's determination. The numbers of the invading army, when it reached Carlisle, did not exceed four thousand five hundred men. Three hundred English who were formed into a separate regiment, called the Manchester regiment, the greater part consisting of recruits obtained from that town by the daring conduct of a Scotch serjeant of the name of Dickson, were all the English that ever declared themselves openly in favour of the Prince. 'The chiefs of the clans were not far wrong, therefore,' remarks the Author, 'in distrusting the pretended succours on 'which the Prince so implicitly relied.'

The army set out from Dalkeith on the 3d of November, O. S.; on the 4th of December they reached Derby. The news of their being within four days march of the Metropolis, spread the greatest consternation through the city. The following is the statement of the Chevalier.

'King George ordered all his yachts, in which he embarked all his most precious effects, to remain at the Tower quay, in readiness to sail at a moment's warning. I was assured, on good authority, when I was in London, some time after our unfortunate defeat, that the Duke of Newcastle, then secretary of state for the war department, remained inaccessible in his own house the whole of the 6th of December, weighing in his mind the part which it would be most prudent for him to take, and even uncertain whether he should not instantly declare himself for the Pretender. It was even said at London, that fifty thousand men had actually left that city to meet the Prince, and join his army. And every body in the capital was of opinion, that, if we had beaten the Duke of Cumberland, the army of Finchley Common would have dispersed of its own accord, and that by advancing rapidly to London, we might have taken possession of the city, without the least resistance from the inhabitants, and without exchanging a single shot from the soldiers; as the King had formed the resolution of embarking immediately in one of his yachts, and setting sail for Holland, in case the battle which was expected at Derby, had proved unfavourable to his son, the Duke of Cumberland.'

'Whilst every preparation was making for giving battle to the Duke, a courier arrived from Lord John Drummond, brother to the Duke of Perth; and the despatches of which he was the bearer, totally changed the face of our affairs. His lordship informed the Prince of his having landed at Montrose, with his regiment of Royal Scots, newly raised in France, and some picquets of the Irish brigade. He added, in his letter to the Prince, that before his departure from

France, the whole Irish brigade had embarked, besides several French regiments; and that there was every probability they would arrive in Scotland before his letter could reach the Prince. He informed the Prince, at the same time, that he had a force of three thousand men, partly composed of the troops brought by him from France, and partly of the Highlanders who could not join the Prince before his departure for England. On our arrival at Derby, a courier had been despatched to London, who returned next day, and informed us, that, besides the army of the Duke of Cumberland, which was within a few miles of Derby, there was another army of thirty thousand men encamped on Finchley Common; which however, with the exception of some regiments of guards, consisted mostly of militia.

'In the afternoon of the 5th, the Prince held a council on the accounts which the two couriers had brought. The council sat a long time, and the debates were very keen. The question for deliberation was, whether we should continue to advance on London, or return to Scotland, and avail ourselves of the reinforcement of 3000 men with Lord John Drummond, and wait in that country for the succours from France, the speedy arrival of which was held out to us by Lord John. The Prince obstinately insisted on giving battle next morning (the 6th), to the Duke of Cumberland, and advancing to London; but *he was the only one who was of that opinion.*

'The chiefs of the Highland clans, since the council held at Preston, had never opposed the Prince in any thing, as they saw themselves too far advanced in England to be able to retreat. Having embarked in this extravagant enterprise, they felt that they had no alternative but continuing the adventure, and conquering, or dying with arms in their hands: for, in case of a defeat, in England, no one in our army could by any possibility escape destruction, as the English peasants were hostile towards us in the highest degree; and, besides, the army of Marshal Wade was in our rear, to cut us off from all communication with Scotland.

'But this intelligence from Lord John Drummond totally changed our views and the state of our affairs, by announcing three thousand men, and succours from France, which, according to the account of Lord John, would by that time be, in all probability, arrived in Scotland, and ready to join us on the frontiers of England. The chiefs of clans, therefore, unanimously represented to the Prince, that, with an army disposed as ours was, there could be no doubt but that we should easily beat the army of the Duke of Cumberland, though much superior to us in point of numbers; but that a victory could not be obtained without more or less loss; and that an army of four thousand five hundred men, opposed to the whole strength of England, could not admit of the smallest diminution; especially as a second battle must soon after be fought against another English army on Finchley Common, before we could enter London; and that supposing, by some miracle, we should arrive at this capital without losing a man, what sort of figure would four thousand men make amidst a population of a million of souls? They added, besides, that the Prince ought now to see clearly how the matter stood with regard to his English partisans, since, after traversing all the provinces which

had the reputation of being the most attached to his family, in order to enable them to join him, a single person of distinction had not yet declared himself. The Duke of Perth alone took no part, at first, in these debates between the Prince and the chiefs of the clans; resting his head against the fire-place, and listening to the dispute without uttering a single word; but at last he declared himself loudly of the opinion of the other chiefs.' pp. 52—54.

This statement of the proceedings at Derby, though at variance with the accounts given by Home and others, is not only the most likely to be true, but, as the Editor remarks, 'contains 'the only rational explanation of the resolutions then adopted 'by the rebel army.' The conduct of Fergus Mac Ivor in Waverley, in remonstrating against the retreat, is a pure fiction. The men, indeed, are stated to have learned the resolution of their chieftains with surprise and indignation. 'If we had 'been beaten,' says Johnstone, 'the grief could not have been 'greater.'

On the 17th, the main body of the retreating army reached Penrith. Lord George followed with the regiment of the Macdonalds of Glengary, consisting of five hundred men, to protect the artillery; while, the Duke of Cumberland, with two thousand cavalry, and as many foot soldiers mounted behind them, hung on his rear.

'Fortunately, the road running between thorn hedges and ditches, the cavalry could not act in such a manner as to surround us, nor present a larger front to us than the breadth of the road. The Highlanders received their charge with the most undaunted firmness. They repelled the assailants with their swords, and did not quit their ground till the artillery and waggons were a hundred paces from them, and continuing their route. Then the Highlanders wheeled to the right, and ran with full speed, till they joined the waggons, when they stopt again for the cavalry, and stood their charge as firm as a wall. The cavalry were repulsed in the same manner as before by their swords. We marched in this manner about a mile, the cavalry continually renewing the charge, and the Highlanders always repulsing them, repeating the same manœuvre, and behaving like lions.'

In the skirmish which ensued at Clifton Hall, the English accounts stated that the Highlanders were driven from their ground with great loss, and saved from destruction only by the darkness of the night. Our Author tells a very different tale, affirming that they lost only a dozen Highlanders, who continued the pursuit of the discomfited enemy with too much ardour, while a considerable number of the English cavalry were cut to pieces. And his account is most probably nearest the truth. The Scotch army did not withdraw from Clifton Hall till some hours after dark; but the artillery was sent off in the beginning of the action, with orders to continue to advance to Carlisle. There, the whole army arrived on the 19th, having marched 170 miles in

fourteen days, and quitted it on the following morning, leaving behind the Manchester regiment, and some companies of the Duke of Perth's regiment, in the command of the town. 'The 'reason for voluntarily sacrificing these unfortunate victims,' the Chevalier says, 'he could never comprehend.'

'We must draw a veil over this piece of cruelty, being altogether unable to discover the motive for leaving these 400 men at Carlisle, or to find an excuse for it.'

The account given of the Battle of Falkirk, mainly agrees with that furnished by Home. General Hawley, in injudiciously beginning the attack with his cavalry, instead of remaining on the defensive, is believed to have acted on the opinion, that the Highlanders could not stand against a charge of dragoons. When the cavalry were repulsed, they fell back on their own infantry, threw them immediately into disorder, and carried the right wing of their army with them in their flight. The victors were not, however, aware, owing to the disorder into which they had been thrown, and the darkness of the night, of the decisive nature of the defeat sustained by the English, who, panic-struck, continued their flight with the utmost precipitation to Edinburgh. When this was discovered, the Prince, instead of following up his advantage by pursuing the routed enemy, determined to return to Bannockburn in order to lay siege to Stirling Castle. This stupid and fatal resolution proved the ruin of his cause. While the army were 'amusing themselves' before the castle, the fugitives, on the one hand, had time to recover from their fright, and to concentrate their forces, which, by means of fresh detachments, became, in eight or ten days, stronger than it had been before the battle. The Highlanders, on the other hand, had time to desert in great numbers to their native mountains, in order to secure the booty; so that, at the approach of the Duke of Cumberland, a retreat became inevitable in order to save the remains of the army from being overwhelmed by superior numbers.

A very curious anecdote is given relative to the conduct of the Prince of Hesse, son in law of George II., who had landed at Leith on the 8th of February, with five thousand infantry and five hundred hussars, but who does not appear to have displayed a very warm personal interest in the contest. A body of Hessian troops was despatched to Blair, to compel Lord George to raise the siege of the castle; and Smollett states that they obliged the rebels to retire. This is a mistake. Although Lord George had only seven hundred men with him, and nearly six thousand Hessians were within a day's march of Blair, he remained before the castle from the 17th to the 31st of March, when he received orders to

join the army at Inverness. The following is our Author's explanation of the circumstance.

'These hussars having attacked Lord George, the Highlanders fell upon them with rapidity and impetuosity, sword in hand; and running after them as fast as their horses, they killed five or six Hessians, and took one lieutenant prisoner. Next day, Lord George sent back the officer, with a letter to the Prince of Hesse, in which he demanded in the name of Prince Charles, a cartel for the exchange of prisoners on both sides; adding that if he would not grant it, all the Hessians who might fall into our hands should be put to the sword. The Prince of Hesse communicated the letter of Lord George to the Duke of Cumberland, representing the demand as reasonable and just; but the Duke would not hear of any cartel. The Prince declared instantly that, "Without a cartel no Hessian should stir from Perth," and he added, that he was not so much interested in the quarrel between the houses of Stuart and Hanover, as to sacrifice his subjects in combating with men driven to despair. The Prince kept his word; having always remained at Perth with his Hessians, and refusing to advance to the north of Scotland to join the English army, as the Duke of Cumberland wished him to do.' p. 119.

The Chevalier's account of the remarkable affair of Moy, varies from that given by Home, in ascribing the whole merit of the stratagem and of its success to the intrepid blacksmith. He states that the Prince, conceiving himself in perfect security in the castle of Moy, had resolved to wait for the arrival of the other column of his army, which had taken another route, before he approached nearer to Inverness. Lord Loudon, having formed the project of seizing his person by surprise, posted guards and a chain of sentinels all round Inverness, both within and without the town, at three o'clock in the afternoon, with positive orders not to suffer any person to leave it on any pretext whatsoever. He ordered fifteen hundred men to hold themselves in readiness to march at a moment's warning; and, after dark, putting himself at the head of this body of troops, he left the town as secretly as possible, planning his march so as to arrive at the castle about eleven o'clock at night.

'Whilst some English officers were drinking in the house of Mrs. Bailly, an innkeeper in Inverness, and passing the time till the hour of their departure, her daughter, a girl of thirteen or fourteen years of age, who happened to wait on them, paid great attention to their conversation, and from certain expressions dropped by them, she discovered their designs. As soon as this generous girl was certain as to their intentions, she immediately left the house, escaped from the town, notwithstanding the vigilance of the sentinels, and immediately took the road to Moy, running as fast as she was able, without shoes or stockings, which, to accelerate her progress, she had taken off, in order to inform the Prince of the danger that menaced him. She reached Moy, quite out of breath, before Lord Loudon; and

the Prince, with difficulty, escaped in his robe de chambre, night-cap, and slippers, to the neighbouring mountains where he passed the night in concealment. This dear girl, to whom the Prince owed his life, was in great danger of losing her own, from her excessive fatigue on this occasion; but the care and attention she experienced, restored her to life, and her health was again established. The Prince, having no suspicion of such a daring attempt, had very few people with him in the castle of Moy.

'As soon as the girl had spread the alarm, the blacksmith of the village of Moy presented himself to the Prince, and assured His Royal Highness that he had no occasion to leave the castle; as he would answer for it with his head, that Lord Loudon and his troops would be obliged to return faster than they came. The Prince had not sufficient confidence in his assurances to neglect seeking his safety by flight to the neighbouring mountains. However, the blacksmith, for his own satisfaction, put his project in execution. He instantly assembled a dozen of his companions, and advanced with them about a quarter of a league from the castle, on the road to Inverness. There he laid an ambuscade, placing six of his companions on each side of the high-way, to wait the arrival of the detachment of Lord Loudon, enjoining them not to fire till he should tell them, and then not to fire together, but one after another. When the head of the detachment of Lord Loudon was opposite the twelve men, about eleven o'clock in the evening, the blacksmith called out with a loud voice, "Here come the villains who intend carrying off our Prince; fire, my lads, do not spare them; give no quarter!" In an instant muskets were discharged from each side of the road, and the detachment, seeing their project had taken wind, began to fly in the greatest disorder, imagining that our whole army was lying in wait for them. Such was their terror and consternation, that they did not stop till they reached Inverness. In this manner did a common blacksmith, with twelve of his companions, put Lord Loudon and fifteen hundred regular troops to flight. The fifer of his Lordship, who happened to be at the head of the detachment, was killed by the first discharge; and the detachment did not wait for a second.' pp. 110—12.

During the winter months, while the Prince's army was shut up in the mountains, they made prisoners a greater number of English, than that of all the Highlanders that were with him; but not being able either to send them to France, or otherwise to dispose of them, they could not prevent their escaping back to their regiments. The Chevalier states, that among the prisoners were from four to five hundred officers, to whom the Prince gave permission to go wherever they pleased on their parole not to serve against him for eighteen months. But the Duke of Cumberland, on leaving Edinburgh, issued a circular *absolving* all the English officers from their parole and oath, declaring that they could not be bound by any parole given to rebels, and threatening them with disposing of their commissions unless they immediately joined their respective regiments. The reply of Sir Peter Hal-

ket, and the three other officers who refused to accept of the Duke's absolution, deserves to be recorded: 'The Duke,' they said, 'was master of their commissions, but not of their probity 'and honour.' Their conduct is said to have been approved of by George II.

For some time previously to the Battle of Culloden, provisions had become very scarce at Inverness, and the army had suffered much from want of food. The military chest was empty, and all communication with the Low Country was cut off by the English army. In consequence of this state of things, the Prince had permitted nearly half of his followers to return home till further orders, when the intelligence came like a clap of thunder upon the remainder of his army, that the Duke had forded the Spey without opposition. The account given by the Author of these Memoirs, of the night-march of the rebels to Nairn, is very imperfect, although not irreconcileable with the account furnished by Home, and the clear statement of Lord George Murray himself, which are given in the Notes. Had Lord George's recommendation been adopted, to take up a strong position on the other side of the water of Nairn, where the Duke might have been set at defiance, the Battle of Culloden would not have taken place. The reason alleged for encountering the Duke's army on the plain moor, was, that otherwise Inverness must be abandoned, as the road to it would be left open. The true reason Lord George considers to have been, that *Sir Thomas Sheridan, &c.* 'could not have undergone' the fatigue of a hill campaign: 'so we were obliged,' he adds, 'to be undone for their ease.' The Prince was determined to give battle at all risks, and would listen to no advice, not having strength of mind to endure the suspense of any further delay. The Highlanders, exhausted with hunger, fatigue, and want of sleep, advanced to the charge like lions, but were unable to maintain their ground with their wonted firmness. The right wing gave way before the fire of the English, which was brought to bear upon them at once in front and in flank; and although the centre had already broken the enemy's first line, and attacked the second, and the left wing was not yet engaged, the flight became in an instant general, spreading from the right to the left with the rapidity of lightning. Three Macdonald regiments retreated without striking a blow, owing, it appears, not to the panic, so much as to their having been stationed, contrary to all precedent, on the left instead of the right of the army. 'Our sweet-natured P.,' says a Macdonald officer who was present, 'was prevailed on by L. and his faction, to assign this 'honour to another on this fatal day, which right, we judge, they 'will not refuse to yield us back again *next fighting day.*' The Duke of Perth, hearing the loud murmurs of the men, is stated

to have said that 'if the Macdonalds would but behave with their 'wonted valour, they would make a right of the left, and he 'would call himself Macdonald.' But this was too late. The right wing retreated towards the river Nairn. A body of English cavalry whom they met, were directed to open a way for them in the centre, and allow them to pass unmolested. The left fled towards Inverness, and were not so fortunate, being hotly pursued by the cavalry, so that the road from Culloden to that town was strewn with the dead and the wounded. The Chevalier charges the Duke of Cumberland with having allowed the wounded to lie stripped of their clothes, among the dead, amid continual rains, from Wednesday to Friday, when he sent detachments to put to death all who still survived. He adds, that a barn containing many wounded Highlanders was, by his orders also, set on fire; soldiers with fixed bayonets being stationed round it to prevent any from escaping.

In the mean while, the despicable being who had occasioned the death of so many brave men, and entailed so much misery on the country, having made his escape to a cabin beside the Nairn, in company with his Irish staff, abandoned himself to a pusillanimous dejection which well corresponded to his childish eagerness for giving battle, and thought only of escaping to France. The Author of the Memoirs states, that he found at Ruthven, which was the rallying point of the army, the Duke of Athol, Lord George Murray, the Duke of Perth and his brother, Lord Ogilvie, and many other chiefs of clans, with about four or five thousand Highlanders, 'all in the best possi-'ble disposition for renewing hostilities and taking their re-'venge.' An aide de camp was sent to inform the Prince, that a great part of his army was assembled, that powerful reinforcements were expected from clans which had as yet remained neutral, and that every one was eager for his arrival.

'We passed the 19th (of April) at Ruthven, without any news from the Prince. All the Highlanders were cheerful, and full of spirits to a degree perhaps never before witnessed in an army so recently beaten, expecting, with impatience, every moment the arrival of the Prince: but on the 20th, Mr. Macleod, Lord George's aide de camp, who had been sent to him, returned with the following laconic answer:—"Let every man seek his safety in the best way he can."—an inconsiderate answer, heart-breaking to the brave men who had sacrificed themselves for him.' p. 150.

Thus did this *generous, courteous, noble-minded* Adventurer, as the Author of Waverley styles him, 'begin his enterprise 'with seven men, and abandon it at a moment he might have 'been at the head of as many thousands.' And so potent is the spell exerted over the multitude by a name and a watchword; that, deserted by their Prince, no cause seemed to remain to

fight for; and the chiefs separated without making an attempt to compel the English commander in chief to come to any terms, or providing for their common defence in their mountain fastnesses. The Highlanders vented their grief and indignation in wild howlings and lamentations, at being thus not only disappointed of their revenge, but reduced to the necessity of leaving their country at the tender mercy of the Duke of Cumberland. Yet, no alternative seemed to present itself; and the whole army was suffered to disperse, leaving not a wreck to dispute with the Duke his ill-founded claim to 'a glorious victory.' The acts of atrocity of which the conqueror was guilty, nothing could justify: his 'more than savage barbarity' after the Battle of Culloden, entitles him to be held up to lasting infamy.

Charles was still every inch a Prince; and thoroughly worthless as he was, he still found individuals who thought it honour enough to die for him. Once, when the royal fugitive was surprised in a cottage by an armed detachment, a young man named Roderick Mackenzie, saved the Prince's life by throwing himself on the soldiers; and exclaiming as he fell covered with wounds: 'You know not what you have done!—I am your Prince, 'whom you have killed.' His head was immediately carried, as that of Prince Charles, to the Duke of Cumberland, who set off with it the next day for London, where several persons were found to depose that it was the royal head; and *that* for which it was thus heroically substituted, in the mean time escaped. The Prince embarked on the 17th of September, and, in the month of October, reached Morlaix in inglorious safety.

The remainder of the Memoirs is occupied with the private adventures of the Writer, for which we must refer our readers to the work itself upon the interesting contents of which we have drawn thus largely.

Art. V. *A Day in Autumn:* a Poem. By Bernard Barton. post 4to. pp. 31. London. 1820.

WE did not expect so soon to meet again with our friend 'the 'Quaker bard;' but we have been too much pleased with this poem, to delay introducing it to the attention of our readers. The volume of his miscellaneous poems is marked by great inequality; the extracts we gave from it were, however, amply sufficient to prove that this inequality arose from no deficiency of fancy or poetical feeling, but from the unsteadiness of an unpractised hand. Many of the pieces were probably early efforts, as they exhibit an immaturity of taste which is by no means characteristic of the more finished specimens. The ode to Sleep is certainly of a very high order; that to the Winds is in Cowper's happiest manner; and in most of the poems, there is an un-

shackled freedom of style, an easy simplicity, and at the same time, occasionally, a strength of expression, which forcibly remind us of the Author of the Task. Mr. Barton evidently writes from the impulse of genuine feeling, and under the quiet inspiration of strong good sense.

The "Day in Autumn," however, displays more power and vigour of faculty than, we confess, we had given Mr. Barton credit for, as well as a much more correct taste. Not that we had any doubt that the promise of his first efforts, would be fulfilled in future productions of higher excellence; for growth is inseparable from the vital principle which animates his poetry. But either the "Day in Autumn" has been written under some peculiarly happy influence, or the improvement of his taste and skill has been unusually rapid, to enable him to support through a poem of above five hundred lines, written in a stanza of some difficulty, a strain of so much richness and sweetness, that does not less captivate the ear than touch the heart.

The poem is prefaced with a letter to Robert Southey, Esq. from whose "Madoc" the Author has taken the motto which graces his title-page, and which is neatly introduced in the opening stanza. Mr. Barton would not, perhaps, term it a 'dedi-'cation;' but it answers the purpose of one, while the simple-hearted tribute which it pays to Mr. Southey's genius, conveyed in the characteristic phraseology of poetry and Quakerism, (which agree at all events in a preference for the second person singular,) must be far more gratifying to the individual to whom it is addressed, than the most elaborate eulogy.

> ' "It was a day that sent into the heart
> A summer feeling!"—May its memory, now,
> Its own inspiring influence so impart
> Unto my fancy, as to teach me how
> To give it fitting utterance: aid me, thou
> Delightfullest season of the circling year!
> Before my leaf of life upon its bough
> In the chill blasts of age shall rustle sere,
> To frame a votive song to hours so justly dear.
>
> ' Autumn! soul-soothing season, thou who spreadest
> Thy lavish feast for every living thing,
> Around whose leaf-strew'd path, as on thou treadest,
> The year its dying odours loves to fling,
> Their last faint fragrance sweetly scattering;
> O! let thy influence, meek, majestic, holy,
> So consciously around my spirit cling,
> That its fix'd frame may be, remote from folly,
> Of sober thought combin'd with gentle melancholy.
>
> ' If, in the morning of my life, to Spring
> I paid my homage with a heart elate;

And with each fluttering insect on the wing,
Or small bird, singing to his happy mate,
And Flora's festival, then held in state;—
If joyous sympathy with these was mine,
O! still allow me now to dedicate
To Thee a loftier song:—that tone assign
Unto my murmuring lyre which Nature gives to thine.

'A tone of thrilling softness, now, as caught
From light winds sweeping o'er a stubble field:—
And, now and then, be with those breezes brought
A murmur musical, of winds conceal'd
In coy recesses, by escape reveal'd:—
And, ever and anon, still deeper tone
Of winter's gathering dirge, at distance peal'd
By harps and hands unseen; and only known
To some enthusiast's ear when worshipping alone.'

There is no room to question whether the Author of these stanzas is a poet: he might take his examination upon them in standing for his degree in the art. The reader that disputes it, has yet to learn what poetry is. Considering Mr. Barton's claim, then, as fully admitted, and that having passed his novitiate, he knows nearly as much relative to the mysteries of poetry, as his critics could inform him, we shall have no other object in the further extracts we may give from this poem, than the gratification of our readers. And the sooner the poet escapes from his reader's view, the better. It is not his policy to be continually challenging their attention to his skill, by those flourishes of art, and *cleverne*sses of expression, and dashing originalities by which much of the poetry of the day seeks to arrest our admiration, and call down our plaudits on the author's genius. And extracts cited for the mere purpose of substantiating an opinion respecting the merits of the poet, are not at all likely to produce their genuine impression, or to be read in the mood that poetry is set to. We do not mean that a poet may not be the hero of his own numbers, or that his own sentiments and feelings are not the fittest subject for poetry: far from it. But, in that case, the being with whom we sympathize, is not the author, but the subject of the verse,—the poet, not the artist. Or, in other words, he makes us think and feel *with* him, instead of thinking of him, and not feeling at all. Mr. Barton succeeds in thus beguiling his readers to spend with him the Autumn day most pleasantly; carrying them along with him, 'nothing loath,' by the gentle attraction which a fine day and good company often exert, subordinating for the time the will altogether to the feelings. His opening stanzas take us at once out of doors, and place us amid the freshness of the Autumn breeze, although he presently leads us back to the breakfast circle within; nor let

the sentimental lover of woods and streams be alarmed when we add, he summons us to attend at the simple rites of a *Friend's* family:—a height of daring above even that which Burns ventured on in his "Cotter's Saturday Night."

'It was a solemn chapter, and was grac'd
By one good action left upon record:
That Woman's pious deed, whose seeming waste
By those around was thoughtlessly deplor'd:—
She who upon her Saviour's head outpour'd
The box of ointment; doing "all she could"
Against the burial of her gracious Lord,
And winning that pure fame which virtue should,
From Him whose lips pronounced the work she wrought was GOOD.

'O! how that action, 'mid the chronicle
Of darkest crimes, with which the chapter teems,
Shines forth with lustre inexpressible,
Unearthly brightness shedding from its beams:
All uneclipsed its gentle glory seems
By the dense clouds that wrap our lower sphere;
We turn to it, from those more painful themes,
Iscariot's treachery, and Peter's fear,
The Priest's hypocrisy, the Soldiers' cruel sneer;

'From such we turn to it—as to a thing
Gentle, compassionate, pure, holy, good!
And the heart's better feelings as they cling
Unto its memory, lead us, as they should,
To genuine virtue's most congenial mood;
Not taught by speculative creeds, which draw
The mind's attention from its heavenly food;—
We feel this truth impress'd with holy awe,
That LOVE is in itself fulfilment of God's law.'

'Return we to our theme. The Book is clos'd;
A pause of silence, eloquent appeal
To hearts awake, affections well dispos'd,
Upon that record stamps its solemn seal.
And now despatch'd that social, temperate meal,
They who partook of it obey the call
Duty or inclination may reveal.
The younger urchins, eager, joyous all,
Begin their morning sports, delights that seldom pall.

'He who now traces by his taper's light,
Ris'n long ere dawn of day, this simple page,
Upon that well-remember'd morning, might
To wealth or rank have proudly thrown his gage,
And challeng'd any on life's pilgrimage
To shew more joyous company than he;—
A hypochondriac's mood it might assuage

To have look'd round upon that scene of glee,
Of smiles devoid of care, and brows from sorrow free.

'The bright sun threw his glory all around,
And then the balmy, mild, autumnal breeze
Swept, with a musical and fitful sound,
Among the fading foliage of the trees;
And, now and then, a playful gust would seize
Some falling leaf, and, like a living thing
Which flits about wherever it may please,
It floated round in many an airy ring,
Till on the dewy grass it lost its transient wing.

'We wandered on,—for I was not alone,
Though such a scene and such a morning might
Have suited well the contemplative tone
Of some secluded, saintly anchorite,
Whose dreams had peopled it with phantoms bright:
I could not wish them, for around me were
Beings more real; who, in my delight,
Appreciating its source, were pleas'd to share,
When we stood still to gaze, or held high converse there.'

'High converse!' The Poet vindicates the application of the term to themes of no loftier import than poetry supplies. They conversed of 'donjons, towers,

'Hid in St. John's vale from Sir Roland's eye,
Or melting, soon as seen, into the vapoury sky;'

of Byron's 'vagrant, lawless Childe;' of Moore's 'sweetly 'wild' tale 'of what the gentle Peri did befall;' of Wordsworth, and even of Peter Bell. These references shew a spirit of pretty wide tolerance, and a taste formed upon no exclusive preferences. "The Bridal of Triermain" is well worthy of the distinction assigned it in this selection. It is one of Sir Walter Scott's most elegant and spirited 'lays;' and before he acknowledged himself to be in that poem his own imitator, seemed to put it in doubt whether 'the last Minstrel' was yet dead. In none of the 'master's' productions, whom the anonymous author pretended to adopt as his model, is there more of the genuine spirit of romance; and it is combined with a delicacy of sentiment, and a compressed force of diction, which are not very strikingly characteristic of his six-canto-long later tales. We know of scarcely any other production of living poet, better suited to the mood congenial with an Autumn day.

From this notice of the Author's favourite bards, the transition is natural to poetry itself, which is vindicated from being opposed to religion.

'O Poesy! thou dear delightful art!
Of sciences by far the most sublime;
Who, acting rightly thy immortal part,
Art virtue's handmaid, censor stern of crime,

Nature's high priest, and chronicler of time;
The nurse of feeling; the interpreter
Of purest passion;—who, in manhood's prime,
In age, or infancy, alike canst stir
The heart's most secret thoughts:—to Thee I now prefer—
'My aspirations.—Unto Thee I owe
Nor wealth nor fame; yet hast thou given to me
Some secret joys the world can ill bestow;
Delights which ope not to its golden key,
And wait not on its pride and pageantry:
For thou hast nourish'd, in those lonely hours
That have been spent in intercourse with thee,
Kind feelings, chasten'd passions, mental powers,
And hopes which look through time. These are not worldly dowers.
'For such I thank thee! Thou hast granted all
I could expect in life; yet, when I must
Return to nature's chill original
That portion of me which is form'd of dust,
When I go down to darkness! take in trust
Some scatter'd fragments of my transient name!
I ask no storied urn, no marble bust;
These move me not; yet could I wish to claim
From some few left behind a dearer meed than fame.
'And should some portion of my song survive
The death of him who frames it, may it be
Such only as may keep his name alive
In hearts of spotless moral purity,—
Of virtuous feeling, gentle sympathy,
And elevated thoughts;—such have I known:—
May these but cherish my lov'd memory
In some few silent hours, when left alone,
And "fame's obstreperous trump" I willingly disown.'

The 'blameless ardours,' the deep and undefined emotions, the genuine pleasures of poetry, are far from being confined to the gifted few who have the power of giving to their feelings the eloquent utterance of verse. Poetry is the offspring of leisure; and where this leisure has not been enjoyed in early life, the instances are rare in which the *talent* has been developed as an after acquirement, although the sentiment of Poetry may be kindled up by accidental circumstances in minds where it has hitherto lain dormant, and which shall thus seem to acquire a new intellectual sense. And the very strength of these new feelings shall disqualify for the slow process by which alone they could be fitted with expression. Just as a person of
hly cultivated musical taste, who has neglected in early life
perfect himself in the practice before his ear had become

skilled to discriminate the nicer shades of harmony,—finds himself incapable of undergoing the preparatory labours of a learner. The mind must work its way to a knowledge of the finer rules by which Genius achieves what is excellent, through a long series of experiments, and a waste of pleasurable exertion, at a time when the labour is its own reward, when all spontaneous exertion is pleasurable.

> 'But there are many who have never strove
> To tune their harps, nor had a harp to tune;
> Who, notwithstanding, shew their genuine love
> Of thee, by reverencing each tender boon
> Thy impulses confer. These, when the moon
> Unveils her cloudless glory to the sea,
> Or, on a still and lovely night in June,
> Shoots her soft radiance through some leafy tree,
> These at such moments turn instinctively to thee.
>
> 'Conscious, while soft emotions round them throng,
> Of more than language ever can convey,
> Their thoughts are poetry! their feelings—song!
> As if they dwelt not in these forms of clay,
> But walk'd with spirits.—Or if such should stray,
> As I did in the hours which now I sing,
> When nature's beauties yield to calm decay,
> With chosen friends around them loitering,—
> To such an Autumn day no transient joy may bring.'

We should judge from Mr. Barton's passion for Autumn, that, if he has reached his prime, he has not outlived the feelings of youth. It is the favourite season of the young. As we grow older, the falling leaf becomes a trite moral, and the gorgeous colouring of decaying nature begins to please less than the tender freshness, and reviving promise, and symbolical youth of the spring. We hope he may live to find this out; and then, if his fancy does not prove a bird of passage, he may sing of a 'day in 'spring.'

The address to the river Orwell is equal, perhaps, to any part of the poem, and there is a gleam of pensive feeling shed over it, which adds considerable interest to the description. There seems an allusion to tender remembrances connected with the scene, which the Author does not care more distinctly to reveal,—

> 'Hopes, friendships, *love*, that charm'd me and pass'd by.
>
> 'And now our morning ride is ended; past
> The hour of dinner;—round us gathers eve;—
> And he who frames this legend must, at last,
> Of the kind circle round him take his leave.
> Nor would he foolishly repine, or grieve,
> Though some may be whom he may meet no more.
> Even should it prove so, why should this bereave

His breast of some *fond thoughts unknown before,*
Which friends *till then unmet* have added to its store?'

The poem concludes with the following beautiful apostrophe to Night.

'Soul-soothing season! period of repose,
Or introverted thought which day debars;
Can language paint, can poetry disclose,
The magic of thy silence, dews, and stars?
When the loud mirth of day no longer mars
Our better feelings with its empty sound;
When we forget awhile the cruel jars
Our souls in worldly intercourse have found,
How welcome are thy shades, with peaceful quiet crown'd!

'They gather round us, from their silent wings
Scattering kind blessings; to the wretched—dear.
Prosperity to gaudy day-light clings,
But thou art Sorrow's chosen, meek compeer:
Thou hid'st her from the cold and heartless sneer
Of wealth's sleek minions, pride's contemptuous crew;
Hushest her sigh, conceal'st her bitter tear,
And, by thy healing influence, dost renew
Her fortitude to *bear*,—her courage to *subdue*.

'And if thou didst not this, there is in thee
Yet ample scope for Poetry's fair themes:
For thou, O Night! art guardian of the key
That opes the portal of the land of dreams.
Touch'd by thy spell our roving fancy teems
With things to which Day has no parallel;
Beings too beauteous far to brave its beams,
Much too ethereal upon earth to dwell;
And glories dreams alone render accessible.

'Waving, however, these thy wilder flights,
As joys ideal, unsubstantial, vain;
And passing o'er thy soothing, calm delights
Administer'd to sorrow's pallid train;—
Enough is left to bid us bless thy reign:
For thy revolving periods health renew
Unto our wearied nature;—flush again
Beauty's wan cheek, curtain her eye of blue,
Or with fresh splendours fill its orb of darker hue.

'One topic more, still Night! will yet intrude
Upon my serious thought while hymning Thee:—
Thou art the emblem, type, similitude,
Of silence yet more awful; although we
Are loath the approach of death's dark night to see!
Father of mercies! Thou whose goodness gave
Thy Son Belov'd, man's sacrifice to be,
Grant that in life's last hour my soul may crave,
Nor crave in vain, His love to light me through the grave.'

We must admit that our extracts are out of all proportion, if estimated by the length of the poem; but, understanding that very few copies were printed, and that those have circulated chiefly among the Author's private friends, we have felt warranted to indulge ourselves and our readers, by transcribing very freely from the copy which has fallen into our hands. Should we appear chargeable in this respect with partiality, we shall hold Mr. Barton bound to justify our conduct by his future productions; and we shall experience more disappointment than long-sighted critics of our standing willingly subject themselves to, if he does not do something more still, to "keep his name alive," and to entitle him to a dearer meed than fame. But even should he never exceed the present performance, the praise he has earned will not be lost upon him, if it does but excite the strenuous resolution never to do less than his best: Personally unknown, however, as Mr. Barton is to us, we will not altogether disavow a feeling of partiality. A sentiment of this kind is due to the moral purity and unaffected piety of his writings; it is also inspired by the refreshing simplicity of his poetry. It is a great thing for a young writer in the present day, to escape being infected with the manner of some one or other of our leading or fashionable poets, according as his taste may prompt him to select for his model the bard of the Lakes, the minstrel of the Glen, or the poet of the Drawing room. The influence of Lord Byron's writings on public taste, has been still more pernicious than that of either Wordsworth, Scott, or Moore. But all of them, though unequalled in their several styles, have concurred to lead their admirers more or less astray from the proper aim and genuine purpose of poetry, and, by some peculiar species of affectation, to alienate them from the chaster graces of the purest models. And this affectation, the affectation either of sentimentalism, or of mannerism, or of simplicity, or of *Childe Haroldism*, taints almost all the poetical literature of the day. The gentlemen who pride themselves on reviving the style of our elder writers, have a species of affectation altogether their own; a sort of poetical foppery which is quite as offensive as that of any other 'school.' Hence, although there has never, perhaps, been a period in which there was a richer display of poetical genius, there is but very little poetry adapted permanently to interest the heart. We feel that, for purity of taste, strong manly sense, real delicacy of feeling, and true pathos, we must go back to Cowper and to Burns. Mr. Barton's poetry, therefore, by being so entirely unaffected, preserving as it does, all the quietness and simplicity of the Quaker character, without any of its formality or quaintness, and addressing the feelings in a tone to which we have long been unaccustomed from his contempo-

raries, does inspire us with a kindly respect for his character, which, though we do not think it has unduly biassed our judgement, may amount to a sentiment of partiality.

Art. VI. *Letters to a young Clergyman*. By Stephenson Macgill, D.D. Professor of Divinity in the University of Glasgow. Second Edition, corrected and greatly enlarged. 12mo. pp. 360. Price 6s. Glasgow. 1820.

THESE Letters, twelve in number, are on the following topics: on Pride; on Vanity; on Worldly Policy; on Uncharitableness and Party Spirit; on Levity; on the Love of Company and Solitude; on Indolence; on Indiscretion; on Spiritual Indifference. Moral Essays on these trite and general subjects, have been multiplied, till each theme would seem to be almost exhausted; but these Letters are of a very different character from the dry ethical disquisitions to which we allude. It was not to insist on the evil and danger of such and such vices, that these Letters were written, but to detect and expose their more secret and specious operation on the mind. The manner in which this is done, shews that the Writer has been an accurate observer of the interior of the religious world, while he is not less deeply read in the science of the human heart. Dr. Macgill disclaims any intention of conveying a reflection on the class for whom the work is primarily intended, as if he alleged that the faults against which he has thought it needful to warn his young friend, actually prevail among them 'to a great extent and degree.' 'The view of 'danger alone,' he adds, 'may justify friendly admonition.' The spirit in which these Letters are written, affords sufficient evidence of the purity of intention and truly Christian feelings by which they have been dictated. But we apprehend that the state of religious society in the Northern part of the Island, is not so highly raised above that of our own country, as to justify the hope that the Author's admonitions are not there peculiarly called for. At no period, indeed, would they have been wholly unseasonable; but never, perhaps, was it of more 'importance to 'the interests of religion, of the church, and of its ministers,' that considerations of the nature which Dr. Macgill affectionately presses on his young friend, should occupy the attention of candidates for the pastoral office.

In the first Letter, the Author treats of the dangers which attend more peculiarly the early periods of the ministerial career, when, the embarrassing feelings arising from novelty of situation, and the first keen impressions of responsibility having worn off, 'high spirits succeed to diffidence,' and the mind not unfrequently rises to a state of excessive elevation.

'Unreasonable ideas of the rank connected with our office, of the

respect which is due to us, of the superiority of our knowledge, of the nature of our independence, privileges, rights, and personal influence, rise before our mind. These combine with the impetuosity and inexperience of youth, and are increased by those attentions and marks of respect, which the kind and the friendly pay to their minister, when he first takes up amongst them his residence. Such circumstances render this a critical period in the life of a clergyman; and on the conduct which he now pursues, depends much of his future usefulness. If he maintains the lowliness becoming his character, and the modesty suited to his circumstances—if deeply conscious of the importance of his trust, and the difficulty and extent of his duties, he earnestly and diligently seeks the direction of God, gives himself wholly to his ministry, and endeavours to fulfil its duties to the utmost of his power—if he contemplates his people with affection, enters into their joys and sorrows, and earnestly desires their spiritual good—if he places to their right motive the attentions which are paid him, considers them with gratitude, and feels them as additional reasons for diligence and exertion in the accomplishment of the great objects committed to his trust—then may we form of him the fairest hopes of usefulness and honour, and expect to see him an able and faithful minister of the New Testament. But what must be our expectations, if, instead of such views and feelings, ideas of superiority are cherished, and the pride of knowledge and office is indulged—if his thoughts are allowed to dwell continually on the rights, and privileges, and influence, and mere external circumstances of his situation; while the feelings and the character, the duties and the labours, proper to him as a minister, and for the sake of which alone he has received those privileges, are only occasionally considered, and then with little seriousness and affection? What must be our expectations, if such a temper of mind be allowed to increase; such supercilious and haughty notions allowed to predominate in his character—if they shall be permitted to appear in his manners, his conversation, his public and private conduct? Alas! what can we expect but a useless and despised ministry; a life marked with negligence, or with arrogance and rashness!

'If you attend to the manners of such an individual even in the ordinary intercourse of human life, you will find them the most improper and offensive. Continually occupied about himself, and imagining that what concerns such a one as he, must always be important and interesting, he is ever talking of his own little matters, and informing us what he has done, and what he means to do. He thinks it necessary to lead the conversation of every company; or, should this not be permitted to him, he feels and looks as if he had been treated with disrespect. The superiority of his knowledge, he conceives, entitles him to dictate on every subject, and to pronounce with decision on every question. He is impatient of contradiction, loud and hot in argument and debate. Or, perhaps, he conceives it to be more dignified to wrap himself in a cold and sullen reserve, and to assume the appearance of superiority to the opinions and conversation of the company around him. Wise and highly educated man! he cannot stoop to the trifling topics of ordinary persons; nor, with such a mind,

can he receive pleasure from conversation upon the common objects of human life. Or, perhaps, he is seized with an unusual desire to please; he is easy and familiar, nay, condescends to be facetious and entertaining; but, even in his condescension, he seeks to convince you of his superiority; and, in his freest hours of cheerfulness, he endeavours to impress on you the idea of his importance.—His manners in the society of men of superior condition, may be differently modified, but display the same unbecoming spirit, and produce effects equally foolish and disgusting. If he possesses some pliancy of temper, and is mean enough to plume himself on receiving the notice of the great, he will subdue for a time the haughtiness of his carriage, and submit to fawn and to flatter, that he may acquire a portion of that distinction which is attached to the favour of the wealthy. But his pride is smothered for a time, only that it may afterwards with greater violence burst forth. He recompences himself for his temporary submission, by additional superciliousness to inferiors, and his insolence is generally in proportion to the lowness to which he had stooped. If, however, his pride should not appear in the meanness of the sycophant, you will see it under other forms almost equally displeasing. Filled with high ideas of what is due to him, ambitious to support what he conceives the dignity of his character, and to mark his independence, you see him now assume a disgusting familiarity, affecting an ease which he does not feel, with a disquieted mind obliging himself to talk and to bustle, and by forwardness and presumption maintaining the rank which he deems to belong to him. Or, jealous of his dignity, he contemplates all around him with suspicion, misinterprets every trifle, imagines neglects, and perceives insults, in every look and every tone. Retired within himself, he repels every attempt at easy intercourse, and will not permit himself to accept of attention or to make a return of civilities.—The same wretched disposition appears throughout all his demeanour, and on every occasion. Now, you will see him walking with starchness and formality, expecting the tribute of respect; sometimes, receiving the attentions paid him with negligence; at other times, with the nauseous affectation of complacency. Or, perhaps, you see him swaggering with the affected carelessness of a man of fashion; or, it may be, moving with the slow gait of one abstracted from the world, and devoted to deep research and serious meditation.' pp. 4—8.

It is necessary, in portraying character, that the outlines should be strong and distinct. The instances, we trust, are few in which this picture would present a faithful resemblance of an individual; but there may be too many in whom traits of likeness shall be discoverable; many young men, who are neither unamiable, nor destitute of real piety, nor of good sense, but whose ignorance of the world and of themselves may have betrayed them into the assumption of that spurious dignity and that unpleasing affectation which are here reprobated. They, it is to be hoped, will know how to receive the parental admonition of our Author, characterised as it is by the fidelity, without the bitterness

of satire, and enforced by the counsels of Christian wisdom. The advice which he gives towards the close of the letter, is a *hard saying*.

'Repress then, my dear Sir, every tendency to pride.....In the company of men of every rank, let your manners be marked with simplicity. *Aim not at superior respect;* nor let the idea of yourself seem to be always present to your imagination. This will save you many uneasy feelings. Let not the jealousy of being overlooked haunt and disturb you.'

It was as "meek and lowly in heart," he reminds his young friend, that his blessed Master chose to designate himself; and it is by a conformity to his temper and deportment in this respect, that the young pastor may hope to obtain, in all his labours, 'the 'countenance and blessing of Him, who came "not to be '"ministered unto, but to minister."'

Vanity is, in the second Letter, distinguished from Pride, as consisting in 'an undue desire of the praise of men.' Its tendency, even where it is not paramount in the character, to annihilate simplicity of feeling, to distract the attention in the pursuit of the best objects, and to chill every noble sentiment, is forcibly pointed out; and the different kinds of vanity are severally analysed, by which a young minister is liable to be attacked. Many of the 'improprieties of manner and delivery' which are observable in different preachers, are shewn to have their origin in vanity. The affectation arising from the desire of appearing a fine writer or a fine speaker, is drawn to the life. A style 'laboured and ornamented, full of prettiness of thought and 'language, or of affected pomp, exaggerated expression, studied 'pathos, or flowers of fancy which, if they please the imagina-'tion, do not interest the heart,'—is instanced as one of the indications of this unhappy passion for display. The Author traces it, too, in the desire of resembling some preacher celebrated for his eloquence or piety, which has sometimes led the aspirant after distinction to endeavour, by a close imitation of his manner, to catch a portion of his popularity.

'You treasure up his tones and his looks in your memory, which you resolve either generally to imitate, or to bring forth on just and great occasions, when you wish particularly to astonish and captivate your audience. But alas! how truly does vanity bring with it its punishment!'

After pointing out how this species of affectation is apt to diffuse an air of folly and burlesque over the whole of a preacher's appearance, Dr. Macgill puts a question which many a copyist would do well to ask himself with respect to the object of his undiscriminating attention.

'And are you sure that his manner is in any respect an object to

be admired? Are you sure that his reputation has not arisen from other causes, and that your admiration has not sprung from the association of his manner with other qualities in him, which are more deserving of your regard? Are you sure that it is not entirely misplaced; that his elocution is not faulty instead of excellent; and that the influence of higher qualities only, could have rendered it even tolerable? No kind of deception is more common than this.'

It can scarcely have escaped the observation of any person of reflection, how liable the greatest men are to be most familiarly characterized by some extrinsic peculiarity, some extravagance of manner or eccentricity; and in how small a degree the general admiration they may have attracted, originates in an intelligent appreciation of what is most excellent, and, in reality, most distinguishing in their intellectual or moral qualities. 'Yes,' one is apt to think on hearing the wholesale panegyric, or the choice anecdote in which that purblind admiration is expressed,—'the individual you applaud is all, and more than all, in point 'of intellectual eminence, which you suppose him to be; and 'one proof of his being so, is, that he can compel the undistin-'guishing homage of those who cannot understand his charac-'ter; but had he nothing more to entitle him to honour or 'veneration, than the manner you admire, the qualities you 'specify, or the little eccentricities you are amused to detail, 'there would be slender ground indeed for the reputation he 'enjoys. The essential man is unknown to you, and the grand 'features of his mind lie remote from your observation and your 'sympathy.'

In the same Letter, there are some very just strictures on those '*merry-andrew* preachers,' who, under the pretence of drawing the larger number of hearers, or of adapting themselves to the capacities of the illiterate, indulge in a phraseology, a tone and gesture, or a style of illustration in the pulpit, not less degrading to religion than repugnant to good taste.

'And is it indeed for such purposes that a minister of the gospel is separated from the world? Is it to afford him an opportunity of displaying his dexterity and his genius, that he has been consecrated to his office? Are the ordinances of religion the instruments of his vanity; and to gratify the depraved taste, and to serve the idle views of a fellow mortal, are the people assembled, and is the service of the sanctuary performmed? Oh! is it too much to say of such conduct, that it is a prostitution of sacred duties, a profanation of religion, an abuse of the people, and of the privileges of our situation? Wise and good men, we have observed, must consider us with grief and displeasure: but what must we appear to the all-seeing God! Though we should receive a temporary admiration from men, the littleness of our minds, the meanness of our motives, and the corruption of our hearts, are all obvious to Him. Sacrificing to VANITY regard to the eternal interests of our people,

neglecting the important trust committed to us by the great Shepherd of the flock, insensible to the great principles which should distinguish us as Christians and as ministers—can we hope to enjoy the favour and approbation of God? Can we flatter ourselves so far as to believe, that we shall at last be acknowledged as faithful servants by our Lord?' p. 71, 72.

But the duties of a minister are not confined to the pulpit: there are others scarcely less important, but of a more retired nature, which, as wanting the publicity necessary to the gratification of vanity, the passion for admiration will lead him to undervalue and to dislike, if not to neglect.

'The vain man finds, in this class of duties, no gratification of his favourite passion, no opportunity of attracting public regard. They are comparatively private, humble, and laborious in their nature. They have no attraction but their usefulness. They gratify no taste, give room for the exercise of no disposition, but that of the affection, and meekness, and patient waiting, of a humble follower of Jesus. The man, therefore, who is eager for occasions of public display, shews no eagerness or fondness for these. If he does not wholly neglect them, he performs them hastily and without care. He is troubled at the thought of them, and impatient in the discharge of them; they suit not the tenor of his character; they aid not, perhaps they interrupt, his favourite pursuits, and his schemes of aggrandisement. Yet let not the men who are vain of their talents, their philosophy, their learning, and their taste, conceive such duties to be unworthy of their powers, and below the greatness of their characters. Neglect them they may, as unsuited to their dispositions; but unworthy of their powers, only ignorance can lead any man to believe. "And I must say," observed the able and eloquent Richard Baxter, "that I think it is a much easier way to compose and preach a good sermon, than to deal rightly with an ignorant man for his instruction in the principles of religion. This work will try the abilities and tempers of christians."' pp. 77, 78.

In our review of Mr. Burnside's "Religion of Mankind," we had occasion to notice some rather equivocal expressions relative to the allowableness of conceding on certain occasions to a spirit of accommodation bordering very closely on worldly policy. In Dr. Macgill's fourth Letter, this subject is very fully and very judiciously treated; and we cannot do better than refer our readers to p. 161, for some important remarks on the very point Mr. Burnside more specifically adverts to.

We pass over the fifth and sixth Letters, not because they are either less valuable or less interesting than the rest, but from the necessity we are under of restricting ourselves to a brief notice of the remaining contents of the volume. In the seventh Letter, there occurs the following seasonable appeal in reference to the danger of suffering public engagements of piety and benevolence to trench on the time claimed by the duties of the

family and of the closet, to the prejudice of the spiritual character.

'Now, without adverting to those unhappy persons who substitute the observance of one class of duties for the neglect of others—I would ask, if there be not injudicious, but sincere Christians, who are so much occupied with public duties of various kinds, as to neglect the due allotment of time to the duties of meditation, reading, private prayer, and family instruction? I would ask, if there be not a danger of thus acquiring very superficial sentiments and feelings of religion; of being so much led out of themselves by external pursuits, as to lose a portion of that sober, humble, and reflecting character, which the devout exercises of retirement are fitted to produce? Nay may not the mind be thrown into such a state of excitement—by frequent change, and variety of objects, and engagements, gratifications of curiosity, and novel scenes—as to become elated and unsettled; incapable of serious thinking, and of the enjoyments of domestic and private devotion? I would ask, if there be not a danger of acquiring an excessive fondness for conversation and society; and of allowing no time for personal improvement? If there be not a danger that our knowledge become confined to the pamphlets and anecdotes of the day; and that for the deep and strong expression of serious religion, we should acquire a tendency to frivolity, flippancy, and giddiness.' pp. 194, 195.

The fatal effects of 'a love of company' in a Christian minister, are next most forcibly exposed; a rock on which many a hopeful character has been irretrievably shipwrecked. The steps by which this insidious passion acquires the ascendancy, sapping the very spirit of religion, are traced with an accuracy which must have been acquired by actual painful observation; it is but too real a piece of moral biography.

The Letter on Indolence is distinguished by the same truth of representation, the same intimate acquaintance with the morbid anatomy of the heart. After pointing out the early symptoms of incipient sloth, he comes at length to exhibit its effect as extending to the public duties of the profession, by leading to a neglect of a due preparation for the services of the pulpit.

'Crude and empty harangues, poured forth with easy confidence, supply now the place of serious instruction: and these crude and empty as they are, grow daily more uninteresting and vapid. Not only indolence increases, and his powers become more enfeebled; but, unfurnished by reflection and care with new ideas, his mind makes the circuit of the same beaten track. Here alone sentiments and associations easily arise, to supply the flow of his extemporaneous effusions. The same topics and ideas are thus continually recurring, and, in forms, at every recurrence, less suitable and engaging. But, perhaps, less gifted with fluency of words, he can only present discourses which have been previously prepared; and now, how burthened is he to accomplish his task! what pains, and labour, and perplexity do his INDOLENCE occasion; and to how many plans, and

shifts, inventions, and ingenious contrivances, must he have recourse! The question he must not ask, what subject does the situation of my people require? what is most useful in their circumstances? or how is it to be treated so as best to promote their spiritual edification and comfort? but on what can I discourse with the *greatest ease?* The discourse, however, has been already frequently delivered; and appearances, if possible, must be saved. Texts must now be altered, or passages must be taken from different sermons and joined by some means together.

> Purpureus, late qui splendeat unus et alter,
> Assuitur pannus.——

The *calida juncturæ*, on such occasions, must not be too carefully considered. The small stock which INDOLENCE has allowed to accumulate must also be husbanded with prudence. At no very distant intervals, the same discourses will return; and long repetitions of what was on a preceding occasion delivered, will, with a quarter of an hour's addition of new materials, eke out a sermon of decent dimensions. Jaded himself with the repetition, he feels no interest in what he delivers; and his people, tired and sickened with the insipidity and sameness of his instructions, either desert his ministry, or sink *into* indifference.' pp. 255—7.

'But you may begin well, and *afterwards relax* your exertions. Suspect yourself when you find the idea rising in your mind, that through long experience, you have acquired such attainments, as preclude the necessity of much preparatory labour. Labour may be, without doubt, unprofitably employed and injudiciously directed; but directed by prudence and a full consideration of circumstances, it will never fail, even in the highest state of human attainments, to produce proportionable degrees of excellence and of usefulness. "If he that lays out his ground with the greatest judgment," said a celebrated man, "prepares and dresses it with the greatest care, has the most plentiful crop; if the shepherd that waits most diligently on his flock, feeds them in the best pastures, and leads them to the safest shelter, has the most increase, then that minister who does his duty most wisely and most powerfully, will also see most of the fruit of his labours." Long experience, exercise, and greater cultivation of mind, may often enable you, without doubt, to perform many duties with less difficulty than in earlier life. But such facility is generally the reward of previous industry; of an industry which will seldom permit a man afterwards to fall under the dominion of sloth. Such a facility is also, it is believed, much less than many suppose; and in no case can it be so great, as to preclude the necessity of careful preparation.' pp. 266—7.

Under the general title of 'Discretion,' will be found some miscellaneous remarks of great value for the practical guidance of the Christian minister. The last two point out the peculiar circumstances in his situation which, unless steadily resisted, may lead to that most fatal of all conditions of character—spiritual indifference. To say that the same causes which lead

to this in other men, may affect the ministers of the Gospel, is saying too little. They, above all other men, are in danger, not of having their attention diverted from religion, but of so considering it in relation to professional avocations, to mere knowledge and speculation, or to the means of influence and support, that its presence shall cease to be influential, its most solemn truths having lost, by familiarity, their power of operating on the soul, and the desires and the conscience no longer answering to the motives it presents. When religion is less the solace than the business of a Christian,—his business in a secular sense,—when it is, of necessity, perpetually occupying his thoughts otherwise than as a personal concern and source of consolation, the danger cannot be small, that the spirituality of his mind should be impaired, and the simplicity of his feelings injured, unless he is constantly exerting that faith which unveils the things that are unseen, and which is the only victory that overcomes the world.

Dr. Macgill's Letters, being addressed to a clergyman of the Church of Scotland, contain occasional references to circumstances peculiar to the Presbyterian clergy of that country. It will be seen from the extracts we have given, however, that the general strain of his remarks is equally applicable to the situation of either the Established clergy or the Dissenting ministers of the South; and by them they will be received with this advantage, that his representations cannot, in respect to them, be regarded as invidious or as prejudiced. We are aware that it is expecting much from the youngest of our *reverends*, that they should descend from the chair, after having once made good their escape from the lecture room, and fulfilled their novitiate, to assume again the position and attitude of pupils. The teacher of others is not, in general, very submissive to be taught. But yet, we should hope that the book may find readers among this class; and we are quite sure that it will not be read by them without benefit. How many, many things has a minister got to learn, which neither Universities nor theological seminaries can teach!

Art. VII.—*A Christian Biographical Dictionary*, containing an Account of the Life and Writings of the most distinguished Christians and Theologians of all Denominations, and in every Nation, from the Commencement of the Christian Era to the present Period. By John Wilks, jun. 12mo. pp. 336. Price 9s. London. 1821.

THIS is a very neatly printed volume, and comprises within a small compass, a considerable mass of interesting biographical information, chiefly taken, the Author states, from

original accounts of the lives and memoirs of the several individuals. The compilation must have cost him much pains and labour, and is on the whole, very creditable to his taste, impartiality, and industry. We have no doubt that the volume will be a very acceptable present to young persons.

Having said thus much in its favour, we regret that we cannot say that its completeness as a dictionary, justifies the title. The Author has decided wisely in not crowding his pages with a meagre display of mere names to which no interesting records could be attached, and in not sacrificing the whole interest of the work as a collection of memoirs, to an attempt at unlimited comprehension. But he will be at a loss, we imagine, to assign a satisfactory reason why the name of Cowper should be inserted, and not that of Milton; that of Abraham Booth, and not that of either Kiffin or Bradbury; the names of Bishop Porteus and Bishop Watson, and not those of Bishop Hopkins, Bishop Wilkins, Bishop Horne, and Bishop Lowth; Fordyce and Gilbert Wakefield, and yet, not Zinzendorff, nor Evelyn, nor Jonas Hanway, nor Andrew Marvel, nor, which is stranger still, Chillingworth and Boyle. For the omission of most of these, he has not to plead either want of materials or deficiency of interest; and some of them certainly could be excluded by no rational principle of selection. The authorities are generally cited at the end of each article, which is a commendable plan, when they may fairly be referred to as vouchers for the text. On turning to the article Cowper, however, we were surprised to find no notice taken of the memoir drawn up by his excellent kinsman the Rev. Dr. Johnson, and prefixed to the third volume of his poems. Had Mr. W. consulted this, he would have been able to insert a much more accurate account of Cowper's real history and character. Hayley would afford him little assistance. Some of the lives are disproportionately long. That of good old John Newton occupies no fewer than nineteen columns; which is about the space occupied by the lives of Cranmer, Ridley, Leighton, P. Henry, and Doddridge put together. The work would have been more valuable if a smaller proportion of it had been compiled from the works of the day; and some of the less distinguished names might have been, without disrespect to their memory, entirely passed over. They would be much more in place in Memoirs of Pious Women, or Pious Memorials, than in a Biographical Dictionary; and the regret the Author expresses at not having been able to include the names 'of many illustrious saints, and fathers, and Christians, might then have been obviated. We hope that these hints may lead to an improvement of the work in the event of a second edition. We should recommend our young friend, also, in that case, to omit some of his authorities, which very need-

lessly fill up the page,—all, more especially, which he has not consulted,—to suppress his encomiums on the works of living authors, and to abridge his introduction.

Art. VIII. 1. *A Letter addressed to the Hon. and Right Reverend the Lord Bishop of Gloucester, on the Subject of the Queen.* By Paul Hartford, Esq. 8vo. pp. 60. London. 1821.

2. *Observations on the Proceedings respecting the Queen,* addressed to his Constituents. By C. Tennyson, Esq. M.P. Second Edition. 8vo. London. 1820.

WE have, for the most part, judged it expedient to abstain from political discussion, excepting when it has presented itself in a shape so general as to permit us to engage in it without the necessity of taking the field in the regular array of controversy. There are, however, questions which make so direct an appeal to honourable and patriotic feeling, that it would seem unmanly to shrink from the frank avowal of opinion when they are fairly brought before us. We love our country with devoted and filial attachment; we cherish its institutions, clinging to them as high memorials of names and deeds that can never die; we put away from us the intrusion of speculative reasonings and calculations which sometimes suggest the superiority of simpler forms, and the better adaptation of more popular schemes to the extending knowledge and heightened expectations of mankind. But we cannot altogether repel strong and painful forebodings respecting the tendency of our domestic policy, and the issue of passing events, as gradually but surely engendering a state of things in which men of moderate and liberal views will have no means of obtaining an attentive hearing. Under such circumstances, the Christian's only refuge must be in *ceasing from man*, and reposing his sole and satisfied confidence in the rectitude and power of the "Judge of all the "earth."

It appears to us, that there has been an unaccountable and ominous disregard of public sentiment, a reckless tampering with what we should deem the essentials of liberty. The case of the Queen has, indeed, been marked by such enormous aggravations, as to have given it in the public mind an almost exclusive interest. That interest is, perhaps, beginning to subside; but the effect of the proceedings will not pass away, when the agitation of the public mind shall have ceased. Without attempting to enter into the abominations of the subject, there is one point to which we cannot refrain from adverting, in order to express our disgust at a mode of procedure which has sent the most revolting and polluting details into our unguarded privacies, conveying incurable contamination to many an innocent

bosom, and revealing, in all their nakedness, unsuspected and unimaginable depravities, to those who, but for this infernal apocalypse, would have remained "unspotted from the world."

'Public decency,' remarks Mr. Tennyson, 'has been invaded, and public morals corrupted by statements the most loathsome and disgusting,—not the less injurious, because they appear to be the result of perjuries, which may, by some, be unjustly attributed to the illicit influence of Government. Those delicate and invisible fences which nature herself suggests, and civilization universally cultivates,—the modest reserves of domestic life,—have here been exposed and recklessly destroyed: and now, between the parents and children of a family, forbidden subjects scarcely exist, or, at best, are too precisely ascertained.—Thus have the surest foundations of private virtue, public peace, and social welfare, been deliberately sapped and wantonly subverted:

——— inquinavere et genus et domos:
Hoc fonte derivata clades
In patriam populumque fluxit.' p. 25.

Mr. Tennyson's 'Observations' have much gratified us. They are the expression of a sound and vigorous mind; and contain warnings and expostulations of the most impressive description. His composition is substantially good, and frequently spirited; and the strong ground which he takes, is maintained with firmness and skill.

Mr. Hartford's 'Letter' is a powerful and eloquent appeal to the best feelings of the heart. We took it up, we confess, with somewhat of listlessness, and certainly with no predisposition to be pleased with any thing of doubtful quality. Different publications on the subject had passed through our hands; and we had been rather more than sufficiently teazed, and our patience exhausted, by the flatness of one, the rant of another, the faithlessness of a third, and the folly of a fourth. We have to thank Mr. Hartford for restoring the equilibrium of our feelings by affording us a gratification nearly unmixed. Much, however, as we admire the force and animation with which he has urged his immediate point, we have been still more interested and impressed by his treatment of questions incidental only to his subject, but of the greatest importance in themselves. After adverting to the supposed motives of the Minister in hazarding his prosecution in the Upper, rather than in the Lower House of Parliament, and emphatically pointing out the distinction 'between a House of Peers and an Aristocracy,' he proceeds in the following rich and energetic strain.

'I am conscious, my Lord, of feelings on this subject partaking of the romantic; but, as it is not the prevalent error of the day to overrate the importance of birth, and blood, and hereditary honours, and as it is an extreme at the furthest distance from Radicalism, I may be

permitted to indulge in those feelings without rebuke. I cannot cease to venerate the Aristocracy of my country. I consider it as the grand constitutional barrier between an ever-encroaching prerogative, and an impetuous democracy. To the Aristocracy we owe our Great Charter; to our Aristocracy mainly, we owe the Bill of Rights; to our Aristocracy, when defeated and overwhelmed by the influence of the Crown in the Upper House, we are indebted for much of the independence of the Lower. The influence of the Peerage *there*, is an evil which has in some measure proved a good. Destroy the independence and substantive force of the Aristocracy—convert the Peer into a fee'd retainer of the Minister, and the Peerage itself becomes a monstrous excrescence of the social system—at best, a mere court of law, but, in a political view, a dead weight thrown into the scale of Prerogative, enough to destroy the balance of the Constitution. There must in every country be an Aristocracy more or less defined, more or less dignified, more or less influential. The pride of family and of caste, is not less haughty and unbending in republican countries, than in monarchical states: it may assume different modifications, but it is common to all nations, for it has its origin in human nature. A proud man is not always a very pleasant person in private life; nor do we want proud men, if we could have independent men without pride. But it is well when the pride that it is innate in our nature, takes a beneficial direction. Now a man that is proud of his family, is susceptible of a higher, or at least a wider feeling, than he that is proud of his fresh title or of his new wealth. He feels for something more than the present interests of self. He feels for that imaginary identity which stretches back its existence into the past, and forward into the future. He is proud of living in idea in the person of his ancestors; proud in the idea of living in the remembrance of his posterity; and in proportion as the past and the future are thus made to predominate in his mind over the present, the man is elevated in the scale of intellectual being: he becomes, if not less selfish, less sordidly selfish, as that very self is diffused through a wider circumference, and extends itself in a greater variety of relations.' * * * *

'It is not for the sake of the King, that we have a monarchy; nor is it for the sake of the noble that we have an aristocracy: it is for the sake of the whole body politic. And the head cannot say to the feet, I have no need of you, nor the feet to the other parts of the frame, I have no need of you. There is a cringing, fawning idolatry of rank for its own sake, which betrays the reptile mind. Men of ignoble birth who have risen into greatness, are apt to put an excessive value on that attribute of nobility which cannot be conferred, and to the want of which all their philosophy is unable to reconcile them. These are the *ultra*-Tories, who mistake the capital for the column, and cannot even bring down their eyes to the base. But there is also a vulgar, specious philosophy, which makes war against names, in the fond hope of abolishing the things they stand for, not knowing that a change of nomenclature is all which the imaginary levelling of distinctions could at the utmost accomplish.' pp. 41—44.

Another of the collateral discussions to which we have just referred, relates to the conduct of the clergy. We must indulge ourselves in inserting the passage entire.

'I will not inquire how far we are indebted to the Minister for the obloquy which has been entailed upon the Church. This, however, must certainly be reckoned among the mischievous results of the late proceedings. Believe me, my Lord, no one could more sincerely than myself deplore the degradation of the Church. No good man, whatever be his creed or his party, could rejoice that the existing institutions of his country should lose the affections of the people. The clergy are too apt upon slight occasions to raise the alarm that the Church is in danger, and to regard with suspicion, if not with aversion, all who dissent from her forms or object to her constitution, as if they must be perpetually compassing her overthrow. But it is strange how they mistake the matter. The Church is in no danger from the Dissenters, but it has suffered no small injury from the Churchmen. Whatever tends to wean the nation from the clergy, by destroying a sympathy of opinion between the curate and his flock, or by inducing a separation of interests, must ultimately affect the stability of the Church itself. It is a perilous thing for the clergy of a country to take part with the State against the people. The coalition is an unnatural one; for the clergy spring from the bosom of the people, and are a part of the people; and the circumstance of their being maintained by the State, ought not to dissolve that relation. They are, if I may so express it, a popular aristocracy, which, when not favoured by the ruling powers, have often manifested a vigorous spirit of independence, and formed a powerful check upon the encroachments of power: witness the conduct of the Bishops in the reign of James II. But let the old Tory dogma of passive obedience, or, rather, implicit loyalty, once spread through the order, the assimilating principle of popular feeling being destroyed, they become a mere police, a detached and hostile body, the deadliest foes to freedom, and the first victims of revolutionary violence. The same weight which a man carries with ease in the shape of flesh and sinew, when it forms part of his own bulk, would be an insupportable incumbrance if produced by his trappings. And, in like manner, the same mass of institution, that, incorporated with the body politic, shall consist with the general weal, shall, when detached from its intimate connexion with that body, become an *incubus* on the social system. My Lord, a man may honestly be no admirer of the theory of an establishment; and of all possible establishments, he may not think our own the best; and yet he may be decidedly adverse to revolutionary experiments, and may deprecate as warmly as any man, the overthrow of any branch of our existing institutions, for this reason among many others, that he cannot tell what may not be shaken by the concussion, nor can calculate where the exploded materials may fall. But if he does not wish to see the Church subverted, much less can he wish to see it degraded; for the character of the people at large cannot fail to suffer deterioration as the consequence of being less under the control of even imperfect institutions.

'The conduct of the clergy towards their Queen, has, I am persuaded, tended to alienate the minds of the people from the National Church, more than any event which has happened during the last century. It has placed the political servility of the clergy in full view, revealing in a moment the changes which have been the work of the last fifty years. Shall we thank the Minister for the discovery? I question whether any good use can be made of it; and it was assuredly on his part an unintentional service.' pp. 47—50.

Among other impressive passages, we might refer to the Writer's introduction of Bishop Horsley in the ascendancy of 'his better nature;' to his brief but pithy statement of the character of the proceedings; or to the admirable retort of the Queen's imputed Radicalism on the impolitic persecutions which compelled her to appeal to the people; where, remarking that 'the Queen has been decried as the tutelary Saint of the Radicals,' he asks: 'Would any wise statesmen have taken the surest way to promote her being canonized—by making her a martyr?' But these and some others of equal weight and excellence we must pass by. In the closing paragraphs, the discontents of the country are traced to their true source; and the people are vindicated from the imputation of factious disloyalty.

'I do not believe,' says Mr. Hartford, 'that it is the men who know most of the common people of England, and who mix the most with them, that bestow on them the harshest epithets. I cannot believe that the *mob* were much less ignorant, much less apt to be misled by some political phantom or some factious demagogue in the times of our forefathers, before it became necessary to keep up the army on the scale of a war establishment, in order to prevent them from rising *en masse*. The laws, my Lord, were never, I believe, more generally reverenced than now. Through a period of unexampled depression and suffering, there have been exhibited by the population at large, a patience, a submission to the constituted authorities, and a confidence in the constitutional means of redress, that are truly admirable. Perverse or incompetent must he be, who does not perceive in the very tone and language that discontent assumes, a spirit which is at once the offspring and the safeguard of our constitutional liberties. Why do men clamour for Reform, but because, with all their turbulence, and with all their ignorance, (and they are neither so turbulent nor so ignorant as some persons would fain have us believe,) they have an instinctive veneration for the laws and institutions of their country, and have no idea of any melioration of their condition that should not come down to them from that source?' pp. 54, 55.

Art. IX. *Memoirs of the Lives of Benjamin Lay and Ralph Sandiford*; two of the earliest public Advocates for the Emancipation of the Enslaved Africans. By Roberts Vaux. 12mo. Philadelphia. [London reprinted.] 1816.

THIS small tract contains the biography of two individuals who, at a period when the voice of humanity was raised feebly and by few in behalf of the negro slave, exposed themselves to privation and persecution by their self-denying devotedness in the noble work of Christian liberality. The life of Sandiford is scanty, and remarkable chiefly for the triumph of high principle displayed in his refusal, when in extreme poverty, of a profitable service tendered to him by one whose wealth was cankered by 'proceeding from slaves.' This amiable and benevolent man was born at Liverpool in 1693, and, after having borne an unvarying testimony against the iniquitous traffic in human liberty and happiness, died in America at the age of forty.

Lay was a very different being; his temper was irritable, and his zeal not unfrequently manifested itself in acts of a very eccentric kind. Like Sandiford, he was a member of the Society of Friends; but the restlessness of his character rendered him an unacceptable associate to that quiet-loving confraternity, and he was subjected to the penalty of expulsion for some infringement of their regulations. He had recourse to several whimsical expedients for the purpose of exciting their attention to the sinfulness of slave-holding. At one time, he entered their assembly in a military garb, and piercing with his sword a bladder of red liquid, he sprinkled those who were near him with its contents: at another, he posted himself, with one leg uncovered, though the snow lay deep on the ground, at the gate of the meeting-house. In both these instances he accompanied the typical action with explanatory remonstrances. A more serious mode of appeal consisted in his detaining, by fixing its attention to some amusing occupation, the interesting child of a neighbour, until the father and mother became agitated by the apprehension of its loss; he then called on them to sympathize with the parents of the 'negro girl' they held in slavery. He was accustomed to enter different places of worship, and after waiting till the services were concluded, address the congregation in language not always listened to with forbearance. He once attempted to fast during forty days, and for more than half that time bore up against the effects of inanition. He kept his resolution, indeed, to the last; but, when his mind and body gave way, his friends succeeded in administering food, and he gradually recovered. He was low in stature, deformed in his proportions, and wore a 'large white

'beard.' His wife was cast in the same irregular mould,—was short and misshapen. He was born at Colchester in 1677, and died in Pennsylvania in 1759.

When this little work was put into our hands, it was accompanied by No. 16 of the Philadelphia Register, the leading article of which consists of an elaborate but singularly feeble attempt to rescue Mr. Vaux from the effect of some remarks which we felt it right to make in our Number for October, 1818, on a part of his Life of Anthony Benezet. We would willingly insert the whole of the strictures on our review, which some friend of Mr. Vaux has thought it wise to make; but we cannot afford so much room for mere words as seems to be at the command of the Register. The matter stands briefly thus. We accused Mr. Vaux of gross unfairness in what appeared to us an endeavour to make Benezet the source and mainspring of the noble career of Clarkson; whereas we have always considered it as one of its peculiar distinctions, that it originated in the workings of his own mind. We quoted Mr. V.'s own words in support of our allegation. On again looking over the passages, we see no reason for altering our opinion; nor can we conceive in what way Mr. Vaux and his defender can flatter themselves with having repelled our statement. They have, in fact, given up the point, by failing to assign any reason for the critical omission of the sentence in Mr. Clarkson's work, which is the key to the meaning of the antecedent paragraph, and by the absence of which, a different bearing is given to it. This was the gist of our accusation, and to this no reply is even attempted. The writer in the Register first amuses himself with some sneers at British criticism; which are followed up by the assertion, that the English 'official accounts of battles' are 'egregious misrepresentation and palpable falsehood.' Next comes an appalling intimation that we wished to be 'smart' and 'pert;' and after this, we have a little allowable puffing of Mr. Vaux's book, and of his liberality in consigning his 'share 'of the profits' to the funds of a school established originally by Benezet. Lastly, by way of *coup de grace*, we are finally despatched by the citation of the *preceding* portion of Mr. Vaux's note, which we had omitted as not having the smallest relation to our objection. As we are quite unable to perceive how all this can make any alteration in the case or its circumstances, we feel ourselves exempted from the necessity of further comment. We shall content ourselves with referring to our former article, and with assuring Mr. Vaux and his indiscreet ally, that we see no reason for retracting our charge.

Art. XI. *Anston Park*, a Tale. By James Edmeston, Author of "Sacred Lyrics." 12mo. pp. 244. London. 1821.

THIS same word *tale* has hitherto passed for a more modest, reputable, and plausible title than its exotic synonyme—novel; but it would seem to be in no little danger of losing its character. Unless by a tale we understand a one-volume novel, there would not appear to be much difference between the present meaning of the two words. Now, novels are a species of literature which, with rare exceptions, we have not submitted to the drudgery of reading; and we begin to be scarcely less annoyed by the sight of these words on a title-page—a tale. Mrs. Brunton, in a passage cited by Mr. Edmeston, asks 'why an 'epic or a tragedy should be supposed to hold such an exalted 'place in composition, while a novel is almost a nick-name for 'a book.' One reason is very obvious: because there are more bad novels than bad epics and bad tragedies, and because a bad novel is a worse or more worthless thing than a bad poem. Another reason is this: that epic and dramatic poetry are subject to some known rules, and, from their artificial construction, require a degree of skill, and information, and labour to be expended in the most incompetent attempt at composition; whereas novels are the outlaws of literature,—they obey no rules, and are for the most part written without plan or purpose; they imply, therefore, a much lower degree of skill and labour—little more, sometimes, than a knack of writing and a few shreds of sentiment. Yet, the difficulty of writing a good novel or a good tale, understanding by that phrase a work of real literary excellence, is far from being small; and the requisites for success are such as are rarely united in an individual. A very respectable degree of poetical talent is much more frequently to be met with, than the power of keen observation, the discriminating insight into character, the general knowledge, and the deep acquaintance with life and human nature, which, combining with a *graphical* fancy, are essential to the composition of a good tale. Such a production is one of the last things, therefore, which we should recommend a *young* writer to attempt, who has any other end in view than a mere display of cleverness, and that not turned to the best account, in affording his good-natured readers a half hour's entertainment by the vivacity of his style, or a succession of incidents in the story.

The Author of Anston Park is evidently a young man, although a young man both of taste and of ability. We think that his talents might have been much more successfully exerted in another form; but we are indisposed to treat with severity a work which has professedly been intended to subserve a good moral purpose. Its defects are those which originate, not in want of talent, but in imper-

fect information and immaturity of judgement; in having not seen enough, or thought enough to be able to furnish sterling matter as the raw materials of his composition. We notice at p. 33, a very dangerous sentiment, which has crept in, we presume, through inadvertency.

'A smile so sweet yet hung upon her lips that they felt a persuasion, a spirit which had left its abode so tranquilly, could not be unhappy.'

Those who are acquainted with dying beds, know that no persuasion could be more delusive or mischievous.

To allow our readers to form their own judgement of the performance, we will make room for a rather long extract, as the scene would not admit of abridgement.

'At a day not very distant a *chleris*, or invitation, was sent to Dr. Biventer, Mr. Flitt.....and Mr. Trace, requesting the favour of their company at a *Symposium*, or entertainment in the classic taste of Rome..... The day came round, and the gentlemen arrived, dressed as for a modern dinner party, and much did it astonish them, when, instead of being led into the drawing room, they were conducted to the cold bath.....At length, 'the sound of flutes was heard upon the stairs, and sundry dishes were placed upon the table, which was not spread with a table cloth, but only wiped down with a moist spunge. Immediately afterwards, Mr. Rust made his appearance, dressed also in the synthesis and slippers: he bowed to each of the guests as he entered, and took his place on the vacant couch, at the top of the table, with Doctor Biventer on his right hand, and the other gentlemen on his left: the bottom was left open for the convenience of bringing and removing the dishes.

'He apologized for the unmannerly intrusion of his archimagirus, or chief cook, who, he said, was French, because that nation, like the ancient Sicilians, were most renowned for their cooks; he found him, however, strangely bigotted to his own customs, although he did not require him to compound any dish which was not mentioned and described in the works of Heraclytus, Glaucus, the Locrensian, or others, and which have been prepared by Mithacus, of Sicily, Apuleius, and many celebrated cooks of antiquity. He trusted that they would excuse that he himself was the carptor, or carver, as he dare not trust any of his servants with it, who had not been trained like the ancient "Gesticulatores," to carve to music. He begged they would taste the "prima mensa," or first course, which was only to give a whet to the appetite. This consisted of acid herbs, sorrel, colewort, eggs fried with honey, sweet wine and oil, and other light dishes. "What have we got here?" said Doctor Biventer, not much relishing any of the already recapitulated articles, while he removed a cover, which stood next him, and thrust both his eyes into a dish which he thought did not appear particularly tempting, any more than the rest. "That, Doctor," said Mr. Rust, "is the celebrated cochlerea of Apuleius, being made of snails, stewed in mare's milk.' —"Good Heavens!" exclaimed the Doctor, turning aside his eyes,

with an expression very different from that with which an epicure gloats upon a favourite dish; "Why, then, if I must taste this 'prima mensa,' I'll try the eggs." Of this he managed to get through a small quantity, without much more emotion than might be perceived in an occasional contortion of the muscles of the face. Mr. Flitt took a few leaves of sorrel, and Mr. Trace, by the advice of Mr. Rust, took two or three of the snails, but was, however, obliged to leave them half eaten. Mr. Rust himself could not quite finish some of the same dish which he had put upon his own plate, but set them aside, remarking, that it was not customary to take much of the "prima mensa," but to reserve the appetite for the second course.'

* * * * * *

'Meanwhile, Rust tossed off the five cups, which contained rather more than glasses, which he had rejected, with a view of more nearly imitating the "poculæ" of the ancients. No sooner had they passed his lips than they were seen shining through his small grey eyes; and he became rather "ebrius," very talkative, and very communicative. "Ton agathon basileus oinos," said he; wine is the king of all good things. In the mean time, the flutes were performing, and, dish by dish, the table was covered with the "caput cœnæ," or principal course, which Mr. Rust described as followeth:—

'"That large dish in the middle, which I have made after the example of Vitellius, I name, as he did his, the 'Shield of Minerva.' It contains a roasted swan, stuffed with mint, pepper, carraway, and coriander, heightened with nitrum, or rather hartshorn, as I could not procure any modern chemical nearer, and swimming in a gravey of honey and oil: on each side is a peacock, boiled with vinegar, honey, oil, mint, and flour:—that small dish contains two lizards, fried in oil; that is a small 'porcus trojanus,' or trojan boar, stuffed with mutton, beef, anchovies, garlic, sweet wine, and the liver, lites, blood, and brains, of a calf:—this is a hare, stuffed with fennel, pepper, asafœtida, cloves, garlic, and nitrum;—that is an 'isicium,' or tomaculum, of flour, honey, oil, brains of a sow, and sweet wine.—Now, my friends, and worthy guests, you see all the supper, they are the truliest dainty dishes of old, for the enjoyment of which, even Cæsar frequently took an emetic before supper, and always after it, that he might return to the delights of such a table, which might verily be denominated a Sicilian feast. As for me, my friends, I cannot partake of all of these, for I labour under a malady, the which I have already hinted, being, indeed, 'ludus amoris,' the very sport of love; 'Clara me cepit ocellis,' by her glances Clara caught me; and I guide myself by the rules of Crato, Fernelius Guianerius Mercurialis, Franciscus Bonsuetus, Freitagius Dobrasius, and other learned physicians, that I may not, by diet, increase my complaint; I shall, therefore, confine myself to the lizards, and to this hare, which they all approve, and which, as Martial says, in his epigram to Gellia, makes merry, and is a merry meat.—He also adds, it will make one fair; if so, I may, perchance, find favour in her eyes; but for you, my friends, all is free.—Doctor, will you take the wing of a peacock?"—"Truly, Mr. Rust, I cannot say;—I have some scruple about eating these heathen dishes; they may, for aught I know, have

some evil effect upon a Christian clergyman, and work him harm:—I think—Have you any thing cold in the house? for, candidly, I feel almost fainting, what with the bath, and the 'prima mensa' of sorrel, eggs, and snails."—"This swan, I think you would like a piece of the breast; it is finer than a goose: I would have procured, if due time had been given, an 'Avis Afra,' or Guinea hen, a Melian crane, a dish of nightingales, and other dainties, but doubt not you will find these truly praiseworthy, if you can so far overcome prejudice, as to taste them." Doctor Biventer took a piece of the swan, paring away all the hard parts, and avoiding the intolerable seasoning, and gravy; for it really became a serious thing with him, to be kept so long fasting. Mr. Flitt took the wing of a peacock, (not very unappropriate;) and Mr. Trace, notwithstanding Mr. Rust much wished to help him to a lizard, took a slice of the "porcus trojanus;" Mr. Rust, as he said, confined himself to lizard and hare, which he ate as devoutly as if he had been accustomed to such meat from his infancy: but no sooner had the several knives opened the horrible beds of seasoning, with which every dish was full, than the room became almost too much to bear; Dr. Biventer puffed and fanned himself, Mr. Flitt took out his bottle of aromatic vinegar, and Mr. Trace requested permission to withdraw for a few moments, as he said he felt faint. Thus passed away the "caput cœnæ," and then came the "commissatio," or dessert, which consisted of mushrooms, apples, pears, candied asafœtida, and jellies, of vinegar, honey, and oil. The wine was all perfumed with rose and bergamot, and had been suspended in the smoke of the kitchen fire, to give it the flavour of extreme age, like the old Chian and Ambracian, the whole of which was not quite what could have been wished by the guests. The gentlemen took a few of the apples and pears, which were the only simple products of nature upon the table, and poured out plentifully the general consoler, wine, which warmed them, and raised their spirits, which hitherto appeared to be less influenced by the luxuries of a Roman entertainment, than of a plain English one.' pp. 10—14.

The tale is interspersed with some short lyrical pieces, and a few are printed at the end, of which the following will be no unfavourable specimen.

'THE BOX OF RELICS.

'Oh, raise not up that casket lid,
No riches there to tempt thee shine;
No pilfered treasure there lies hid,
Nor glittering gem from Ormian mine:
Yet, dearer than the diamond's blaze,
To me those seeming trifles are;
Memorials of departed days,
And wrecks of forms, though faded, fair.

'Remembrancers—yet do not these,
Alone, diffuse this shadowy gloom—
The evening walk, the favorite trees,
The empty seat, the vacant room:

These tell me, wheresoe'er I go,
  There was a time—though now 'tis past—
That once—it was not always so—
  But that was far too bright to last!

'Yes—sightless to another's view,
  To me, there lurks in many a place,
Beneath a heav'n of cloudless blue,
  A shade, the sun can never chase:
And though afar should light, and day,
  And every form I love, depart;
From memory I can never stray,
  Nor lull the thoughts that burn my heart.

'Yet might I close my aching eye,
  And some short hours of respite steal;
Though dreams of joy might waft them by,
  I would not—it is sweet to feel:
'Tis sweet, to catch the seraph tone
  Of love, ere yet the dream be fled;
But sweeter, far, to sit alone,
  And meditate upon the dead.' p. 225.

Art. XI. *Specimens of the Russian Poets:* with Preliminary Remarks and Biographical Notices. Translated by John Bowring, F.L.S. 12mo. pp. xxiv. 240. Price 8s. London. 1821.

WE had occasion, in a recent article,* to remark on the extreme inadequacy, for the most part, of poetical translation to convey a just idea of all that is mainly distinguishing in its original. The specimens which we then gave, were adapted strikingly to illustrate the remark, by shewing, in the instance of one sonnet in particular, how different a character the same composition may be made to assume in the hands of two translators who shall each give the literal meaning of his author with almost equal fidelity. We were glad, on reading Mr. Bowring's Introduction to these Specimens, to find him quite alive to 'the 'extreme difficulty of communicating to a foreign version the 'peculiar characters of the original;' not because it happens to support our opinion, but because such an avowal seemed to vouch in some degree, by its modesty and good sense, for his competency to overcome the difficulty in question.

'The grace,' he remarks, 'the harmony, the happy arrangement, the striking adaptation of words to ideas; every thing in fact, except the primary and naked thought, requires for its perfect communication a genius equal to its first conception: and indeed the fate of translators, who have in general had all their merits put to the account of their author, and all their defects unsparingly to their own, might well alarm new adventurers from this perilous sea.'

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* Eclectic Review, Dec. 1820. Vol. xiv. p. 560.

This last assertion is not, however, to the best of our knowledge, correct: we think that our Translators have had their full share of merit liberally assigned them. What a poetical translator is required to furnish, is, poetry. If he fails in this, it matters not where the fault lies, whether with him or with his original: either the poem was not worth translating, or it has not had justice done it. Poems that acquire any permanent celebrity in their native language, must possess, by the rule of cause and effect. the merits and attributes of poetry. Those merits may not be discoverable in a literal version; but that proves only that they do not consist in the thought, and that there is a want of sympathy between the poet and his translator, or a want of correspondence between their respective languages, which prevents the *feeling* of the original from communicating itself to the copy. A translation, if it does not succeed in producing upon us the same effect as the poem in its native language, ought at least to enable us to understand how the poem produces the effect which is ascribed to it. If it does not this, it does nothing.*

Of the fidelity of the specimens before us, as translations, we can form a judgement only from internal evidence; but we see no reason to doubt the validity of this test. They have an original and a foreign character; they present to us, very frequently, peculiarities of expression and new modifications of familiar thought, which mark their exotic origin; while, at the same time, there is a considerable variety of style preserved, which seems to bespeak that the Translator has caught the spirit of his author. The measure of the original, he tells us, has been generally preserved. We agree with him as to the importance of thus adhering, in most cases, to one of the distinguishing characters of poetical composition, 'as far as the genius of the 'language will admit of it.' This saving clause is, however, a very necessary qualification of the position, since nothing short of a very ridiculous effect would be produced by the attempt at imitating some of the measures of German poetry in English verse. Nor would the Alexandrine couplet of the French heroics be more tolerable. We ventured, too, to suggest in our review of Adamson's Camoens, whether the stiffness of the English sonnet made it in all cases the best possible form for rendering a sonnet from the Italian or Portuguese, where the terseness, simplicity, and ease of the original, (which are perfectly consistent with the artificial structure of the sonnet in

* Mr. Bowring says: 'There is generally no idea in this country 'of the sublime and imposing character of the writings of Klopstock, 'for they have never been presented to us in any thing like their 'original form.'

those languages,) must in some measure be sacrificed in the version.* As a general rule, Mr. Bowring's remark is correct, and we do not perceive that the adherence to it has either fettered him, or betrayed him into any unpleasing novelties of rhythm. Of the ability he discovers as a versifier, we shall, without further preface, enable our readers to judge from the first specimen, a version of the *Oda Bog* (Ode to God) of Derzhavin; a poem which has had the unspeakable honour of being translated into the Japanese, Chinese, and Tartar languages, and of being hung up, written on silk embroidered with gold, in the Temple of Jeddo, and in the imperial palace of Pekin. Mr. Bowring states, that he has introduced in the first verse, 'a variation from the original, which does not accord with 'his views of the perfections of the Deity.' It would not have been amiss had the note informed us of the nature of this variation, by supplying a literal version of the passage.

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* This suggestion was thrown out in reference to a particular sonnet ascribed to Camoens, of which we inserted a version by Mr. Adamson. The hint has induced some admirer of the Portuguese Poet, to attempt a free and spirited rendering of it, which we transcribe from the Sheffield Iris for the gratification of such of our readers as may be interested by a comparison of the two versions.

'Se quando vos perdi, minha esperança
A memoria perdêra juntamente.'

'With hopes once fondly cherished,
Now quenched in keen regret,
Had all remembrance perished,
O could I but forget—
Forget the thoughts that haunt me,
The joy that might not last,
The *present* should not daunt me,
Though all with woe o'ercast.

'But Love, in whom I trusted,
That treacherous bosom guest,
When I, with life disgusted,
Court apathy for rest;
Still mocks me with the vision
Of happy days that *were*,
To darken the transition,
To keep alive despair.

'In barbarous succession
He bids past joys appear,
Recalls the faint impression
Of raptures bought to dear.—
This to the broken-hearted
The keenest anguish gives:
'Tis not that Hope's departed,
But Memory, Memory lives.' C.

'GOD.

'O Thou eternal One! whose presence bright
All space doth occupy, all motion guide,
Unchanged through time's all-devastating flight;
Thou only God! There is no God beside!
Being above all beings! Mighty One!
Whom none can comprehend and none explore;
Who fill'st existence with *Thyself* alone:
Embracing all,—supporting,—ruling o'er,—
Being whom we call GOD—and know no more.

'In its sublime research, philosophy
May measure out the ocean deep—may count
The sands or the sun's rays—but, God! for Thee
There is no weight nor measure:—none can mount
Up to Thy mysteries; Reason's brightest spark,
Though kindled by Thy light, in vain would try
To trace Thy counsels, infinite and dark:
And thought is lost ere thought can soar so high,
Even like past moments in eternity.

'Thou from primeval nothingness didst call
First chaos, then existence;—Lord! on Thee
Eternity had its foundation:—all
Sprung forth from Thee:—of light, joy, harmony,
Sole origin:—all life, all beauty Thine.
Thy word created all, and doth create,
Thy splendor fills all space with rays divine;
Thou art, and wert, and shalt be! Glorious! Great!
Light-giving, life-sustaining Potentate!

'Thy chains the unmeasured universe surround:
Upheld by Thee, by Thee inspired with breath!
Thou the beginning with the end hast bound,
And beautifully mingled life and death!
As sparks mount upwards from the fiery blaze,
So suns are born, so worlds spring forth from Thee;
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of heaven's bright army glitters in Thy praise.

'A million torches lighted by Thy hand
Wander unwearied through the blue abyss:
They own Thy power, accomplish Thy command,
All gay with life, all eloquent with bliss.
What shall we call them? Piles of crystal light—
A glorious company of golden streams—
Lamps of celestial ether burning bright—
Suns lighting systems with their joyous beams?
But Thou to these art as the noon to night.

'Yes! as a drop of water in the sea,
All this magnificence in Thee is lost:—
What are ten thousand worlds compared to Thee?
And what am *I* then? Heaven's unnumber'd host,

Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance weighed
Against Thy greatness, is a cipher brought
Against infinity! What am I then? Nought!

'Nought! But the effluence of Thy light divine,
Pervading worlds, hath reach'd my bosom too;
Yes! in my spirit doth Thy spirit shine
As shines the sun-beam in a drop of dew.
Nought! but I live, and on hope's pinions fly
Eager towards Thy presence; for in Thee
I live, and breathe, and dwell; aspiring high,
Even to the throne of Thy divinity.
I am, O God! and surely *Thou* must be!

'Thou art! directing, guiding all, Thou art!
Direct my understanding then to Thee;
Control my spirit, guide my wandering heart;
Though but an atom 'midst immensity,
Still I am something, fashion'd by Thy hand!
I hold a middle rank 'twixt heaven and earth,
On the last verge of mortal being stand,
Close to the realms where angels have their birth,
Just on the boundaries of the spirit-land.

'The chain of being is complete in me;
In me is matter's last gradation lost,
And the next step is spirit—Deity!
I can command the lightning, and am dust!
A monarch, and a slave; a worm, a god!
Whence came I here, and how? so marvellously
Constructed and conceived? unknown! this clod
Lives surely through some higher energy;
For from itself alone it could not be!

'Creator, yes! Thy wisdom and Thy word
Created *me!* Thou source of life and good!
Thou spirit of my spirit, and my Lord!
Thy light, Thy love, in their bright plenitude
Filled me with an immortal soul, to spring
Over the abyss of death, and bade it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere,
Even to its source—to Thee—its Author there.

'O thoughts ineffable! O visions blest!
Though worthless our conceptions all of Thee,
Yet shall thy shadowed image fill our breast,
And waft its homage to thy Deity.
God! thus alone my lowly thoughts can soar;
Thus seek thy presence—Being wise and good!
'Midst Thy vast works admire, obey, adore:
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude.'

A language in which such a poem as this is to be found, must admit of being made the vehicle of all that is noble in poetry; and, little as we have hitherto heard of it, there must be such a thing as Russian literature. It was Mr. Bowring's original design, (and we are glad that he has not entirely laid it aside,) to write a general history of that 'infant literature;'—'to 'trace the progress of letters in a country which has emerged 'as it were instantaneously, from a night of barbarism, to oc-'cupy a situation in the world of intellect not contemptible, 'even when compared with that of southern nations, but sin-'gularly striking as contrasted with the almost universal ig-'norance which pervaded the immense empire of the Tzars be-'fore Peter the Great gave it the first impulse towards civili-'zation.'

These translations are, certainly, well adapted to prepare the way for such a work, by exciting an interest in the subject, while the taste and ability displayed in the volume, shew that it could not be consigned to a person better qualified for the undertaking. The following elegant stanzas, prefixed to the Specimens, would sufficiently justify our opinion, by shewing that their Author is not a mere translator.

'I bore ye from the regions of the North,
Where ye first blossom'd, flowers of poetry!
Now light your smiles and pour your incense forth
Beneath our Albion's more benignant sky.

'I cull'd your garlands 'neath the Polar star,
From the vast fields of everlasting snow,
Adventurous I transplant your beauties far:—
Still breathe in fragrance, still in beauty glow.

'Within our temple many a holy wreath,
Hallowed by genius and by time, is hung:
At our old altar many a bard has sung,
Whose music vibrates from the realms of death.

'I may not link your lowlier names with theirs—
The giants of past ages:—but to bring
To our Parnassus one delightful thing,
Would gild my hopes, and answer all my prayers.'

The biographical notices at the end of the volume, are furnished by the Author's illustrious friend, Von Adelung; they will be read with much interest.

Art. XII. 1. *A Defence of the British and Foreign School Society* against the Remarks in the Sixty Seventh Number of the Edinburgh Review. 8vo. pp. 48. Price 1s. London. 1821.

2. *Fifteenth Report of the British and Foreign School Society.* 8vo. pp. 172. Price 2s. London. 1820.

IN adverting, in a preceding article, to the laboured and insidious apology of the Edinburgh Reviewer for Mr. Brougham's Education Bill, we confined ourselves to those remarks and statements which bear upon the general question, not feeling ourselves either called upon or prepared to examine into the truth of every allegation affecting existing institutions. We simply stated, in reference to the chief object of the Reviewer's sarcasms, the British and Foreign school Society, that we had not heard that its Committee were at all disposed to break up their institutions, or to accept of the facilities held out by the Bill for converting them into Parish Schools. And in this remark, the pamphlets before us, which had not then fallen under our notice, prove that we were right. There was no part, however, of that article which we felt more at a loss to account for, than the contemptuous insinuations and direct charges which are wantonly dealt out against that Society;—so completely at variance with the language and tone uniformly held by the same Journal with regard to its proceedings up to that Number. The Author of the "Defence" states, we know not how truly, that this sudden change of tone is entirely owing to some symptons of opposition manifested by the friends of the Society towards the Bill for superseding their further labours; for which, it is very clear, they ought rather to feel themselves under obligations to its Author. The charges instituted by the Reviewer are thus stated:

'The "Leaders" (as they are called) of the Society are accused, 1st. Of objecting to Government taking this business into its own hand, lest it should thereby acquire too much influence.

2nd. It is more than insinuated that they prefer the glory of teaching, to the diffusion of instruction.

3dly. That they are disposed to claim credit for more than is due to them.

4thly. It is insinuated that their labours, except as far as regards the metropolis, are become useless, and their pretensions to any merit for what is doing abroad, ridiculous.'

With regard to the first of these charges, the Author of the "Defence" remarks, that 'it is incorrect to say that' they 'object to this measure lest it should increase the influence 'of Government, when' they 'only object to its being made a 'measure of the Hierarchy.' But does Mr. Brougham, then, conceive that Government influence requires to be extended?

To the second, a reply is given in the following terms:

'The public may rest assured, that some of those who in the arduous struggle have borne the burden and heat of the day; who in the earlier stages of the business, before the merit of the plan was sufficiently known to the public, were often near to fainting under the weight of their burdens; and the peculiar nature of whose difficulties at one period, was partly known to some of those who seem now disposed to sweep them off the scene, to make room for a new plan; these men, if they saw the darling object of their hearts likely to be accomplished by other and better means, would be most thankful to be relieved from their long protracted exertions: or, if the proposed measure did not compromise the great principle of complete religious toleration, they would most heartily join in promoting it, with all the zeal and all the energy which they had heretofore shewn under less favourable circumstances.'

All that they desire is, that the Church schools should be filled 'with Church children;—we wish to see them,' says the Writer, 'overflowing every where; and let the British and Foreign 'schools receive *all the rest.*'

The third and fourth charges are met by details for which we must refer to the "Defence" and the "Report" themselves. A rather curious mode of reasoning is employed by the Reviewer to prove, that the Society ought not to take credit to itself for having become the 'parent' of foreign associations, unless it supports them by its funds. Upon the same principle, all the foreign Bible societies that rest entirely on native support, are not to be at all considered as the result of the exertions of the Society in this country from which they emanated. And really it is too much to say, as the Reviewer does, that, 'thanks to their 'zeal and skill,' they have, by propagating the method of tuition, done all that is necessary with regard as well to foreign countries as to their own, 'except the metropolis;' and therefore, thanks having been voted to 'their zeal and skill,' they may dissolve themselves as a Committee as soon as they please, for their attendance can answer no further purpose.

'That the Society is in want of pecuniary means to throw more power into the existing machinery, is confessed; and on this circumstance an appeal is founded to the friends of Education and Religious Liberty, within whose power it lies to contribute amply sufficient for the regular general disbursements of the Society. The greatest impediment, however, to the establishment of schools, is, the want of suitable school-rooms; and in the building of these, the assistance of Government would be most thankfully received. For this, there would seem to be a precedent in a Parliamentary grant for a similar object in the case of Ireland, where no *exclusive* system would, obviously, be productive of any advantage.

'This was plainly seen by the Commissioners of the Board of Education in Ireland, who, in their fourteenth Report, assert, "that no "plan for the education of the lower classes in Ireland, however "wisely and unexceptionably contrived in other respects, can be "carried into effectual execution in this country, unless it be explicitly "avowed and clearly understood, as its leading principle, that no "attempt shall be made to influence or disturb the peculiar religious "tenets of any description of Christians."—These principles, in this instance, were happily recognized by the Government, and in the session of 1814—1815, near 7000*l.* was granted by Parliament to build model schools: and this pecuniary assistance has been continued, to promote the general objects of the institution, and to provide suitable reading for the poor. To promote this latter object, there is a separate Committee, who have printed, and circulated at a low price, a series of *Cheap books;* of an instructive and interesting kind; not strictly of a religious tendency, but calculated to inform and improve the youthful mind.' p. 9, 10.

The objections urged by the Edinburgh Reviewer to entrusting either the National or the British and Foreign School Society with a certain sum for such a purpose, are deserving only of contempt. The dispensers of the *regium donum* are 'private and 'irresponsible individuals;' nor is that the only instance of grants made, not, certainly, 'for the encouragement of sectaries,' but, in the spirit of an enlightened policy, for the promotion of the general interests of the community. We know not how the committee of either society, however, can be considered as altogether composed of private or irresponsible persons. Committees are a trust, directly responsible to the general body of the subscribers composing the society; and they are responsible, in a way in which neither the master, nor the clerical patron, nor the more dignified visiter of Mr. Brougham's Parish schools would be, to public opinion. In the case of a grant from Parliament of the nature of a trust, a direct responsibility would be created, as respected that grant, to Government itself.

We strongly recommend the interesting contents of the Report to the perusal of such of our readers as may not be aware of the extensive operations of the Society.

ART. XIII. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* ECLECTIC REVIEW, *by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

In the press, the Articles of the hurch of England illustrated by co-ious extracts from the Homilies, Now-ll's Catechism, Jewell's Apology, and ie Liturgy, and confirmed by nume-ous passages from the Scriptures. By he Rev. Wm. Wilson, B.D. Fellow of Queen's College, Oxford.

Speedily will be published, in 2 vols. vo., Memoirs of the Life and Writings f the Right Rev. Brian Walton, D.D. ord Bishop of Chester, Editor of the ondon Polyglot Bible. With Notices f his Coadjutors in that illustrious Work; of the cultivation of oriental earning in this country, preceding and luring their time; and of the author-zed English version of the Bible, to a rojected revision of which, Dr. Walton nd some of his assistants in the Poly-lot were appointed. To which is dded, Dr. Walton's own vindication of the London Polyglot. By the Rev. Henry John Todd, M.A. F.S.A, Chap-ain in Ordinary to his Majesty, and Rector of Settrington, county of York.

In a short time will be published, Sermons for the use of Families, in one volume 8vo. By the Rev. Wm. Brown, of Enfield.

In the press, an improved and en-larged edition, in one volume 12mo. of the Missionary Anecdotes, comprising a regular series of striking examples of the success of Christianity, in the con-version of the Heathen, from its first promulgation to the present time: to which is prefixed, an account of the superstitions and cruelties of Pagan nations, ancient and modern. By the Rev. George Burder, Senior Secretary of the London Missionary Society.

The Rev. Mr. Turnbull, of Wymond-ley, has in the press, a Comparative View of the Presbyterian, Congrega-tional, and Independent forms of Church Government.

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A new edition of the Pleasures of Home, a Poem, with corrections and improvements; and additional pieces by the same author, is in preparation.

The Works of John Home, Esq. au-thor of Douglas, with an account of his life and writings by H. Mackenzie, Esq. will soon appear, in three 8vo volumes.

Lieut. Col. Blacker is printing a Me-moir of the Operations of the British Army during the Mahratta War of 1817-18-19; illustrated by maps and plans.

John Hughes, Esq. will soon publish, an Itinerary of the Rhone, including part of the southern coast of France.

Otto Von Kotzebue's Narrative of a Voyage round the World, in the Russian ship Revric, is translating for the press.

Mr. John Dunkin is preparing the History and Antiquities of several parish-es in the hundreds of Bullington and Ploughley, Oxfordshire, illustrated by numerous engravings.

Edwin Atherston, Esq. will soon pub-lish, The Last Days of Herculaneum, and Abrates and Panthea, in fcap. 8vo.

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John Dalzell, Esq. will soon publish, the Substance of the Lectures on the ancient Greeks, and on the Revival of Greek learning in Europe, delivered by the late Professor Dalzell in the University of Edinburgh.

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Dr. Aikin will soon publish, an Abridgment of his Annals of the Reign of George III, in duodecimo, for the use of schools.

In the press, and shortly will be published, with considerable additions, the second edition of Mr. Howship's Observations on the Diseases of the Lower Intestines, &c.

In the course of next month will be published, Church of England Theology, in a series of ten Sermons, (separately printed in manuscript character) on the following most important subjects.: 1. The Scriptural doctrine of the Fall, and Corruption of Mankind. 2. Ditto of Repentance. 3. Ditto of Faith. 4. Ditto of Good Works. 5. Ditto of Conversion and Atonement through Christ. 6. Ditto of Regeneration. 7. Ditto of the gifts of the Holy Spirit. 8. Ditto of the Holy Trinity. 9. Ditto of the Holy Sacrament. 10. On the figurative language of Scripture. By the Rev. R. Warner, Rector of Great Chalfield, Wilts, &c.

Nearly ready for publication, Observations on the climate of Penzance, and the district of the Lands-End in Cornwall. By John Forbes, M.D.

In the press, Elements of Medical Logic. By Sir Gilbert Blane, Bart. Physician to the King. Second edition with great additions in the Practical part.

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Dr. Rush is preparing for the press, a new edition, considerably enlarged, of his Essays on Hypochondriasis and Nervous affections.

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ERRATA IN THE LAST NUMBER.

Page 149 line 15, *for* πισις, *read* πιςις.
——— 23, *for* ditto, *read* ditto.
——— 26, *for* πισευω, *read* πιςευω.
——— 27, *for* πισις, *read* πιςις.
—— 150 *note*, line 8, *for* επισεοει, *read* επιςευει.

THE

ECLECTIC REVIEW,

FOR APRIL, 1821.

Art. I. *Memoirs of the Protector, Oliver Cromwell, and of his Sons, Richard and Henry.* Illustrated by Original Letters and other Family Papers. By Oliver Cromwell, Esq. A Descendant of the Family. With Portraits from Original Pictures. 4to. pp. xvi, 734. London. 1820.

THESE bulky Memoirs may be considered as, in legal phrase, *a brief* for the historian. They were begun, Mr. Cromwell states, without any view to their publication, merely as the amusement of the Writer's leisure hours. They consist of a series of extracts from the several contemporary histories of the transactions in which Oliver was concerned, collated and confronted with each other, and accompanied with the Compiler's own remarks, which are, in general, sensible and pertinent, and so perfectly free from all tincture of party spirit or bitterness, that where they fail to please or to convince, they cannot possibly offend. The feeling of partiality discovered towards his great ancestor, (which will be considered as either pardonable or honourable, according to the previous sentiments of his readers,) never betrays the Writer into a tone of boastful panegyric, or into any thing bordering on misrepresentation. Upon the whole, the work, though very defective in point of arrangement, and bearing strong internal marks of the desultory manner in which it was compiled, reflects honour on the Author's character as a man of an excellent spirit and a sound understanding. It is not a very *readable* performance, but it presents a mass of valuable materials to those who know how to make a right use of them, and comprises, certainly, the most complete, as well as the most correct view that is to be obtained from any single volume, of the character of Oliver Cromwell.

The work is distributed, rather arbitrarily, into fifteen chapters. The first four are introductory, and take a review of affairs up to August 1642. The next three chapters pursue the

narrative from the time when Cromwell first began to act a prominent part, to the period of his refusing the title of King. In the eighth chapter, the Protector's private character is made the subject of investigation, or rather of defence. In the succeeding six, his public character is vindicated. The last chapter is occupied with the characters of Richard and Henry Cromwell. The work, it will be seen, is more historical than biographical, a very small part of it being occupied with details immediately relating to Cromwell's personal history; nor do the chapters follow in the order of narrative, but are rather distinct essays upon the most important transactions. The nature of those transactions, and the character of Oliver or that of Charles, are very distinct subjects of inquiry; and it is a gross mistake, to make either of them singly responsible for the events of that unhappy period, or to try the merits of the national contest by the private character of the rival parties. The grand lesson which the history of that contest reads us, is altogether obscured by those party representations which have for their sole object to blazon the public and private virtues of their hero. A design to exalt the character of Charles, evidently formed the leading motive that prompted Clarendon and other writers to palliate the misgovernment of his reign. In Hume, a partiality to the Stuarts, natural enough in a Scotchman, but not quite worthy of the philosopher, betrays itself continually: combining with his hatred of the Whigs and of Christianity, it has led him not unfrequently to substitute for historical fact the play of his own imagination. His great work partakes, in many parts, more of the spirit of the drama, than of the genius and truth of history. To powers like his, invention was both more congenial and less difficult than the disgustful labour of research; it is no wonder, therefore, that he should occasionally indulge in a train of elegant and philosophical speculation that superseded the careful process of induction. Were it, however, admitted that Charles was both a saint and a martyr, and Cromwell a hypocritical villain, the admission would not in the slightest degree implicate the justice of the Parliamentary cause, or the sincerity and public virtue of many who engaged in it.

The important conclusion which is to be drawn from the contest and its issue, we conceive to be mainly this: that a free government depends for its very existence, on the equipoise and independence of the Executive and Legislative functions, and that a free government can never be established by violence. There is no better definition, perhaps, of political liberty, than that it consists in being governed by laws made with the consent of the people. When all the power is vested in the legislature, there exists, properly speaking, no government; for government necessarily includes a monarchical power to which the legislature

itself is subject. When all the power is vested in the ruler, there is no freedom, because the subject has no security: such a government, therefore, is a pure despotism. But what is power? Power practically consists either in the possession of the purse, or in that of the sword; and the wisdom of our ancestors, which has lodged these in separate estates, has made the best conceivable provision for preserving the integrity of the constitution. Charles snatched at the purse, and, as the consequence, the Parliament in self-defence usurped the sword; and that being unsheathed, neither party durst confide in the other so far as to put it up again. In such a contest, whichever side be victor, liberty is sure to suffer, inasmuch as success in either case will unavoidably partake of the nature of usurpation.

Under the Tudors, the English monarchy, no longer controlled by the formidable power of the barons, or menaced by rival claims to the crown, was little less than a despotism. The accession of James I. is the era from which we may date the first movements of that spirit of liberty which animated the Commons in their subsequent resistance to the encroachments of the Royal prerogative in the reign of his son. That spirit had, no doubt, its origin, partly in the increase of commerce, which threw the balance of property into the hands of the Commons; partly in the extraordinary impulse given to the public mind by the revival of learning and the Reformation. From the enthusiastic study of the Greek and Roman classics were derived those prejudices in favour of a republican form of government, which were entertained by many of the most virtuous and accomplished men of that day; while the light let into men's minds by the preaching of the Reformers and the translation of the Scriptures, rendered it impossible longer to maintain that absolute dominion which prelacy had hitherto exerted over their consciences. The first differences between James and his Parliament respected supplies of money: the next related to the power claimed by the Church.

The great depreciation of money which took place in the reign of James I., while it inflamed the discontent, tended to increase the power of the Commons, by rendering the monarch at once more necessitous and more unpopular. Their inexorable parsimony in granting supplies, did not, it is probable, proceed entirely from a jealousy of the Crown, and a wish to extort concessions in favour of liberty: it was in part justified by the state of the country. The violent measures, however, to which Charles had recourse in order to render himself independent of parliamentary supplies, his repeated dissolutions of Parliament, and the intemperate menaces by which, when reduced to the necessity of calling a fresh Parliament, he attempted to bully them into obedience, left no other alternative to the distinguished

patriots in the House of Commons, that the course of constitutional resistance which they adopted as guardians of the public purse. It was the mildest form in which that resistance could have been made to acts of illegal violence and threats of still more oppressive injustice. It does not appear that religious matters formed any part of the grievances by which the ill humour of the Commons, as Hume terms it, was originally occasioned. 'The grievances by which we are oppressed,' said Sir Robert Philips, 'I draw under two heads; acts of power against 'law, and the judgements of lawyers against our liberty.' 'But 'the great article,' says Hume, 'on which the House of Commons broke with the King, and which finally created in Charles 'a disgust to all Parliaments, was, their claim with regard to 'tonnage and poundage.' And it was the imposition of the ship money, that finally prepared the whole nation for taking part with the Commons in revolt.

The encouragement given to Popery by the Court, could not indeed fail to inflame still further the discontent of the Commons, connected as it was with the most atrocious acts of ecclesiastical tyranny. Accordingly, in Pym's celebrated speech about grievances, given by Rushworth, this is the second branch of the threefold sort of grievances complained of: 'some against 'the privilege of Parliament; others to the prejudice of religion; and some against the liberty of the subject.' Under the second head, after specifying the various ways in which a direct encouragement had been given to the Papists, the speaker complains of certain 'innovations in religion,' and of the 'discouragements of Protestants by over-rigid prosecutions of 'the scrupulous for things indifferent.' The punishing without law for not reading the Book of Sports, and for preaching on the Lord's day in the afternoon, as well as other encroachments of ecclesiastical jurisdiction, particularly the publication of new canons and the infliction of fines and imprisonment without law, are specifically enumerated. It will not be pretended, that these grounds of remonstrance were either unfounded or frivolous. They were not of a dogmatical nature; they had no relation to the interests of Puritanism, but were directed solely against measures and proceedings which struck at the liberty of the subject and the security of the Protestant cause.

The real Puritans formed but a very small proportion of the nation. The extension of the class so designated, who chiefly owing to the short-sighted policy of a licentious Court, and the insidious efforts of the Papists. Sir Benjamin Rudyard complained, that, under the name of Puritans, all sound Protestants were branded. 'Whosoever squares his actions by any rule 'either Divine or human, he is a Puritan; whosoever would be 'governed by the king's laws, he is a Puritan; whosoever will

'not do whatsoever other men would have him do, he is a 'Puritan; their great work, their master-piece, now, is to make 'all those of the religion, to be the suspected party of the 'kingdom.'* By this means, the term came to stand for every thing that was respectable in the nation. It would have been marvellous indeed, had the Puritan party, in the short space of time which had elapsed since its origin, found means to engross so large a portion of the territorial wealth of the nation as to give them an ascendancy in the representation of the country. The contrary was the fact. Except in the enlarged acceptation of the word, the majority of the members of the House of Commons were not Puritans, certainly not Presbyterians. The number of those who had any interest in bringing about a change in the form of ecclesiastical government, was very inconsiderable. Nothing is more incontestible, than that the sin or glory of originating the great rebellion, rests upon the heads of Episcopalians. The religious innovations complained of, were such as all sound churchmen must have viewed with alarm. The proceedings of the Star Chamber itself would probably have attracted little attention, if clergymen had not been its victims, and if its severities towards Protestants had not been accompanied with such open encouragements to Popery. The political doctrines avowed by Laud's creatures among the clergy, the suspension of Archbishop Abbot for refusing to licence Sibthorpe's sermon, and the indecent conduct of the Court in the case of Manwaring, must have tended in no small degree to excite the public indignation against the high church party, and more especially against Laud their arch-patron. But these, again, were political rather

* Mrs. Hutchinson gives a similar representation. 'If any were 'griev'd at the dishonor of the kingdome or the griping of the poore, 'or the iniust oppressions of the subject by a thousand wayes, he was 'a Puritane: if any, out of mere morallity and civill honesty, discountenanc'd the abominations of those days, he was a Puritane, however he conform'd to their superstitious worship: if any shew'd 'favour to any godly honest person, kept them company, reliev'd 'them in want, or protected them against violent or iniust oppression, 'he was a Puritane: if any gentleman in his country maintain'd the 'good lawes of the land, or stood up for any publick interest, for 'good order or government, he was a Puritane: in short, all that 'crost the viewes of the needie courtiers, the proud encroaching 'priests, the thievish proiectors, the lewd nobillity and gentry, whoever was zealous for God's glory or worship..... whoever could 'endure a sermon, modest habitt or conversation, or aniething good, 'all these were Puritanes; and if Puritanes, then enemies to the king, 'seditious factious hypocrites, ambitious disturbers of the publick 'peace, and finally, the pest of the kingdome.'

Memoirs of Col. Hutchinson. 4to. pp. 61, 2.

than religious grounds of dissatisfaction. Nor is the zeal discovered by the low party against Arminianism to be considered as having reference simply to theological differences of opinion. Arminianism was identified with Popery; it was considered as striking at the fundamental article of the reformed faith; it was brought into the Church along with the dogma of passive obedience and the Popish innovations of Laud; and it was the professed religion of the dissolute and infidel courtiers: on all these accounts, it was viewed with an abhorrence that is not wholly to be resolved into the *odium theologicum*. But for the atrocities of Laud, and the tyranny of the Prelates, it is very questionable whether the contest between the King and the Parliament would ever have assumed a religious complexion. Nothing could have made Presbyterianism palatable to the English nation, but its being associated in their minds with civil liberty; an association which had its origin entirely in the arbitrary and scandalous conduct of the rulers of the English Church.

The rigid Presbyterians in the House of Commons are represented by Rapin as having long concealed their hatred of Episcopacy. Their number, he says, was so small that 'they would 'have made no figure in Parliament, had they not been support-'ed by the Scots, whose aid they could not be without.' Their Presbyterianism, we apprehend, would have remained as quiescent and as harmless as the speculative republicanism of another party, had it not been for the extraordinary excitement furnished by the circumstances of the times. It is too much for credulity itself to believe, that so chimerical a scheme as that of establishing Presbytery on the ruins of the Church, was cherished, in the beginning of the disputes with the Crown, by any of the parliamentary leaders. We have remarked, that an enthusiasm for a republican form of government was much more likely to have a classical than a theological origin. It is, however, possible, that the flourishing condition of the Dutch commonwealth, and the spirit of liberty by which it was animated, might in some degree contribute to recommend that form of government; especially as Holland was at that time the heart of the Protestant interest. Presbyterianism was no doubt originally imported from that quarter. But the republicans in this country were very few; while most of the Presbyterians were decidedly attached to the monarchy, and were too inconsiderable a minority in the nation to aim at bringing about any alterations in the constitution of the Church. To be protected against the arbitrary severities of the High Commission Court, was all that they could at first hope to obtain by means of Parliamentary influence. The case was widely different in Scotland: there Presbyterianism was the religion of the people, and the civil war assumed from the first, the character of a religious or ecclesiastical contest. The example

of Scotland, and the pretence of a uniformity of discipline throughout the two kingdoms, were the considerations which, enforced by the conduct of the Bishops and the intrigues of the Scotch, swayed the Parliament to substitute a Presbyterial form of church-government for the Diocesan model in this country; so that it was the insane and despotic attempt to force Episcopacy upon the Scotch, that, by rousing that nation to resistance, ultimately led to its overthrow here.* From Scotland, the flame of religious enthusiasm communicated itself to the South, where political grievances had till then, mainly, if not exclusively, occupied the minds of men. From Scotland came the notions of the Divine right of Presbytery, and the paramount nature of ecclesiastical jurisdiction, together with what may be termed those *theocratic* ideas of civil government, which are characteristic of that theological school. The London Petition against Bishops, presented to the House December 11, 1640, ended with representing, 'that the Bishops having occasioned 'the war with Scotland, this war could be terminated only with 'the suppression of Episcopacy.' Still, it was arbitrary power, under the name of Episcopacy, that was sought to be abolished. Rapin remarks, that among those who spoke for the Bishops, there was not one who denied that the Prelates had abused their power. So far was this sentiment from being confined to men of sectarian principles, that the loyal and accomplished Lord Falkland was among those who distinguished themselves by taking part in the debate against the Bishops. He said: 'We 'shall find them to have tythed mint and anise, and have left 'undone the weightier works of the law; to have been less 'eager upon those who damn our church, than upon those who,

* In the treaty between the King and the Scotch, concluded, August 7, 1641, the Eighth Demand insisted on by the latter, contains, among other articles: 'That there be unity in religion, and 'uniformity of church-government between the two nations.' To which the King answers: 'His Majesty, with the advice of both 'Houses of Parliament, doth approve of the affection of his subjects, 'in their desire of having a conformity of church-government be- 'tween the two Nations; and as the Parliament hath already taken 'into consideration the reformation of church-government, so they 'will proceed in due time as shall best conduce to the glory of God, 'the peace of the Church, and of both kingdoms.' It is certain, that this idea of establishing a uniformity between the churches of England and Scotland, influenced many of the most upright politicians who had no sectarian predilections, in preferring the Presbyterian model. Several members of the House of Commons who spoke against the abolition of Episcopacy, afterwards signed the 'solemn 'league and covenant.'

'upon weak conscience, and perhaps as weak reason, (the 'dislike of some commanded garment, or some uncommanded 'posture,) only abstained from it. Nay, it hath been more 'dangerous for men to go to some neighbour's parish, when 'they had no sermon of their own, than to be obstinate and per-'petual Recusants; while masses have been said in security, a 'conventicle hath been a crime; and which is yet more, the con-'forming to ceremonies hath been more exacted, than the 'conforming to Christianity; and whilst men for scruples 'have been undone, for attempts at unnatural crimes they 'have only been admonished.' Yet it has been said, that the Presbyterian party in the House, though so inconsiderable, were all along the sole instigators of this disaffection to the hierarchy; that their secret intention and hidden design was, from the first, to introduce Presbyterianism into the Church; that their wishes, their patriotism centered and terminated in this; and that, while they affected to speak of the State only, Religion was the principal thing they had in view. This theory, for it is nothing more, is not only perfectly gratuitous, but carries improbability on the face of it. First, it represents the great body of the House of Commons, which comprised at that period some of the acutest and ablest men who ever sat there, as the dupes of an inconsiderable faction. It represents that faction as succeeding in inspiring the Episcopalian majority with a jealousy of their own hierarchy, while they, the designing conspirators against that hierarchy, spoke only of the State. That was ever uppermost, it seems, in their minds, of which they spoke the least. Their fanaticism was united with the coolest judgement and the profoundest wisdom! Next, the hypothesis assumes, what can be matter only of conjecture, the hidden motives of men; ascribing to the aspersed party, intentions which, judging from their conduct, they did not at that time entertain, and which the improbability of their being realised, would lead us to imagine they could not then entertain. Rapin's division of the House of Commons into politicians or 'State puritans,' and religionists, may be correct, if we understand by it no more than this; that some were concerned only about political grievances, while others had most at heart the interests of religion. But to bestow on the latter class the exclusive name of Presbyterian, is at once to calumniate the Episcopalians, and to contradict history.

A strong feeling on the subject of religion was common to all descriptions of Protestants, occasioned by the apprehension which was very generally entertained of a design to introduce Popery. The Presbyterians were far from being the only class who on this account desired that the power of the

Bishops should be diminished. In the Declaration of both Houses presented to the King at Newmarket, one especial cause of the people's fears and jealousies is stated to be, 'That the 'design of altering religion in this and his Majesty's other king-'doms, hath been potently carried on by those in greatest au-'thority for divers years together.' It was the conduct of the Bishops themselves that produced their exclusion from the Upper House, and paved the way for the downfal of the hierarchy. In short, if the characters of the Parliamentary leaders and the tenor of their speeches, if the substance of the declarations, petitions, and remonstrances issued by both Houses—in fact, every historical document that bears on the point; if these are to have any weight, political grievances and political dangers, were what Episcopalians and Presbyterians were alike bent on having redressed and obviated; while a well-founded dread of Popery, and a detestation of arbitrary power, were the true reasons for those alterations in the church government in which men of all parties concurred. Those alterations were introduced neither by dupes, nor by fanatics, nor by sectaries, but by a House of Commons, the major part of which consisted of true patriots and sound Churchmen.

'The speeches of those who first stood most prominently forward in their opposition to the court, shew,' remarks Mr. Cromwell, 'that the opposers of the King's measures were not those only that continued in opposition to the last; but also many who afterwards, from various causes, went over to the King, and some of whom fought in his service: such as Sir Thomas Wentworth, afterwards Earl of Strafford; Sir Benjamin Rudyard, Surveyor-general of the Court of Wards, who was sentenced to death for his subsequent adherence to the King; Mr. Bagshaw, who was slain at Newbury fight; Sir John Culpeper, who went to the King at Oxford; Mr. (afterwards Sir Harbottle) Grimston, who was made Speaker of the House of Commons at the Restoration, and subsequently Master of the Rolls; Lord Falkland, who lost his life in the King's service; Lord Digby, who was, soon after the passing the bill of attainder of Lord Strafford, in arms for the King; Lord Capel, who suffered death for his adherence to the King; and Mr. Edward Hyde, afterwards Lord Clarendon, who quitted the Parliament and went to the King at Oxford.'

Oliver Cromwell would never have acquired a less enviable fame than distinguishes the illustrious names of Hampden and Pym, and his other early compeers, had it not been for his military talents and personal bravery. Till he found himself at the head of a troop of horse, it is probable that he was not fully conscious of his own powers; nor would his towering spirit, or the latent energies of his character, ever have had under other circumstances, scope for development. His family connexions had introduced him to Parliament, as representative for Hunt-

ingdon, so early as 1625. He was returned a second time by the same town, to the third parliament of Charles I. in 1627; and again in April, 1640, he took his seat in the Short Parliament as member for Cambridge. It has been pretended, that he owed his first introduction to the House of Commons, to the influence of a discontented rabble, who disliked the drainage of the fens. The absurdity of this representation is sufficiently manifest from the fact, that nothing had been done in this drainage since the reign of King James till the 6th of Charles I. (1631), when Cromwell had been twice returned to Parliament; and the point of time fixed on by Sir P. Warwick as the date of the supposed tumultuous proceedings, is 1638, by which time the drainage was completed. 'The fact appears to be,' remarks Mr. Cromwell, 'that the dissatisfaction expressed (whether tu-'multuously or otherwise) was not of (at) the drainage, which 'could not but be seen by all to be a great national benefit; but 'it must have been to the injustice of taking it out of the hands 'of the Earl of Bedford, after the great expense he and his 'undertakers had incurred in carrying it on to completion.' In 1649, Cromwell received the thanks of the then Earl of Bedford and others for the part he had taken in forwarding the ordinance passed in that year for the drainage. In the Long Parliament, he became very conspicuous as a member of various committees; and, as he was no orator, he must have been indebted for distinction either to his personal consideration and family connexions, or to his talents for business. Six days after the opening of the session, he was appointed one of the committee upon Leighton's and Lilburn's petitions, with Mr. Hampden, Mr. Holles, Lord Digby, Mr. St. John, Mr. Selden, Mr. Grimston, and others; and about a month after, we find him associated on another committee with Mr. Holles, Mr. Comptroller, Mr. Hampden, Mr. Capel, Lord Digby, Mr. Selden and Mr. Grimston. He was one of a committee of the 13th of February, 1641, upon a bill 'for the abolishing of superstition and idolatry, 'and for the better advancing of the true worship and service 'of God,' with Mr. Hampden, Lord Falkland, Mr. Hyde, Mr. Holles, and Mr. Selden. In short, he was in no fewer than twenty committees between the 17th of December, 1641, and the 20th of June in the following year.

The character given by Hume of the Parliamentary leaders, is strangely contradictory; but, speaking of the Parliament of 1625, he admits that 'the House of Commons was at that 'period almost entirely governed by a set of men* of the most

* 'Among these,' says Hume, 'we may mention the names of Sir Edward Coke, Sir Edwin Sandys, Sir Robert Philips, Sir Francis Sey-'mour, Sir Dudley Digges, Sir John Elliot, Sir Thomas Wentworth,

'uncommon capacity and the largest views;' 'generous patriots' who, 'animated with a warm regard to liberty, saw with 'regret an unbounded power exercised by the Crown, and resolved to seize the opportunity which the King's necessities 'afforded them, of reducing the prerogative within more reasonable compass.' The views of the popular leaders in the third Parliament are termed 'judicious and profound.' The House is stated to have been manifestly composed of 'men of the same 'independent spirit with their predecessors,' (in fact, they were for the most part the same individuals,) 'and possessed of such 'riches, that their property was computed to surpass three times 'that of the House of Peers.' By them was framed and presented the Petition of Right, and in the same session was the claim made to a control over the levying of tonnage and poundage, in which the grand breach with the King originated. The meeting of the Long Parliament is stated by Hume to have been the period at which 'genius and capacity of all kinds, 'freed from the restraint of authority, and nourished by un-'bounded hopes and projects, began to exert themselves, and 'be distinguished by the public.' Yet he adds, that 'men of 'the most moderate tempers and the most attached to the 'Church and Monarchy, exerted themselves with the utmost 'vigour in the redress of grievances;' and that 'in their present actions and discourses, *an entire concurrence and una-'nimity* was observed.' As among the moderate men, the 'patriot royalists,' Hume specifies Digby, Capel, Palmer, Hyde, and Falkland; to whom he opposes Pym, Hampden, St. John, Hollis, and Vane. The above concession is most important; but the historian goes further, and adds, in concluding the chapter, that 'if we take a survey of the transactions of this 'memorable parliament during the first period of its operations,' (that is, up to the King's departure for Scotland,) 'we shall 'find that, excepting Strafford's attainder, which was a com-'plication of cruel iniquity, their merits in other respects so 'much outweigh their mistakes, as to entitle them to praise 'from all lovers of liberty.' The *manner* of proceeding against Lord Strafford, and the nature of the sentence, were very warmly deprecated by many; fifty-nine members of the

'Mr. Selden, and Mr. Pym.' These were the men by whom the House was, we are told, '*almost entirely governed*.' In a subsequent paragraph, Hume states that this same House was 'much governed 'by the Puritanical party.' Did these men, then, belong to that party? But what is 'the infallible symptom of the prevalence of 'that party,' on which the latter assertion is grounded? 'The ex-'treme rage against popery was a *sure characteristic* of puritanism!' So says Mr. Hume: so thought Archbishop Laud.

Commons' House voting against the Bill of Attainder, and only two hundred and four for it. But the motion for his impeachment had met with the universal approbation of the House. The imprudent publication of the names of the minority who voted against the Bill of Attainder, is stated by May to have been the cause of many of the members forsaking the Parliament. Among these was Lord Digby, who declared his condemnation on such grounds to be a real murder, but at the same time expressed himself in the strongest terms as to Strafford's tyrannical practices, the malignity of which, he said, was 'hugely 'aggravated by those rare abilities of his, of which God had 'given him the use, but the Devil the application.' Whether Cromwell took any part in this business does not appear: his name is not among the managers of the trial.*

The debate in the House of Commons on passing the Remonstrance, by which the Parliament boldly assumed an attitude of defiance, was the first occasion on which a serious difference of opinion, characterized by some violence, was displayed by the members of that House. It passed by a majority of only eleven voices; the ayes being 159, the noes 148. After the debate, which, it seems, took a very unexpected turn, Cromwell is reported to have told Lord Falkland, that 'had the Remon-'strance been rejected, he would have sold all he had the next 'morning, and never have seen England more, and he knew 'there were many honest men of the same resolution.' This anecdote goes some way towards proving two things of no small importance: first, that those who were for passing the Remonstrance, were actuated by a belief that the redress of past grievances afforded no security for the future, and that the liberties of the nation depended for their preservation on the firmness and decision of the House of Commons; secondly, that Cromwell had not at that time formed those ambitious schemes which he subsequently realised, but looked no higher than to the securing of the undisturbed enjoyment of his personal liberty and of the rights of conscience, if not in the land of his fathers, in a foreign clime.

On the breaking out of the civil war, Cromwell's first step was, to provide for the defence of the county of Cambridge by sending down arms; and he was ordered by the House to 'move the lord lieutenant for the county, to grant his deputation 'to some of the inhabitants of the town of Cambridge to train 'and exercise the inhabitants of that town.' He also seized the magazine in the castle, and hindered the carrying off of the plate from that university. His first rank in the army was simply

* These were Lord Digby, Hampden, Pym, St. John, Sir Walter Earl, Jeoffrey Palmer, Mainard, and Glynn.

that of captain of a troop of horse, which he himself raised; most of the regiment consisting of freeholders and freeholders' sons of the same county, who 'upon matter of conscience engaged in this quarrel.' He is acknowledged to have had a special care to get religious men into his troop; and his reason was not a fanatical one. He perceived that in the first engagements with the King's troops, the Parliament regiments were beaten at every hand. The latter were most of them 'old, decayed serving-men, and tapsters, and such kind of fellows,' while the royal troops were 'gentlemen's sons, younger sons, and persons of quality.' Cromwell tells us, that he pointed this out to Hampden, and said, 'Do you think that the spirits of such base and mean fellows will be ever able to encounter gentlemen, that have honour, and courage, and resolution in them?' Hampden, he adds, replied, that his notion was a good one but impracticable; upon which Cromwell resolved to put it in execution, and he boasts that his regiment was never beaten. His skill in disciplining his troops is admitted by his enemies. Bates states, that 'his men, who in the beginning were unskilful both in handling their arms and managing their horses, by diligence and industry became excellent soldiers; for Cromwell used them daily to look after, feed, and dress their horses, and, when it was needful, to lie together with them on the ground; and besides, taught them to clean and keep their arms bright, and have them ready for service; to choose the best armour, and to arm themselves to the best advantage. Trained up to this kind of military exercise, they excelled all their fellow soldiers in feats of war, and obtained more victories over their enemies.*

We do not think it necessary to discuss the question whether a religious soldier must necessarily be a fanatic or a hypocrite. It is generally agreed that he needs be neither the one nor the other, *unless* he is a Presbyterian. If he is a Roman Catholic, if he fights in the name of a tutelar saint, or if his religion is of a gentlemanly kind, then the military hero is held to be none the worse for not rushing on death without the hope of an hereafter. Nay, if he is a Lutheran, he may go to the field of battle singing psalms, and it shall form an impressive incident in the tale that records his achievements. But Oliver's men not only sang psalms, as we are informed the Earl of Manchester's soldiers did on one occasion: they heard sermons also, and their commander is even said himself to have preached to them. We confess that we have no relish for that strangely complex character which is produced by the union of religious and martial fervour. That Cromwell, however, was at this time sincerely

* See Harris's Life of Cromwell. p. 82.

convinced of the justice of the cause in which he had engaged, and sincere in his religious profession, there is not the slightest ground for questioning. His subsequent conduct does not require to be explained by a contrary hypothesis. We know not how, in a cause that must have appeared to him the cause of his country and the cause of religion, he could feel less than enthusiasm, and this enthusiasm must have been wrought up to the highest pitch by success; in which state of mind, the latent ambition of his character might very possibly have ripened into a principle of action long before he was conscious of being influenced by any but patriotic motives. Had he been less sincerely attached to the cause, the treatment he was doomed early to meet with from the Parliament, would very probably have led to his abandoning the party in disgust, as many of his old associates did, before the cause of the King became desperate, and long before he could have hoped to overthrow the Parliament itself, which opposed his elevation. In that case, he would have found no difficulty in making his peace with the King, to whom it does not appear that he ever rendered himself personally obnoxious, on terms that would have amply gratified his most aspiring hopes. He was himself the subject of a base jealousy; and his first steps in the career of usurpation, were all but justified by the principle of self-preservation.

Cromwell's military talents, which alone could have procured his rapid advancement in the army, and gained him the confidence of the troops, must have been generally acknowledged in order to afford a decent pretext for his being excepted from the Self-denying Ordinance. That ordinance is pretended to have been the first of Cromwell's intrigues; but there is not the slightest proof of it. Again, it is said to have been planned by the Independents with the obvious design of ruining the Presbyterian party. This assertion has even less plausibility than the former, for it is impossible to believe that the ordinance would ever have passed the Commons, where the Independents were so insignificant a minority, had such a design been manifest. The fact was, that the Parliamentary army had met with repeated reverses, and this ill success had been freely attributed to the misconduct of certain eminent commanders, of whom, says Rushworth, 'some were thought too fond of a peace, and others over-desirous 'to spin out the war, and others engaged in such particular 'feuds that there was little vigorous action to be expected from 'such disagreeing instruments.' And 'yet,' he adds, 'to 'search too deep into past miscarriages, or determine in favour 'of either of those that mutually recriminated each other, 'might, under their then present circumstances, prove the next 'danger to suffering a continuance of the same inconveniences.' This was confessedly a very critical dilemma. The differences

etween the several commanders ran so high, that it was impossible they should continue to act in concert; and yet the Parliament durst not investigate their conduct, or take any part by ecalling the suspected generals. At no moment was their cause n circumstances of so much jeopardy, and never were greater lelicacy and precaution requisite in accomplishing what had become a matter of urgent necessity, the placing of the army under Parliamentary control, by devolving the supreme command on one responsible leader. This was the design, and certainly it vas the immediate effect, of that singular ordinance which has been so ignorantly ridiculed. So far was it from being adopted rom any affected magnanimity, or as a gratuitous show of disnterestedness, that it was advocated by one of the most sagacious nembers of the House, as the least invidious mode of doing equal justice' to the rival generals, and of putting an end to ıll further dispute, by virtually recalling all of them without mplying a censure of any one of them. Rushworth sums up he arguments urged by the promoters of the measure in six reasons; but the true reason was that which he represents as tated hypothetically: 'That *if* there were at present, differences between commanders being parliament men, and *perhaps* of several Houses, by this ordinance equal justice would be done; they would be recalled from command, and by consequence from further dispute or difference, thereby preventing divisions in the army, administering advantages to the enemy;' and 'That the commanders would be the less able to make 'parties to secure themselves when they had no interest in the 'Houses, and so become more easily removable or punishable 'for their neglects and offences committed in the army.' Had the Commons presumed to call in question the conduct of either the Earl of Essex or the Earl of Manchester, to whom, under the clause 'perhaps of several Houses,' there is an obvious reference, it would only have involved them in an open altercation with the Upper House.* Public opinion was in favour of the Lieutenant-general; and Cromwell's subsequent conduct, so far as military skill was concerned, justified the high opinion which was now entertained of his talents. His speech in the House, on the debate which terminated in proposing the Ordinance, exhibits all that prudence and moderation by which he was characterised.

'On the 9th of Dec. (1644)', says Rushworth, 'the Parliament's forces being settled in their winter quarters, and most of the com-

* The ordinance did not, however, pass the Peers without opposition; 'and here,' says Whitelock, 'first began to increase the great 'difference between the two Houses of Parliament, which swelled to 'so great a height.'

manders-in-chief who were members of either House of Parliament being in town, the House of Commons took into consideration the sad condition of the kingdom, in reference to its grievances by the burthen of the war, in case the treaty for a peace which was then propounded, should not take effect, nor the war be effectually prosecuted. After a long debate of this matter, the House voted themselves into a grand committee, where there was a general silence for a good space of time, many looking one upon the other to see who would break the ice, and speak first, in so tender and sharp a point, when at length Lieutenant-general Cromwell stood up, and spoke to this effect:

' " That it was now a time to speak, or for ever to hold the tongue: the important occasion being no less than to save a nation out of a bleeding, nay almost dying condition, which the long continuance of the war had already brought it into; so that, without more speedy, vigorous, and effectual prosecution of the war, casting off all lingering proceedings, (like soldiers of fortune beyond sea to spin out a war,) we shall make the kingdom weary of us, and hate the name of a parliament; for, what do the enemy say? nay, what do many that were friends at the beginning of the parliament?—even this, that the members of both Houses have got great places and commands, and the sword into their hand; and, what by interest in the parliament, and what by power in the army, will perpetually continue themselves in grandeur, and not permit the war speedily to end, lest their own power should determine with it. This I speak here to our own faces, is but what others do utter abroad behind our backs. I am far from reflecting on any; I know the worth of those commanders, members of both Houses, who are yet in power; but, if I may speak my conscience without reflection on any, I do conceive, if the army be not put into another method, and the war more vigorously prosecuted, the people can bear the war no longer, and will enforce you to a dishonourable peace. But this I would recommend to your prudence, not to insist upon any complaint or oversight of any commander in chief, upon any occasion whatsoever; for, as I must acknowledge myself guilty of oversights, so I know they can rarely be avoided in military affairs: therefore, waving a strict enquiry into the causes of these things, let us apply ourselves to the remedy, which is most necessary; and, I hope, we have such true English hearts and zealous affections towards the general weal of our mother-country, as no members of either House will scruple to deny themselves and their own private interests, for the public good, nor account it to be dishonoured to them, whatever the parliament shall resolve upon in this weighty matter." ' p. 305.

It is usual to ascribe every speech and every action of Cromwell's to craft; yet, it would be difficult to point out in this bold and yet conciliatory address, any thing at variance either with matter of fact or honest intention. The truth of his representations does not appear to have been controverted; and, granting their truth, the proposed measure was the wisest that could have been adopted. Nor is it any proof of sinister intention on the

art of Cromwell, that the very measure which made the Parliament master of the army, eventually made him master of the Parliament. Under the then existing circumstances, it was of the first importance that it should be under their control. It had hitherto consisted of three independent divisions under the command of as many peers, of whom the House of Commons entertained that jealousy which ill-success is too apt to create without sufficient reason, but which, considering the numerous defections which had taken place from the Parliamentary cause, was not wholly unreasonable. Ludlow says, that by this time it was clearly manifest that the nobility had no further quarrel with the King, than till they could make their terms with him. And Mrs. Hutchinson intimates, that the Earl of Essex had used expressions which shewed that he and the other commanders endeavoured to become arbiters of war and peace, rather than conquerors for the Parliament. On the passing of the Ordinance, Essex, Denbigh, and Manchester resigned their commissions, and received the thanks of both Houses. The changes in the army, and the disbanding of the supernumerary officers, were effected with the greatest tranquillity, and the Parliamentary orders were every where implicitly obeyed. The battle of Naseby ensued, and the series of successes by which it was followed up, amply justified the choice of the new general, Sir Thomas Fairfax, and of the previous measures which gave him the undivided command. Whitelock says, that 'the King's 'party looked upon the new army and new officers with much 'contempt,' and that the new model was by them in scorn called 'the *new Noddle*.' It was not, however, 'a new army:' their scorn must have been excited by the mere circumstance of its not having peers for generals; but they were doomed very soon to have their scorn turned into dismay.

Rapin, or rather Whitelock, whom in this instance he follows, represents the appointment of Fairfax to the generalship, as part of the scheme of the Independents against the Presbyterians; and Cromwell's subsequent exemption from the Ordinance, at the application of Fairfax to the House of Commons, is held as proof sufficient of collusion. Cromwell is said to have had such an influence over the General, although the latter was a zealous Presbyterian, that he could make him do whatever he pleased; and all the obnoxious acts of Fairfax are imputed to this influence. The Compiler of these Memoirs shews satisfactorily, that these representations have not the shadow of a foundation. The Presbyterian party in the House, Rapin admits, ever preserved their superiority over the Independents; and the ordinance which deprived many of them of their commissions in the army, strengthened their party in the Parliament. This very circumstance had an important influence on the future pro-

ceedings of the House. It cannot be supposed that they would be perfectly pleased with their exclusion from the army; and it was not unlikely that they would cherish a vindictive feeling towards the supposed authors of the measure. Cromwell's being afterwards so honourably excepted at the application of the new General, though it obtained the assent of both Houses, would not fail to designate him to their envy and suspicion; and to his intrigues would readily be imputed the whole plot. The choice of Fairfax appears, however, to have given universal satisfaction.

Upon no point has there been expended more vague and loose assertion, than upon that of the supposed schism between the Presbyterian and Independent parties. It is quite amusing to perceive how Rapin is driven to put forth his utmost sagacity in order to detect the incipient intrigues of that formidable handful of conspirators yclept Independents; how hard he labours to make his reader bear in mind the distinction, that was so long an invisible one, between them and the Presbyterians, telling him over and over again, that they lay concealed, that they did not for a long while avow their sentiments; that they did not, so late as the year 1645, when the Ordinance was passed, 'pretend to form a separate party from the Presbyterians;' and finally, that Cromwell *especially*, more than any other of this party, put on the appearance of a rigid Presbyterian. In Rapin, whose impartiality is unimpeachable, this evident perplexity in establishing the early existence and portentous influence of this nondescript and undefinable party, is easily to be accounted for. To a Presbyterian, their very name must have sounded like an indictment; and a foreigner could scarcely fail to be misled by its equivocal import. Hume, with no better knowledge, but far more violent prejudices, affects on this subject a philosophical discrimination. He tells us, that the Independents went 'a note higher' in fanaticism than the Presbyterians, and therefore 'could less be restrained within 'any bounds of temper and moderation.' 'From this distinction,' he adds, 'as *from a first principle*, were derived, by a '*necessary consequence*, *all* the other differences of these two 'sects.' Which is as much as to say, there was a distinction without a difference, except in degree; or, in other words, Independency was only Presbyterianism *run mad*. He admits, however, that this sublimation of fanaticism was attended by one most singular and unaccountable symptom. 'Of all Christian 'sects, this was the first which, during its prosperity as well as 'its adversity, always adopted the principle of toleration.' This trifling point of difference, thus incidentally referred to, might have suggested to the historian a better explanation than any he has given, of their being so obnoxious to the Presbyterians.

The truth is, that Hume's attempt at characterizing the two classes or factions, is altogether erroneous. He would have us believe, that the Independents and the Republicans were the same party; that those who maintained the irrational notion, that every Christian congregation is 'a separate church, exercising 'a jurisdiction, but one destitute of temporal sanctions, over its 'own pastor and its own members,'—were led, by a parity of reasoning, to project 'an entire equality of rank and order in a 'republic quite free and independent.' Thus, he says, 'their 'political system kept pace with their religious.' That many of the Independents were also Republicans, is readily admitted: that they were Republicans *because* they held the sentiment above referred to on the subject of ecclesiastical government, is as absurdly untrue as that their republicanism led to the adoption of that sentiment. Milton is a case in point: he was at once an Independent and a Republican. No one acquainted with his writings can doubt, that he caught his enthusiasm for a republican government from the ancient classics; but he could not acquire his ecclesiastical notions from the study of Greek, unless it was the Greek of the New Testament. Republicanism has no peculiar affinity to any religious system. The republicans of Holland were Presbyterians; the republicans of Switzerland, Lutherans; the republicans of Italy, Roman Catholics. What then, but to point a calumny, could Hume design, when he represented Republicanism as the natural consequence, or necessary concomitant, of the religious notion in question, both having their common origin in fanaticism? Did he mean to intimate that all republicans are fanatics? If not, the republican notions even of fanatics, must have some other origin than fanaticism; and a philosopher like Mr. Hume should have been ashamed to assign a mere coincidence as a cause. But had he understood the religious opinions he pretends to describe, he would have known, that a republic corresponds much more nearly to the Presbyterian, than the Congregational model. Many of the Presbyterian members inclined to Republicanism, and the staunch Republicans were among Cromwell's most determined foes, while the Independents, with whom they are confounded, are supposed to have had him for their leader. The truth is, the latter never identified themselves with any political party. Their connexion with Cromwell amounted to this; that he respected their tolerant principles, and protected them when, in the eyes of the Presbyterians, Toleration was a deadly sin, and Independency a pestilent heresy. The real Independents asked only for protection, whether from a republic, a protectorate, or a monarchy. The Presbyterians contended for power, and they hazarded a Restoration to obtain it. The Independents had almost as much to fear from the intolerance of a Pres-

byterian Parliament as from the Bishops and the King, but they were no enemies to a monarchy. The army, by keeping the Parliament in check, was their best friend; but it is not true that they governed the army. As for Cromwell himself, if he was, as is pretended, an Independent, he certainly was no republican. But we have the authority of Bishop Burnet for his being inclined to a moderate episcopacy, probably in conformity to Archbishop Usher's scheme, a prelate whom he highly honoured. He was an Independent so far as respected the principle of universal toleration; but his domestic chaplains to the last were chiefly Presbyterians, and Presbyterians held the chief posts of honour and emolument under the Protectorate.

Mr. Hume's idea of a secret distinction having long prevailed in the House of Commons between the Presbyterian and Independent parties, must, Mr. Cromwell justly remarks, be 'the 'work of his own imagination.' The existence of such a distinction on the point of Church government was well known.

'Nor had the Independents, probably, ever been confounded with the Presbyterian party, but must, from their respective commencements, have been separate and distinct. The Presbyterians must have been the prevalent party at the time of their procuring the establishment of the Directory, which was, even according to Mr. Hume, directly opposite to the liberal sentiments of the Independents. Mr. Hume becomes perfectly unintelligible in his endeavour to explain the genius of the Independents.....After all the heavy charges he brings against them, he tells us, that they were the first of the Christian sects which, during its prosperity, always adopted the principle of toleration; and that it was remarkable so reasonable a doctrine owed its origin, not to reasoning, but to the height of extravagance and fanaticism. Were it true, it would indeed be extraordinary; but this doctrine could only originate in large and liberal minds, and could not have been the production of fanaticism and enthusiasm. He makes this most extraordinary observation,—that the variations in which an enthusiast indulged himself, he was apt, by a natural train of thinking, to permit in others. The contrary of this proposition seems to be true,—that an enthusiast must be so assured of his own infallibility, that he must conclude all others to be in error and not to be indulged, and therefore must surely be likely to be intolerant.'

Neal states, that 'the *real* Presbyterians, who were for an 'entire change in the hierarchy' on the ground of Divine right, were, so late as 1642, but few in the House, and could carry no measure by their own strength; but that, in 1644, the state of things was very different. '*For the sake of the Scots' alli-* 'ance,' the majority were prevailed upon to lay aside the name and function of bishops, in order to establish a presbyterial form on the ruins of all others. In such a design the Independents could not concur: they opposed it in the Assembly of Divines; and, if they had any partisans in the House of Commons, they

must have opposed it there. It is certain, that Cromwell was always hostile to the ecclesiastical schemes of the Presbyterians, and that this early drew down upon him the suspicion and hatred of the Scotch. Towards the end of 1644, the Scotch Commissioners held a conference with the Earl of Essex, the object of which was to determine, whether Cromwell might not be proceeded against as 'an incendiary between the tway nations,' on account of his being 'an obstacle or remora' to the union, by solemn league and covenant, of the churches of the two kingdoms, and to 'the gude design' of setting up Presbytery by right Divine. This debate, Whitelock, who was present, believes to have been reported to Cromwell, and to have put him upon carrying on more actively his design of making way for his own advancement. It certainly justified his suspicion of the intrigues of the Scotch, and taught him what he had to expect from a Presbyterian Parliamentary oligarchy.

Not only the views of Parliament, but the relative strength of parties, must have undergone an important alteration subsequently to the period at which the Self-Denying Ordinance was passed. The accession of those Parliament men who resigned on that occasion their commissions, must materially have contributed to such a change. Most of them were, it is probable, staunch league and covenant men, and not very well disposed to Cromwell. The deaths of Hampden and Pym, together with the secession of Lords Digby, Capel, and Falkland, and others of consideration from the Parliamentary cause, would have thrown the chief management of matters in the House of Commons into new and very different hands. The more moderate, that is, the prudent and the timid, gradually retired from the front of the contest. The men who remained to conduct the affairs of the nation, burthened with the double responsibility of the legislative and executive functions, soon shewed themselves to be quite incompetent to the discharge of so complicated and untried a task. They discovered neither the wisdom of statesmen, the magnanimity of rulers, nor the honesty of patriots. Their first step was to embroil themselves with the army, to which they were wholly indebted for their personal safety and their power, by proceeding to disband it, under the pretence that, the war being ended, it was no longer necessary; but really out of pique, and from an eagerness to get absolute power into their own hands. And when the soldiers were so unreasonable as to petition, that their arrears should first be paid up, that an Act of Indemnity should be passed for all actions committed by them, and that a legislative provision should be made for the widows of such as had fallen and for maimed soldiers, the Commons endeavoured to quash their petition by a declaration purporting that it tended to mutiny. A very temperate answer to this de-

claration was returned, and presented to both Houses April 27, 1647, in which the army claimed the liberty of petitioning in common with the rest of their fellow subjects, disclaimed all seditious intention, pleaded their liability to indictment unless protected by an Act of Indemnity, and humbly represented, that, 'as to the desire of their arrears, necessity enforced them thereto; 'that their wages had been hardly earned, and the desire of 'them could not argue them guilty of the least discontent or 'intention of mutiny; and that, for what concerned the relief 'of Ireland, they thought it hard that those who had voluntarily served in the wars, and left their parents, trades, and 'livelihoods, should, after all their free and unwearied labours, be 'forced and compelled to go out of the kingdom.' Rapin makes a very silly remark upon this declaration: it was in itself, he says, 'very reasonable;' but it '*looked like* an insolent accu-'sation against the Parliament, rather than an humble apology.' What right the Parliament had to claim an humble apology from men whom they were attempting to defraud by the most tyrannical injustice, he does not tell us; nor how what was so very reasonable could look like insolence. Cromwell, as he must needs be the author of all evil, has the credit of having instigated the soldiers to petition. It was surely very unnecessary that he should take this trouble. The facts being indisputable, it should seem that the army could hardly have done less than petition, if such a person as Oliver Cromwell had never existed. If he did take the part of the soldiers, as doubtless he did, in the House of Commons, it was very much to his honour. The Parliament appear to have acted with equal rashness and intemperance: they persisted in their resolution to disband the army, excepting those who would engage to serve in Ireland, without complying with their petition, or paying them more than two month's arrears, when no less than fifty six weeks were due; they accused them of mutiny and sedition; and 'some moved,' says Ludlow, 'that the petitioning soldiers might be declared 'traitors, while others resolved to secure Cromwell, but he 'being advertised of it, went to the army.' All this was surely very weak and despicable conduct; and to talk of this discord being fomented by the Independents, is ridiculous trifling. Rapin is too fond of detecting a hidden reason for things that carry with them their own explanation. He says, the Independents 'sought the destruction of the Parliament, for 'fear the Parliament should destroy them, as, indeed, both 'Houses intended.' The discontent of the army is very sufficiently accounted for without any such interference: they demanded no more than their right, and they resolved not to throw away the only security they had for obtaining a redress of their grievances, by disbanding before their demands

were complied with. This was the origin of the council of adjutators, a party of whom, under Cornet Joyce, executed the bold and politic manœuvre of securing the possession of the King's person, in order to prevent the Parliament from concluding a treaty of peace which should exclude the army from its provisions. It was not without reason that the apprehension was entertained, that the Presbyterians, backed by the Scotch and the City, would readily have sacrificed the army, and restored the King, if he would but have consented to the exclusive establishment of Presbytery. The subsequent conduct of the Parliament shewed that it was absolutely governed by this despicable faction:* it was marked by vacillation, meanness, and utter faithlessness. Every concession to the army, was tardily and ungraciously made; terms agreed upon at the dictation of fear, were violated the moment the troops were withdrawn from the capital; and the sovereignty of the kingdoms for some time vibrated between the army and the City, just as Fairfax approached or receded from the capital.

It was while things were in this posture, that Cromwell and Ireton on the part of the army, opened a negotiation with the King, which presented the most favourable opportunity that had ever occurred, for re-establishing the monarchy on a constitutional basis. The army was at that time in excellent temper, and the terms offered by Cromwell in their name, were far more conciliatory and favourable than those which were insisted upon by the Parliament and the Scotch Commissioners, as they included no alteration in the ecclesiastical government, but stipulated merely for liberty of conscience. Sir John Berkeley states, that Ireton permitted him to alter two of the articles, and that in most material points, and that when he objected to a third, which excluded from pardon seven individuals, Ireton told him that the concession would expose them to the charge of having betrayed their party and sought only their private ends. He gives Cromwell entire credit for sincerity in this negotiation, and there is not the least foundation for a contrary opinion. The army was far from being implicitly devoted to him. In the council of

* The men who 'in a manner governed the House' at this period, were a party of eleven: Holles, a sworn enemy of Cromwell's, and a man of no principle, Stapleton, Glyn, Lewis, Clotworthy, Waller, Maynard, Massey, Long, Harley, and Nichols. Of these, the first three are particularly specified by Whitelock as having driven on the business of disbanding the army out of pique at having been left out by the self-denying ordinance, while Cromwell, Skippon, and others retained their commissions. Waller, Massey, and Brown had also had commands in the army, and are stated by Clarendon to have had declared animosities against the persons of the most active and powerful officers. They especially had great influence in the City.

war, Cromwell, Ireton, and their friends are stated to have had a complete ascendancy; or rather, as Fairfax and Cromwell always acted in accordance, there prevailed a unanimity in this council. But there was another council, called the council of the army, composed of the adjutators, or agitators, in which the General had but a single voice; and this council, so far from being, as has been represented, the creature or instrument of Cromwell, was not by any means subject to his influence. It contained, says Sir John, 'many ill wishers to him,' which the result proved to be the case. The authenticity and veracity of the very important document referred to, have never been questioned, and it clearly proves that the infatuated monarch had to blame only his own perfidy and his evil counsellors for his destruction. Elated with the divisions between the Parliament and the army, he madly attributed the favourable terms now offered him, to a conviction on the part of the army that they could do nothing without him. This delusive notion was daily inculcated on him by Bampfield and Loe, and afterwards by Lauderdale, who had frequent access to him, with the view of preventing a conjunction between the King and the army, that would have been fatal to the Presbyterian cause. Sir John saw through their design, and zealously urged upon his royal master, the necessity of coming to a speedy issue with the army, and, in the meanwhile, of not giving them the least colour for exception to his actions. He represented, that had the army demanded less, he should have suspected their sincerity, for 'that it was 'not likely that men who had, through so great dangers and 'difficulties, acquired so great advantages, should ever sit down 'with less than was contained in the proposals; and, on 'the other side, never was a crown that had been so near lost, 'so cheaply recovered as His Majesty's would be, if they agreed 'on such terms.' But His Majesty was of another advice, replying, that 'they could not subsist without him,' and therefore he 'did not doubt that he should see them very shortly be 'glad to condescend further.'

What with the encouraging messages which His Majesty had by Lord Lauderdale and others from the Presbyterian party and the City of London, who pretended to despise the army, and to oppose them to death, His Majesty seemed very much erected; insomuch that, when the proposals were solemnly sent to him, and his concurrence most humbly and earnestly desired, His Majesty (not only to the astonishment of Ireton and the rest, but even of him Sir John,) entertained them with very tart and bitter discourses, saying, sometimes, that he would have no man to suffer for his sake, and that he repented of nothing so much as the bill against Lord Strafford, which, though most true, was unpleasant for them to hear; that he would have the church established according to law, by the proposals.

They replied, it was none of their work to do it; that it was enough for them to wave the point, and, they hoped, enough for His Majesty, since he had waved the government itself in Scotland. His Majesty said, that he hoped God had forgiven him that sin, and repeated often, "You cannot be without me, you will fall to ruin if I do not sustain you." Sir John adds, that many of the army who were present, and wished well (at least as they pretended) to the agreement, looked wishfully and with wonder upon him (Sir John) and Mr. Ashburnham; and he (Sir John,) as much as he durst, upon His Majesty, who would take no notice of it, until he (Sir John) was forced to step to him, and whisper in his ear—"Sir, Your Majesty speaks as if you had some secret strength and power that I do not know of; and since Your Majesty hath concealed it from me, I wish you had concealed it from these men too." That his Majesty, so encollected himself, and began to sweeten his former discourse with great power of language and behaviour; but it was now of the latest; for Colonel Rainsborough (who of all the army seemed the least to wish the accord) in the middle of the conference, stole away, and posted to the army, which he inflamed against the King with all the artificial malice he had.'

Soon after this, the army advanced to London; the Parliament and the City submitted to the General, and the King was lodged in Hampton Court. Here the King continued to tamper with Cromwell and Ireton, sending them messages continually by Ashburnham, till both the Presbyterians in the House, and the adjutators in the army, began to murmur that they were making a private bargain with the King. Cromwell was obliged at last to tell Ashburnham and Sir John, that 'if 'he were an honest man, he had said enough of the sincerity of 'his intentions; if he were not, nothing was enough.' He therefore conjured them, as they tendered His Majesty's service, not to come so frequently to his quarters, but to send privately to him. The jealousy entertained against Cromwell from his protracted negotiation with the King, arose, however, to such a height, being industriously fomented by the levellers and the Presbyterians, to suit their several ends, that his friends in the House of Commons began to desert him, and the army at length formed the resolution to seize the King's person, which was frustrated only by the King's escape. Sir John states, that Cromwell and his friends were alarmed at the proceedings of the army; and they certainly connived at the flight of the King, if it was not altogether owing to the timely information they conveyed to him. His throwing himself into the Isle of Wight, was indisputably his own voluntary determination. The King could not bring himself to leave the kingdom, fondly imagining that either the army or the Scots would, out of opposition to each other, lower their terms, or raise their biddings, so that he should get back his kingdom, by means of their competition, at

a better bargain. Thus did this weak and deluded prince continue to carry on his perilous double-dealing, till the English Commissioners found that he was only dissembling with them in order to extort concessions from the Scotch, and the Scotch had no longer any terms to offer. In the mean time, the invasion of England by the Scotch, furnished other employment to Cromwell than the pastime of a negotiation. The defeat of Duke Hamilton and the siege of Colchester, once more made the army the sole arbiters of the monarch's fate; and that fate was already determined upon by the army before Cromwell's return from the North. The renewal of the war had afresh inflamed the nation against the King as the occasion of all the bloodshed; petitions from all quarters, calling for justice upon him, were poured in upon the Parliament and the General; and, among others, a petition, or rather a remonstrance, from the council of the army, was presented to the Commons by Colonel Ewers, attended by several officers. Ten days after this, the King was removed, by order of General Fairfax, from the Isle of Wight to Hurst Castle, where this same Colonel Ewers was his gaoler.

The removal of the King was the death-blow to the hopes of the Royalists and the intrigues of the Presbyterians. On the 4th of December, the Commons passed a resolution declaratory of its having been done without the advice and consent of the House; and a subsequent resolution, 'that his Majesty's concessions to the proposals of Parliament were sufficient grounds for settling the peace of the kingdom,' was carried by a hundred and forty against a hundred and four. This was evidently a last desperate effort of the Presbyterian faction to assert their brief authority, perhaps with a view to clear themselves from participation in the measures which they must now have foreseen to be inevitable. Whatever was its object, it came too late to vindicate the sincerity of their repentance. To the King, the concession was a cruel mockery; for it was withheld till it could answer no purpose but that of irritating his enemies. To the nation at large it was an insult; for it was a formal retractation of that demand which had all along constituted with the Presbyterians, the pretence for continuing the war; namely, the abolition of Episcopacy; 'a point from which,' says Rapin, 'they 'could not depart without losing the fruit of all their labours 'and successes against the King.' To the army, it was an impotent defiance, and it led, accordingly, to the arrest of the forty-one members by Colonel Pride, and to the complete subjugation of the City faction. This exclusion of the obnoxious members took place on the 6th of December. According to Ludlow, it was determined upon by three members of the House and three officers of the army; of which Ludlow was one, and Ireton probably another, since he was commissioned to

secure the concurrence of the General. Cromwell, Ludlow affirms, did not arrive in town till the night after; which is confirmed by the date of the transaction as given by Rushworth. He had been absent ever since May; and no ground whatever exists for calling in question his solemn protestation, that he was unacquainted with the design, except those vague and sweeping charges of dissimulation which have been repeated till they have passed for a medium of proof, instead of mere assumptions that require themselves to be substantiated.

Had Cromwell been disposed at this crisis to serve the King, it was no longer in his power. Bishop Burnet says, that Cromwell hesitated respecting the propriety of bringing him to trial, but that Ireton, to whom we may add Harrison and Ludlow, drove it on. Cromwell had for five months laboured to effect a treaty with the King: he did not abandon it till his own influence over the army became endangered, nor till he had had ample proofs of the King's duplicity.* Yet, after this, he had afforded him an opportunity of consulting his personal safety by leaving the kingdom. What finally induced him to concur in the destruction of the King,—whether, as Mr. Cromwell suggests, 'his conviction of the necessity of the measure, aided by, 'perhaps, some degree of personal apprehension from the army,' or whether a persuasion that the last rising of the royalists and the Scots, had been the fruit of a secret understanding with the King, by which he had really fallen under the charge of treason, 'does not appear.' It ought not, however, to be deemed altogether incredible, that the same views of the supposed justice or necessity of the measure, which reconciled it to the mind of the pious, upright, and noble-minded Hutchinson, should have had some influence in overruling the indecision of Oliver Cromwell.

Here we must close our review of the transactions of this memorable period. Cromwell's bloodless usurpation of the supreme power, if it can be called a usurpation, raised as he was already by the resignation of Fairfax, to the head of the army, in which the whole of the executive power virtually resided,—was the only measure that could rescue the exhausted nation from anarchy, or secure it from a fresh invasion. There can be no question, that, if it was expedient that any individual should be invested with the high powers which Cromwell exercised, he was pre-eminently the fittest man on whom they could be devolved; and so, probably, the royalists themselves deemed

* Among these is said to have been an intercepted letter from the King to the Queen, in which he expresses his resolution to break his engagements with the rebels as soon as he should be restored to his authority. This is said to have caused the King's death.

him, next to the legitimate heir to the monarchy. 'His subse-
'quent usurpation,' says Hume, 'was the effect of necessity as
'well as of ambition.' He alone could have quelled the rival factions of the Parliament and the army, and over-awed the Scotch, upholding by his single strength the whole fabric of the State, and displaying in the possession of absolute power, a moderation and an impartiality which none of the contending parties had hitherto exhibited. The short reign of this 'most 'blameless of usurpers,' this most patriotic of tyrants, was marked by so much ability and energy, combined, as even Hume allows, with so much regard to justice and humanity,—it rendered England so illustrious and formidable in the eyes of foreign nations, and so secure at home,—that it has extorted unwilling admiration from his enemies and calumniators. He came short of the greatest of English monarchs only in the legitimacy of his title. Had he but lived to realize his supposed design of establishing a mild episcopacy in the Church, and of gradually restoring to the free exercise of their functions the two constituent branches of the Legislature, and could he but have secured an undisputed title to his successor, the crimes, the follies, and the miseries attendant on the succeeding two reigns would have been averted, and the constitutional liberties of England might have been established without another revolution. The clergy, in that event, would have been his panegyrists, and he would have been justly celebrated by all parties as the Protector of his country.

There is a speech of Cromwell's given by Whitelock, which shews how just were the ideas he had formed of a limited constitutional monarchy, and how little he affected to discriminate between the powers of a Protector and a King. When the Republicans in the House of Commons began to agitate the question, whether the government should be in one single person and a parliament,—which was, in fact, whether the new government to which they owed their existence as a parliament, should or should not be suffered to exist,—Cromwell sent for the members to meet him in the painted chamber; he there told them, that in informing them, as he had done at the opening of the session, that they were a free parliament, 'he considered there was a 'reciprocation:'

'for that the same government that made them a Parliament, made him Protector, and that, as they were entrusted with some things, so was he with other things: that there were some things in the government fundamental, and could not be altered; viz. that the government should be in one person and a parliament; that parliament should not be made perpetual, which would deprive the people of their successive elections; nor that the parliament should be always sitting, that is, as soon as one parliament was up, another should

come and sit in their places the very next day; that this could not be, without subjecting the nation to an arbitrary power in governing, because parliaments, when they sit, are absolute and unlimited: that the militia was not to be entrusted in any one hand or power, but to be so disposed, that, as the Parliament ought to have a check upon the Protector to prevent excesses in him, so, on the other hand, the Protector ought to have a check upon the Parliament in the business of the militia, to prevent excesses in them; because if it were wholly in the Parliament, they might, when they would, perpetuate themselves; but that the militia being disposed of as it was, the one stood as a counterpoise to the other, and rendered the balance of government the more just and even, and the government itself the more firm and stable: a due liberty of conscience in matters of religion, wherein bounds and limits ought to be set, so as to prevent persecution: and that the rest of the things in the government were examinable and alterable, as the occasion and the state of affairs should require: that, as for a negative voice, he claimed it not, save only in the foresaid particulars.' pp. 509, 10.

Under Cromwell's celebrated Instrument of Government, the parliaments were declared triennial, the protectorship was made elective, and the free and unrestricted profession of religion was secured. The parliament which commenced its discussions with calling in question the Protector's title, proceeded, in the same spirit, to withhold a provision for the army, and to betray a disposition to religious intolerance. 'Nothing will satisfy 'them,' indignantly remarked Cromwell, 'unless they can put 'their finger upon their brethren's consciences, and pinch them 'there.' For this, they amply deserved to be dissolved. The restlessness and intolerance of the Presbyterians, probably inclined Cromwell to think that an established episcopacy could alone secure his government against their secret influence. As a state expedient, he seems to have deemed it advisable, not as required by the interests of religion, but by the exigencies of the political condition of the country; in order to create an influence that should in some degree modify or balance the power of the Legislature, by uniting the people with the Crown. He found himself scarcely equal, with all his vast personal resources, to combat an opposition Church, a royalist faction, and a republican Legislature. If to Cromwell's scheme of government be superadded, an hereditary legislature to balance that of the democracy, a moderate extension of the prerogative to soften the collision between the popular interests and those of the State, responsible advisers to protect the King from personal accountability without releasing him from legislative control, and a sufficient security against the infinite evils attendant on a disputed title to the supremacy on the demise of the sovereign, we shall have as perfect an outline of a constitutional monarchy as can well be imagined. But while, on the one hand,

the history of that period forcibly illustrates the inevitability of these provisions, it proves, on the other hand, how perilous is the infatuation which would induce a government arbitrarily to dispose of the property, or to invade the religious rights, of the subject. So strong is the beneficial prejudice in favour of an established government, that the people have never been known to rise against it as a body, till maddened with the one or the other of these two species of oppression. The quarrel once begun, a retreat on either side becomes next to impracticable: the army becomes the arbiter, and the sword drawn against the people, will inevitably revert at last to their hands. Every revolution cannot be expected to be so bloodless as that which seated on the throne our third William; nor has the fearful reign of anarchy been often so fortunately terminated as was that of the civil wars by the gentle and magnanimous despotism of Oliver Cromwell.

Art. II. 1. *Desultory Thoughts in London, Titus and Gisippus, with* other Poems. By Charles Lloyd, Author of Nugæ Canoræ. 12mo. pp. 252. Price 7s. 6d. London. 1821.

2. *Nugæ Canoræ.* Poems by Charles Lloyd. Third Edition with Additions. 12mo. pp. 332. London, 1819.

A generation has sprung up since the Author of these volumes first challenged the plaudits of the public. He then appeared as one of a seeming literary pleiades that shone the brighter from consociation, but which have since diverged into widely different orbits. The elliptical course which has been described by Mr. Lloyd, has withdrawn him longer from public observation than his early compeers, so that he may almost say with Young, with a slight variation of the passage,

> 'I've been so long remember'd, I'm forgot.—
> A new world rises, and new manners reign;
> Junior competitors in hosts arise
> To push me from the scene, or'—

Not to 'hiss him there.' Of this alternative, Mr. Lloyd has a right to feel himself in no danger. Those of his readers who may the least sympathize with the sentiments and feelings imbodied in his poems, cannot fail to receive from the perusal an impression of his estimable character, which must entirely preclude any feelings but those of personal respect. We should even think that an interest would be created towards the Author as an individual, much stronger than is often attendant upon the warmer feelings of admiration which are excited by the productions of more splendid genius. That Mr. Lloyd is a man of real genius, will scarcely be questioned. In discussing that point, we seem, indeed, to be almost

trenching on the sphere of a 'retrospective review.' An, however, we occasionally presume to be retrospective reviewers, we shall not consider ourselves as discharged from the necessity of delivering our judgement to that effect. Mr. Lloyd is a man of genius, possessed, moreover, of a richly furnished and highly cultivated mind; a man who has made poetry his study, and has clearer notions of what it ought to be, perhaps, than most of his critics; who has thought deeply, and has felt—too keenly, as it should seem, for his own happiness. This excess (a morbid excess it must be admitted) of sensibility, has not wasted itself on donkeys, and daffodils, and pedlars; nor is it of that kind which retreats from contact with the realities of life. Mr. Lloyd is the poet of sentiment;—a term which has fallen into some disgrace from abuse, but we know not what poetry is worth without sentiment. Sentiment, however, is, in the Author's view, only another name for right feeling; and 'to *feel rightly*,' he affirms to be 'of more importance than to think wisely, since we more 'often act from impulse than from thought.' With too many persons, poets and no poets, sentiment, which is in other words *thinking about feeling*, is the substitute for feeling itself; and the rough cordiality of an unsentimental shake of the hand, has more of heart in it than is often diffused through a centenary of sonnets. The impression we have received from Mr. Lloyd's poems leads us to believe that it is far otherwise with him; that he really feels till he thinks, as well as, sometimes, thinks till he feels; and that what may appear excessive or remote from ordinary sympathy in his poems, is the result of that peculiarity of temperament which is generally found in connexion with the true poetical character. The very deficiency of art, the occasional want of successful elaboration, that renders the execution of his poems frequently—perhaps we may say generally—inferior to the conception, indicates the intense excitement of feeling under which they have been written. On this account, his poetry will seem the most instinct with genius, will speak the loudest and the sweetest, to men of the same turn of mind and habits as himself, who will be able to catch the full meaning where it is not sufficiently brought out, and to perceive in the rude etching, the marks of design, the glowing and essential thought.

The true pleasure of composition, artists well know, is confined to the first stage of expression—the sketch; and there have been men of real genius who could never summon patience enough, some who had not the requisite skill, to fill up their own design: they have not attained a mastery in the management of colours. Mr. Lloyd is a better draftsman than he is a colourist. In no respect is a writer more liable to be misled by strong feelings, than as to the *effect* of his expressions upon the reader. To his own mind, they represent certain images and certain emotions,

but whether this arises from their being accidentally associated with them, or from their being really the fittest mode of expression, he may sometimes be unable to determine; and in such cases, equitably to discriminate between the reader's dullness and the author's want of skill, becomes a very nice point of critical jurisprudence. To feel strongly, has been assigned to be the true method of speaking eloquently; as carrying with it an inspiration that makes the thoughts instinctively imbody themselves in energetic language. But if this be true as to public speaking, it is far otherwise with regard to poetical composition, which is of a nature too complicated to be the prompt result of impulse; and it is very certain, that between feeling and expressing that feeling, an interval must elapse, which admits of the thoughts missing their way to their appropriate vehicles of expression. That nice operation of the judgement which we call taste, is guided by inexpressible rules and fine calculations, which a state of high excitement does not peculiarly qualify the poet for observing in giving utterance to his feelings. Nay, he may disdain to stoop to the tricks of art, forgetting that it is his business as a poet, not simply to record his own feelings, but to produce feeling in the minds of others; and that neither language nor poetry were given him for the purpose of soliloquy. The school to which Mr. Lloyd was once considered as belonging, has been illustrious for genius, but it has fallen into self destructive heresies on the score of taste.

We hope that such of our readers as are accustomed to pay any deference to our poetical disquisitions, will give us credit for having good reasons in making these general remarks, although we shall decline to justify them by a closer application. With regard to the volumes before us, we should do great injustice to the Author, were we to represent them as marked by the characteristic faults of the *Lake* poets. They are evidently the productions of a man of correct taste, and are perfectly free from the affectation either of simplicity or quaintness, from pedantry, and from conceits. And if Mr. Lloyd cannot enter the lists with his early friends in the higher walks of poetry which they have chosen, his merits are at least equal to his pretensions; and if his success be but equal to his merits, his poetry will not want admirers.

About a third part of the Nugæ is selected from a larger collection of the Author's pieces, which reached, many years ago, a second edition, and had been suffered to remain out of print. These pieces, which are distinguished in the Index by an asterisk, bear the dates of 1794 and the following four or five years. That which, we think, the Author would himself prefer, and which of all his poems is the best known, is the Address to the Genius of Shakspeare.

'When first thine eyes beheld the light,
And Nature bursting on thy sight,
Pour'd on thy beating heart a kindred day;
Genius, the fire-eyed child of Fame,
Circled thy brows with mystic flame,
And warm with hope pronounced this prophet lay.

'Thee, darling Boy! I give to know
Each viewless source of Joy and Woe,
In thee my vivid visions shall unfold;
Each form that freezes sense to stone,
Each phantom of the world unknown,
Shall flit before thine eyes, and waken thoughts untold.

'The bent of purpose unavow'd;
Of Hopes and Fears the wildering crowd;
The incongruous train of wishes undefin'd;
Shall all be subjected to thee!
The excess of bliss and agony
Shall oft alternate seize thy high attemper'd mind.

'Oft o'er the woody summer vale
When Evening breathes her balmy gale,
Oft by the wild brook's margin shalt thou rove;
When just above the western line
The clouds with richer radiance shine,
Yellowing the dark tops of the mountain grove.

'There Love's warm hopes thy breast shall fill,
For Nature's charms with kindliest skill
Prepare for Love's delicious extasy;
Thy prostrate mind shall sink subdued,
While in a strange fantastic mood,
The wild power fires thy veins and mantles in thine eye!

'For know, where'er my influence dwells,
Each selfish interest it expels,
And wakes each latent energy of soul;
Indifference, of the marble mien,
Shall ne'er with lazy spells be seen,
To quench th' immortal wish that aims perfection's goal.

'These shalt thou burst, whate'er it be
That manacles mortality,
And range thro' scenes by fleshly feet untrod;
And Inspiration to thine eye
Shall bid futurity be nigh,
And with mysterious power approximate to God.'

This is decidedly superior to any ode of Akenside's; and had it appeared among the works of Collins, few persons would have suspected it to be spurious. It is, unquestionably, a very beautiful, though not a faultless poem. The last three lines are objectionable, whether in point of sentiment or merely of

phraseology, we will not decide. But as a whole, it's merit is sufficient to entitle the Author not to be forgotten.

The following Lines bear the date of 1819, a lapse of twenty-four years from the time at which the above ode was composed. We give them without any comment. If any of our readers can subject them to cold and curious criticism, they are welcome. Not but they will stand the test; but the subject is of a nature too sacred, we should have thought, for the public eye, had not Cowper taught us that a mind of acute and shrinking sensibility can strangely find a solace in laying open to that unseen public the inmost recesses of the heart.

'TO MY CHILDREN.

[Written under the influence of great depression of spirits.]

Heu! quam minus est reliquis versari, quam vestrorum meminisse.

'My babes, no more I'll behold ye,
Little think ye how *he* ye once lov'd,
Your father, who oft did enfold ye,
With all that a parent e'er prov'd;—

'How with many a pang he is saddened,
How many a tear he has shed
For the eight human blossoms that gladdened
His path, and his table, and bed.

'None knows what a fond parent smothers,
Save he who a parent has been;
Who once more, in his daughters, their mother's,
In his boys, has his own image seen!

'And who—can I finish my story?—
Has seen them all shrink from his grasp;
Departed the crown of his glory,
No wife, and no children to clasp!—

'By all the dear names I have utter'd,
By all the most storied caresses,
By the frolicsome nothings I've mutter'd
In a mood that sheds tears while it blesses;

'By the kisses so fond I have given,
By the plump little arm's cleaving twine,
By the bright eye whose language was heaven,
By the rose on the cheek prest to mine;

'By it's warmth that seem'd pregnant with spirit;—
By the little feet's fond interlacing,
While others pressed forward to inherit
The place of the one thus embracing;

'By the breast that with pleasure was troubled,
Since no words were to speak it availing,
Till the bliss of the heart was redoubled
As in smiles on the lips 'twas exhaling;

'By the girl who, to sleep when consigned,
The promised kiss still recollected,
And no sleep on her pillow could find,
If her father's farewell were neglected;

'Who ask'd me, when infancy's terrors
Assailed her, to sit by her bed;
And for the past day's little errors
On my cheek tears of penitence shed;

'By those innocent tears of repentance,
More pure e'en than smiles without sin,
Since they mark with what delicate sentence
Childhood's conscience pronounces within;—

'By the dear little forms, one by one,
Some in beds closely coupled half-sleeping,
While the cribb'd infant nestled alone—
Whose heads at my coming all peeping,

'Betrayed that the pulse of each heart
Of my feet's stealing fall knew the speech;
While *all* would not let me depart,
Till the kiss was bestowed upon *each*;

'By the boy who, when walking and musing
And thinking myself quite alone,
Would follow the path I was choosing,
And thrust his dear hand in my own;

'Joy more welcome because unexpected;—
By all this fond store of delights,
(Which, in sullen mood, had I neglected,
Every curse with which Heaven requites,

'Were never sufficient for crushing
A churl so malign and hard-hearted,)
But by the warm tears that are gushing,
As I think of the joys that are parted;

'Were ye not as the rays that are twinkling
On the waves of some clear haunted stream?
Were ye not as the stars that are sprinkling
Night's firmament, dark without them?

'My forebodings then hear! By each one
Of the dear dreams through which I have travelled,
The cup of enjoyment from none
Can I take, till the spells, one by one,
Which have withered ye all, be unravelled.'

To these Lines immediately succeed some stanzas, written about the same period, which betray the same agonising melancholy. They are exceedingly wild, diffuse, and unequal, like the irregular notes of an Æolian harp, now in soft accordance, and then bursting into powerful harmony filled up with discords. The rudeness and obscurity of some passages might have been

easily removed, could the Author have submitted to the irksome labour of correction; and, as a poem, the stanzas would, unquestionably, have gained considerable improvement from their being more highly polished, and more compressed; but then they would not have been what they now are,—the warm transcript of over-powering feelings. There are few individuals of keen sensibility and melancholic temperament, who have not, at some period in their lives, been visited with that moody shrinking from all human society, which is here exhibited in its excess. Campbell's exquisite ode 'on leaving a scene in Bavaria,' was written under the inspiration of this morbid enthusiasm, the disease of refined and elevated minds; and it is characterized by a calm and majestic beauty which seems the very reflection of the scenery amid which it was written; but it is more full of sentiment than of feeling: it inspires admiration, but calls for no pity. The melancholy which these stanzas breathe, is of a deeper hue; and we know no poet who has more skilfully analysed and described the state of mind under which they seem to have been written, than the anonymous author of "The Comforter."* They open with a reference to those poetical superstitions, to which it is so natural to recur in the deep entrancement of solitude.

'Oh, that a being in this latter time
Lived, such as poets in their witching lays,
Feigned were their demi-gods in nature's prime!
The Dryad sheltered from noon's scorching rays
By leafy canopy;—the Naiad's days
Stealing by, gently wedded to some spring
In pure connatural essence;—while the haze
Of twilight in the vale is lingering,
The Oread from mountain top the sun-rise welcoming.

'Oh, that a man might hope to pass his life
Where through lime, beech, and alder, the proud sun
His leafy grot scarce visited;—where strife
Is known not;—to absolve, to impeach him none;—
His moral life, and that of nature, one:—
Where fragrant thyme and crisped heath-bells prank
The ground, all memory of the world to shun,
And piercing, while his ears heaven's music drank,
Nature's profoundest depths, the God of Nature thank.'

We transcribe but one other stanza.

'Oh! thou First Cause, thou giver of each blessing,
E'en were *I* cursed, so vain a thing I'm not,
As to suppose *nothing* is worth possessing;—
That misery's the universal lot.

* See Eclectic Review. N. S. Vol. XIII. p. 570. [June 1820.]

'A cold hand lies on me;—a weight;—from what,
Whence, where, or how,—boots it not here to tell:
I only wish that I could be forgot,
And that I might inherit some small cell,
With blessings short of heaven, and curses short of hell.'

To thirst for fame, yet wish to be forgotten,—to be alike keenly susceptible of neglect and impatient of observation,—is but one of those moral paradoxes which enter into the composition of certain morbid varieties of character. The mind represents to itself as the object of its vague desires, an imaginary mode of existence, such as we assign to the elements of nature; but with the superaddition of consciousness; in which it might exert a perpetual activity without suffering from its reaction; possessed of power without feeling. This is a strange delusion; but what less than a delusion is the love of fame itself,—the desire of a nominal existence from which even consciousness is excluded? Such fancies, when they are connected with affectation, may fairly be derided, not as extravagance, but as pretence. Illusions as they are, however, they may very possibly be the result and the expression of real and permanent feelings; which these only will ridicule, who cannot understand how much suffering may have no other source than the imagination.

Our business is with Mr. Lloyd only as a poet; but, in pursuing this article, we feel almost irresistibly impelled to deviate into physiological speculations, by the very singular and interesting trains of thought which he is continually throwing out, and the glimpses they afford of his intellectual history. The frankness with which he discloses the secret workings of his mind under the pressure of severe distress, might, indeed, seem to justify our attempting to supply that commentary on the contents of the volumes before us, which should introduce them with the more advantage to the perusal of our readers. A person on casually opening them, would not readily appreciate the genius, the sensibility, and the intelligence which are so abundantly indicated to be prominent qualities in the Author's mind. The interest which his poetry is adapted to inspire, is of no ordinary kind; but to those who do not possess the key to it, it will not wear that superficial attractiveness which shall at once fix their attention and awake their interest. What Wordsworth says, in his "Poet's Epitaph," that

'—you must love him, ere to you
He will seem worthy of your love,'—

applies with peculiar force to the Author of the present volume. The "Desultory Thoughts" are more particularly open to the objection of requiring a closer attention and a more acquiescent surrender of the feelings, than most readers will consent to give.

They are, in parts, highly metaphysical; and to be metaphysical is much the same as to be to the generality obscure. Lord Byron is almost the only living poet who has been able to impart a powerful interest to didactic poetry, by the magic of his numbers, and the energy of expression with which he imbodies common-place sentiments. Mr. Lloyd's are not common-place sentiments, and so much the worse for their effect in poetry. His verse, too, is frequently rough with thought, and prosaic, we suspect, upon system. In fact, it is for the sake of the sentiment, rather than of the expression, that some of the pieces are valuable. In his phraseology, he appears to have taken Cowper for his model, rejecting no forms of expression that are recommended by their force, how much soever at variance with euphony. And he would probably plead the same great example as an apology for the extreme desultoriness of his poetry, which only a close inspection will sometimes distinguish from incoherence. But even Cowper's poetry did not immediately please; and it succeeds in pleasing, in spite of those qualities which it may seem to sanction. Every reader of Cowper feels towards him as a friend, exemplifying the truth of his own remark, that

> 'The poet's lyre, to fix his fame,
> Should be the poet's heart.'

And a similar exercise of sympathy will be requisite to give Mr. Lloyd's poetry its full power to please; for it is throughout a tale of the heart, and such a tale as is fit only for the ear of sympathy.

In the volume containing the "Desultory Thoughts," there is a poem entitled, in allusion to the Lines we have given from the Nugæ Canoræ, "The Spell unravelled." It is dated May 6, 1820, and accounts for the very perceptible difference of tone and character which attests the more recent publication to be the production of a happier era. Though inferior as a composition, it could not have been with propriety withheld; but the Author seems well aware, from the intimation conveyed by the last stanza, that the change which has unravelled the spell, and awaked in his mind new sensations of happiness, will appear to many persons more strange, more delusive and ideal, and even more pitiable, than the mild Δαιμονολήψια which preceded it. Nor will it be anything new, if *that* is charged with having raised the storm, which now appears to gild the calm. The stanzas which immediately precede the poem we have referred to, are descriptive of an intermediate state of mind, in which the spirit had not yet regained its tone, but was beginning to have the discord of its feelings assuaged; in which the 'foul and pestilential congregation of vapours' that had obscured

'this goodly frame, the earth,' 'this most excellent canopy, the 'air, with this brave o'erhanging, this majestical roof, fretted 'with golden fires,' the firmament,—though not quite dispersed, was beginning to let in gleams of beauty and cheerfulness. They are extremely touching, and vividly depict the workings of the Author's mind at a crisis of feeling peculiarly interesting. The entire poem is too long for insertion, and is in parts too unfinished for the fastidious eye of taste; but the following extracts will sufficiently answer our purpose.

Stanzas, written Nov. 10—12, 1819.

'My God! I once was young, and once was blest
With all the hopes that soaring youth attend:
I had romantic visions which possess'd
My spirit, and to all I seem'd a friend;
And *in* all did a friend expect: now send,
Thou roamer, through the earth thy locks forlorn;
Say, from what quarter dost thou apprehend
Thou could'st claim hopes, such as in life's best morn,
If offer'd to thy choice, thou wouldst reject with scorn.

'No! like a spirit with the universe
At war, a jarring spirit I appear;
Of man rejected; and of God—still worse—
Doom'd to perpetual sway of tyrant fear.
I ask but for a little refuge, where
I on the present, future, and the past,
May ruminate. With many a wistful tear,
I ask a place, where my poor heart, at last,
As miser o'er his hoard, my sum of woes may cast.'

The Author then adverts to his children as a source of past transport; and this introduces some stanzas which romantically dilate on the beauty of the age of childhood.

'Is a child's voice, is there not melody?
In a child's eye, is there not rapture seen?
And rapture not of passion's revelry;
Calm, though impassioned; durable, though keen!
It is all fresh, like the young spring's first green!
Children seem spirits from above descended;
To whom still cleave Heaven's atmosphere serene;
Their very wildnesses with truth are blended;
Fresh from their skiey mould, they cannot be amended.

'Warm and uncalculating, they're more wise,—
More sense that ecstasy of theirs denotes,—
More of the stuff have they of Paradise,
And more the music of the warbling throats
Of choirs whose anthem round th' Eternal floats,
Than all that minds e'er feigned; or tuneful skill
Has e'er struck forth from artificial notes:
Their's is that language, ignorant of ill,
Born from a perfect harmony of power and will.'

From this topic an abrupt transition is made to the Poet's sufferings: he complains of being neglected—forsaken, of having his extreme ardour for human sympathy chilled and repelled; and he adopts an expression of Rousseau's, which indicates that, in this feverish and unnatural craving of the affections for ideal excitement, his case has borne a physical resemblance, though in a moral respect essentially dissimilar, to the state of that spoiled child of Fancy. The following stanzas, Rousseau would not have written.

'Yes! I am a mystery to myself; to all;—
Save to my God; thence is it that I feel
Such a propensity on heaven to call;
Since he who comprehends alone can heal.
Oh! Saviour of the world! Do not thou steel
Thyself against my pleading. Call to mind
When e'en *thy will* with agony did reel;
And, though by hope supported, and resigned
From thought that on thyself the destinies of mankind

'Hung,—Thou criedst, "Father, let it pass away,
This cup from me!". Yet on thy bidding waited
Legions of angels; and eternal sway,
And endless triumphs, and delights unsated,
Claim'd thy acceptance when the pang abated.
Oh, think on me! I am friendless! I am poor'd
I with importunate distress am mated!
Nor have I hope, however I endure,
That any chance awaits my agonies to cure.

'Oh being most compassionate! for such,
Crush me to atoms, I will think thou art!
Do not, I pray thee, let it seem too much
To mitigate the anguish of my heart.
* * * * * *

'It is not Freedom, to be what thou willest,
But 'tis to will that which thou ought'st to be;
And that man whose volition is the stillest,
That man whose will moves in accordancy
With HIS "who dwelleth in eternity,"
He is "the *freeman*." And well call'd the Bard
All "slaves" but those who bend to this decree;
And with devoutly passionate regard,
Witness this truth sublime to be it's own reward.

'Therefore, no puling sentimentalist
Am I: and when I mourn my agonies,
'Tis not for this or that cause I'm distress'd.
In my creed, there is to the man that's wise
But one legitimate source of smiles and sighs;
And that's involv'd in question, on his path
Whether "the Sun of righteousness arise

With healing on his wings"; or whether scath
He feel, or think he feel, of the Everlasting's wrath.

'I have no sickly feeling of the heart;
No mawkish love-tale, vast wrongs to declare;*
No pangs arthritic, spasm, or cancerous smart,
My bodily functions one by one impair.
These—'tis my trust—I could with patience bear:
No loss of wealth; no friend's departed face;
No tricks of fortune, whose romantic air
Might give my well-wov'n tale bewitching grace:
My ills have nought to do with person, time, or place.

'Oh God! so deeply the conviction's wrought
In me, that thou to man art all in all;
And that the forms most exquisitely fraught
With means of joy,—e'en the gay festival;
The choral song; the trophy-blazoned hall;
The dance; the appurtenants of courtesy;
Without the attraction of Thy blessing, pall;
That the mind's state seems every thing to me!
Without a thankful heart, vain were all social glee!

'"There is a pleasure in the pathless woods,"—
But 'tis to him whose moral path is clear:
"There is a rapture in the roaring floods,"—
But 'tis to him who *plays* with forms of fear.
"There is society where no one's near,"—
But 'tis to him whose dreams ebullient rise:
"There is a transport in the falling tear,"—
But 'tis to him whose ever lifted eyes
Shed sparkling drops which tell their source is in the skies.

'I cannot ever, ever feel again,
That which, oh Nature! I have felt for thee.
'Twas in God's presence ever to remain,
The marvels of thy boundless reign to see.
No pressures then of cold propriety,
Scarce even animal appetites were mine.
Into the breeze transfused, I seemed to flee
Upon its wings, and all my being resign
To influence of eye, ear, touch, and thought divine.

'Thy mountains! They to me were types of power,
Of glory, vastness, and magnificence.
Thy clouds! As on the "wings of winds" did lour
Obscure imaginations, yet intense,
On them; and shapings of creative sense
Rode as in triumph. Thy far-gleaming lakes!
Their shores of faëry masque the residence!
Thy breezes, murmuring through thy sedgy brakes;
It seem'd blest spirits might quit Heav'ns harmony for their sakes!

* We would read: 'Vast wrongs, or mawkish love-tale to declare.' This very slight change would give an unexceptionable line.

'Yes, I remember when the dreariest waste,—
The heathery moorland with its mossy stones,
Where, here and there, with gelid dew o'ercast,
The hart's-tongue, or the flagging grass, atones
For the wide barrenness; where plaintive moans
Of chilling breeze perpetually are heard;—
Yes, I remember well, (e'en though with groans
Of wailing sprite that chilling breeze had stirr'd,)
When I to brightest scenes, such prospect had preferr'd.

'I had a store of joy within me then,
An inexhaustible and salient spring;
And e'en whate'er I felt of *bodily* pain,
Or of that *deeper* which the heart doth wring,
Seem'd, in profound subserviency, to bring
New zest to pleasure, pampering its caprice;
'Twas like a man wilfully shuddering,
Giving, by warlock tales, to wassail bliss
And Christmas blithe fire-side, a spectral emphasis.

'Yet, is it not, oh God, in part to hold
With Thee communion, thus thy works to feel?
And can those souls be of an earthly mould,
Thus rapt above mortality, that steal,
When Thou thy natural wonders dost reveal?
Is it not, in novitiate of learning,
To gain a 'vantage post in Fortune's wheel?
Is there not promise in this nature-yearning,
Which always doth imply from art a scornful turning?

'Then why should I be to all pleasure dead
To such an inexpressible degree?
I? Though I grant, as wiser men have said,
That 'tis a world in ruin that we see.
Why should I, that have felt such ecstasy,
Be sunken now so low? Is it t' enforce
The doctrine, that each project which can be
Content with aught save wisdom's primal source,
Is like a pile on sand, which storms will soon disperse?

'So seems it! What with all my dreams am I?
It was on real objects that I gazed;
Yet have they ended more in vanity,
Than the most doting visions of the crazed,
Or all the structures by fanatics raised.
Now had I rather mope where Penury
In rags, filth, smoke, and sickness, is emblazed,—
Screams in the ballad's rude discordancy,
The howl of curs, coarse oaths, and the scold's ribaldry,—

'So that new feelings might at least be mine;
Than live in some contemplative recess,
Where mountains, forests, rocks, lakes, streams, combine
With human beings, deeply to impress.

Is this, oh God, to shew the nothingness
Of fairest hopes of man?—how soon the stream
Most copious, and most promising to bless,
Exhausted, if from earth alone it teem?
Thus, when I thought to drink, I drink but in a dream.'

Extended as this article is, we must leave our task but half-performed. We have scarcely touched upon the contents of the more recent volume, and can now only briefly advert to them. The "Desultory Thoughts in London" are divided into three books, comprising altogether upwards of four hundred stanzas of the difficult construction borrowed from the Italians, which has of late become so fashionable with our versifiers. Though not unsusceptible of dignity and sweetness, it is best adapted to the humorous, or, at least, the sportive, its distinguishing feature being lightness, while it seems to be considered as admitting of a license bordering on the Hudibrastic. Nothing can be more free, and various, and negligent than Mr. Lloyd's versification: it is sometimes gracefully playful, but sometimes too, its play is scarcely suitable to the solemn or pathetic cast of the sentiment, while at other times it sinks quite below the level of serious poetry. The thoughts are so very desultory that it would be difficult to frame an argument of the poem. The Author has not ventured to expose to view the heterogeneous contents in a bill of fare, aware, perhaps, that common readers would anticipate little gratification from such subjects as the following: A walk in the park; Methodist chapel; a portrait; consecration of Solomon's temple; influence of imagination; unfortunate females; election and reprobation; faith; free-will; the second advent, &c. Such are the rattling titles of the first sixty pages of the volume; and very injudiciously are they so printed, as they will excite in the minds of nine persons out of ten, only ridiculous ideas, which will prejudice them, unwarrantably, but perhaps effectually, against the volume. The chief fault of the poem is, that it wants relief: the didactic is not, at least in the first two books, sufficiently intermixed with the picturesque. The charm of "The Task" is, that it takes us out in the open air. Cowper is, indeed, the most delightful of field-preachers; and his descriptions always predispose the reader to receive the sentiments which seem to rise out of them. Lord Byron pleases by the same method, but his philosophy is more dramatic, and his very sentiments are picturesque. If Mr. Lloyd had, as he well might have done, thrown into the first part of the poem more of the recollected scenes of his early life, (such as that near the Lake of Winandermere, which he describes in the third book,) he would have rendered it much more attractive. And the motto prefixed to the first book, excites the expectation that he would do so: 'Si je veux peindre le printemps, il faut que je sois en

'hyver; si je veux decrire un beau paysage, il faut que je sois 'dans les murs.' On what, therefore, should 'Thoughts in 'London' so naturally dwell, as on solitude, and nature, and the spring?

One remark more. Mr. Lloyd apologises for having expressed himself unadvisedly on the doctrine of Election and the subject of moral evil: he 'wishes that he had not so expressed himself as he has done in the passage alluded to.' This frank retractation must disarm his critic of all disposition to severity; but we still regret the appearance of the passage, and wish that Mr. L. had kept clear of polemics. On these awful and inscrutable topics, feeling is a very unsafe guide, although 'to feel 'rightly,' is indispensable as a pre-requisite for 'thinking wisely:' the first crude conclusions which even an honest and acute mind may come to in pursuing such investigations, are not fit to be promulgated in poetry. We earnestly recommend that the greater part of pp. 49—62, should be cancelled in a future edition. The following remark does credit to the Author's acuteness, which invariably shines out in his prose.

—'The Author feels that he is wrong. Remorse, as distinct from *regret*, is a passion inalienable from human nature; and this passion tells us, by its awful voice, that it is for sin that we are tormented; and though the reasoning of necessity may make us anticipate that we never should feel remorse, yet, if we do feel remorse, hypothesis there is contradicted by fact, and the whole falls to the ground.' p. vii.

Titus and Gisippus is a very interesting tale, founded on a hint borrowed from a story in Boccaccio, but original in its details, and enriched with that ample store of metaphysical sentiment in which Mr. Lloyd resembles and rivals our elder poets. This poem would sufficiently attest the undiminished vigour of the Author's faculties. There are detached passages, however, in the Desultory Thoughts, quite equal to any thing in either of the volumes: we may refer, in proof of this assertion, to the conclusion of the first book, and the description of the lake scene, with the pathetic address to his children, which occupies nearly the whole of the third. As we have charged Mr. Lloyd with being deficient as a colourist in language, we must, in justice, lay before our readers a specimen of what he can, when he pleases, achieve as a landscape-painter. Nothing can be more perfectly beautiful than the following romantic description. To a reader of any poetical feeling, it will render all further commendation of the volume superfluous.

'I had a cottage in a Paradise!
'Twere hard to enumerate the charms combin'd
Within the little space, greeting the eyes,
Its unpretending precincts that confin'd.

Onward, in front, a mountain stream did rise
Up, whose long course the fascinated mind
(So apt the scene to awaken wildest themes)
Might localize the most romantic dreams.

'When winter torrents by the rain and snow,
Surlily dashing down the hills, were fed,
Its mighty mass of waters seem'd to flow
With deafening course precipitous: its bed
Rocky, such steep declivities did shew
That towards us with a rapid course it sped,
Broken by frequent falls; thus did it roam
In whirlpools eddying, and convulsed with foam.

'Flank'd were its banks with perpendicular rocks,
Whose scars enormous, sometimes grey and bare,
And sometimes clad with ash and gnarled oaks,
The birch, the hazel, pine, and holly were.
Their tawny leaves, the sport of winter's shocks,
Oft o'er its channel circled in the air;
While, on their tops, and midway up them, seen,
Lower'd cone-like firs and yews in gloomiest green.

'So many voices from this river came
In summer, winter, autumn, or the spring;
So many sounds accordant to each frame
Of nature's aspect, (whether the storm's wing
Brooded on it, or, pantingly and tame,
The low breeze crisp'd its waters,) that, to sing
Half of their tones, impossible! or tell
The listener's feelings from their viewless spell.

'When fires gleam'd bright, and when the curtain'd room,
Well stocked with books and music's implements,
When children's faces, dress'd in all the bloom
Of innocent enjoyments, deep content's
Deepest delights inspir'd; when nature's gloom
To the domesticated heart presents
(By consummate tranquillity possessed)
Contrast, that might have stirr'd the dullest breast;

'Yes, in such hour as that, thy voice I've known,
Oh, hallow'd stream! fitly so nam'd, since tones
Of deepest melancholy swell'd upon
The breeze that bore it; fearful as the groans
Of fierce night spirits. Yes, when tapers shone
Athwart the room, when, from their skiey thrones
Of ice-pil'd height abrupt, rush'd rudely forth,
Riding the blast, the tempests of the north,—

'Thy voice I've known to wake a dream of wonder!
For, though 'twas loud, and wild with turbulence,
And absolute as is the deep-voic'd thunder,
Such fine gradations mark'd its difference
Of audibility, one scarce could sunder
Its gradual swellings from the influence

Of harp Eolian, when upon the breeze
Floats in a stream its plaintive harmonies.

'One might have thought, that spirits of the air
Warbled amid it in an undersong;
And oft one might have thought, that shrieks were there
Of spirits, driven for chastisement along
The invisible regions that above earth are.
All species seem'd of intonation strong
To bind the soul—imagination rouse,
Conjur'd from preternatural prison-house.

'But when the heavens are blue, and summer skies
Are pictured in thy wave's cerulean glances,
Then thy crisp stream its course so gayly plies,
Trips on so merrily in endless dances,
Such low, sweet tone, fit for the tune, does rise
From thy swift course, methinks, that it enhances
The hue of flowers which decorate thy banks,
While each one's freshness seems to pay thee thanks.'

Art. III. ΕΥΡΙΠΙΔΟΥ ΑΠΑΝΤΑ. *Euripidis Opera omnia; ex Editionibus præstantissimis fideliter recusa; Latina Interpretatione, Scholiis antiquis, et eruditorum Observationibus, illustrata; necnon Indicibus omnigenis instructa.* 9 Vol. 8vo. 10l. 10s. Lond. [Priestley.] 1821.

THE remains of the Greek theatre present to us the impaired but majestic fragments of one of the noblest structures of human genius. Its primary characters comprehend nearly all that the imagination can conceive of loftiness and power, mingled with a large measure of beauty and pathos. When Æschylus had presented to his audience the tremendous picture of Prometheus chained to the rock by the appalling agency of the symbolic messengers of vindictive Jove, he mitigated its terrors by the lovely forms and ministrant sympathies of the ocean nymphs; and even amid the overwhelming horrors of the Eumenides, the bright vision of Apollo, and the persuasive mediation of Minerva, are introduced with exquisite skill and effect. If the majestic simplicity of Sophocles, less daring in its inventions, and more equal in its range, did not indulge in contrasts so marked and impressive, yet, the power to blend the stern and fearful with the gentle and touching, was the decided prerogative of that illustrious dramatist. The miseries of the blind and fated Œdipus are alleviated by the devoted and self-renouncing tenderness of his daughters; the deep painting of the despair and agony of Ajax dishonoured, is relieved, and yet strengthened, by the affection of his wife, and the innocent helplessness of his child; nor is there one among the productions of this consummate master of his art, in which equally beautiful traits of unforced emotion

and pure nature, might not be pointed out. If we wished to refer to an example of the most finely blended union of taste, feeling, and judgement, Sophocles would afford us the readiest and least questionable instance.

We should find more difficulty in characterising Euripides. It would be absurd to refuse him, what has been awarded by the voice both of antiquity and of modern times, a name among the most favoured votaries of the tragic muse: and yet, it would be equally venturous to deny, that he frequently degraded his noble art and his brilliant powers, by a recurrence to artifices such as the wild but severe sublimity of Æschylus would have spurned, and with which the simple grandeur of Sophocles would have disdained alliance. It was unworthy of the man who could so inimitably vary the expression of conjugal grief in his Alcestis, to violate the sanctity of the filial tie and the dignity of the parental character, by the indecent squabble between Pheres and his widowed son. It was beneath the genius of Euripides, to sacrifice that deep and natural pathos of which he was the 'mighty master,' to those mean substitutions by which he has so frequently sought to excite emotion. The mysterious silence of Alcestis restored from the tomb, was a finely conceived circumstance in that touching and romantic drama; but the vulgar pantomime by which Orestes is extricated from his danger, was a miserable descent from that high level. He avails himself of contrast in a manner too palpably artificial. We admit that the juxta-position of the rags of Electra and the pomp of Clytemnestra, of the tavern jollity of Hercules, and the suppressed agony of Admetus, are excellently adapted for stage effect; but when we compare it with those examples of a purer taste which Euripides himself has furnished, we cannot help expressing our regret, that he should have sunk so often from a height which he has shown himself capable of attaining. It is a mortifying circumstance, that, of the productions of the three great masters of Greek tragedy, which time has spared, the greater number should belong to the inferior writer: for a smaller number of the dramas of Æschylus and Sophocles, and for a single specimen of Agathon, we could well spare half the works of Euripides. On no other terms, however, would we consent to lose them. They are, with all their defects, a noble portion of the rich legacy of 'the olden time;' fraught with transcendent beauties, and sparkling with the fine ore of genius and feeling.

Euripides has been fortunate in his commentators: on the list we find the justly celebrated names of Brunck, Valkenaer, Markland, Musgrave, Matthiæ, Hermann, Elmsley, and—among them all, *facile princeps*—Porson. When we wander in the labyrinth of annotation, weary and wondering, bewildered by the oppressive and accumulating density of learning, we no sooner

come in contact with the elucidations of Richard Porson, then we seem to enter a land of light: a touch from his 'wizard 'wand' clears away the haziness that rests upon the 'mighty 'maze;' and even when his opinions seem to be overborne by authority and argument, we could almost prefer to be in error with him, to being in the right with his opponents.

The present valuable edition has been undertaken with a view to imbody the various and scattered criticisms of these distinguished men; and the Editor has entitled himself to the high praise of having executed his task with fidelity and discrimination. The plan and arrangement of the work are unexceptionable. Porson's text is adopted in the four dramas to which his labours were limited; the Supplices and the two Iphigenias are printed from Markland's corrections; the publication of Monk is taken as the basis of the Hippolytus and the Alcestis; the Andromache, the Electra, and the Danaë are from Musgrave; Ion, Rhesus, the Troades, Helena, and the Cyclops, are from the edition of Matthiæ; Brunck has supplied the Bacchæ; Elmsley, the Heraclidæ; and Hermann, the Hercules Furens. To these are subjoined the most accredited Latin translation, the various scholia, and a large and judicious collection of variorum notes: some additional scholia to the Rhesus and the Troades, are here published for the first time. The admirable Diatribe of Valckenaer on the remaining fragments, and on the last works of Euripides, occupies the larger portion of the eighth volume; and the ninth is filled by the rich and valuable *Indices*.

Such are the principal features of a work which will afford high gratification to the scholar by bringing within his easy access the various treasures of Euripidean criticism, and presenting in a concentrated form the substance of many scattered volumes. It is, on the whole, well got up, though we cannot very highly praise the Greek type: it is in appearance the same as that with which the Homer (Clarke & Ernesti) was printed at the Glasgow press in 1814. We really think that Messrs. Duncan would do wisely to adopt a newer and more pleasantly legible letter: the scholia, in particular, require a strong and steady eye to read without effort.

We shrink from the arduous task of engaging in a more lengthened and elaborate investigation of the qualities of this work. Fortunately, it is quite unnecessary; the names which we have quoted above, are too well known in the world of letters to require our eulogy, and we feel no inclination whatever to enter on the invidious and doubtful labour of comparative criticism.

Art. IV. *A Dictionary of Chemistry*, on the Basis of Mr. Nicholson's; in which the Principles of the Science are investigated anew, and its Applications to the Phenomena of Nature, Medicine, Mineralogy, Agriculture, and Manufactures, detailed. With an Introductory Dissertation; containing Instructions for converting the Alphabetical Arrangement into a Systematic Order of Study. By Andrew Ure, M.D. Professor of the Andersonian Institution, M.G.S. &c. &c. [12 plates.] London. 1821.

THIS Work was much wanted. The original has been many years out of print, and the progress of chemical discovery has of late been so rapid, that many of Nicholson's articles had already become antiquated and obsolete. To render it, on its republication, worthy of its respected Author, it was requisite not only to have the whole of the old matter revised, that obsolete and refuted theories might be expunged, and more enlarged and accurate views inserted in their room, but to draw up a very great number of articles entirely new, of which the old Dictionary contains not even a hint. The Editor's task was, indeed, scarcely less arduous than that of the original compiler. Let any one cast a glance over the scientific journals and transactions of scientific societies, during the last twelve years, (the period which has elapsed since the Dictionary was first published,) and he will be convinced, that to exhibit within the compass of one moderate volume, a condensed and yet copious collection of all the discoveries which have resulted from an infinite variety of experiment, and of all the facts belonging to modern Chemistry in its various relations to the Arts, demanded no ordinary spirit of research and industry of application.

This laborious task, Dr. Ure has very competently and accurately performed; and in saying this, we express but feebly our sense of the great obligations he has conferred on the student in Chemistry and Mineralogy, as well as on the Manufacturer, and the Agriculturist. He has, in fact, imbodied all that is valuable in each of these branches of knowledge, in so clear and comprehensive a manner, that the articles may be perused as pleasantly as if they stood in the pages of an elementary work. His style is at once scientific, expressive, and simple; we need scarcely add, that it is both perspicuous and elegant, which can be said of few of the popular works on Chemistry, with the exception of Murray's System, and the "Conversations on Chemistry" ascribed to Mrs. Marcet.

There is in the present day a disposition, we think, to be too indiscriminately laudatory in reference to scientific works, and their authors. Since the death of Dr. Priestley, the last of the vanquished champions of Phlogiston, who, though ultimately beaten, fought manfully,—there has arisen scarcely any thing in

Chemical science, which merits the name of a controversy. The minor disputes which are continually arising, are so amicably and politely discussed, that they excite no collision between the antagonists. This would be all very well, if it was not accompanied with some abatement of the keen ardour and restless spirit of emulation, which the conflict of contending minds always engenders, and to which truth has been so often indebted for its development. In the present work, however, Dr. Ure has ventured, more than once, to open an attack upon his neighbour and rival, Dr. Thomson. This is the gentleman who, about five years ago, as our readers may recollect, had his authority in matters of mathematical and philosophical science, rather rudely called in question by Dr. Olinthus Gregory.* Dr. Ure now assails Dr. Thomson's infallibility on subjects more immediately within his sphere; and, aware of the sinister motives to which his opposition may be imputed, he thus apologises for the references to the Dr.'s assertions which he has thought it necessary to introduce.

'I am aware that the influence of Dr. Thomson's name and *manner*, is capable of giving considerable currency to his opinions, however erroneous they may be. His industry deserves the highest praise; and his chemical experience would entitle his decisions to deference, were they less precipitate, and less dogmatical. Many of my embarrassments in compiling the present volume have arisen from his contradictory judgements pronounced in the Annals of Philosophy; see Acids, Phosphoric, Prussic, &c. If under the influence of the feelings thus excited, a hasty expression has escaped me in the ardour of composition, I hope it will not be imputed to personal animosity. I have always lived on amicable terms with this distinguished chemist, and trust to continue so to do. Perhaps in commenting on his opinions, I may have unconsciously caught the *plain manner* of his criticisms. My sole object, however, was the establishment of truth.' *Introduction*, p. x.

We shall now enable our readers to compare this apology with some of the passages to which, we imagine, it refers.

'Acid (Phosphoric). In the Annals of Philosophy for April, 1816, the report of Dr. Thomson's paper, read at the Royal Society, on phosphoric acid and the phosphates, makes the acid equivalent 3.634; in the Annals for August 1816, the phosphuretted hydrogen experiments make it 3.5; the history of 1816 improvements, inserted in January 1817, gives us 4. 5 as the equivalent, and an explicit renunciation of 3. 5.; the System of Chemistry in October 1817 confirms this number 4. 5 by multiplied facts and reasonings; and, finally, after Sir H. Davy's experiments appeared in 1818, which demonstrated 3.500 to be the real number, Dr. Thomson resumes 3. 5; and to shew his claim to priority, refers simply to his former paper on phosphu-

* See Eclectic Review. N. S. Vol. IV. p. 506.

retted hydrogen in the Annals for August 1816. From this example, beginners in the study of chemistry will learn *the danger of dogmatising hastily on experimental subjects.*'

The next point on which Dr. Ure is at issue with Dr. Thomson, relates to a subject of still greater importance,—the expansibility of liquids compared with their boiling temperatures. Dr. Ure remarks, (Art. CALORIC,) that this subject 'has 'been theorized upon by Dr. Thomson; and as it is the only ex- 'ample in his writings, in which he has ventured to propound 'an original philosophical law, it is entitled to examination.' The law as stated by Thomson, is, 'that the higher the tempe- 'rature necessary to cause a liquid to boil, the smaller the ex- 'pansion is which is produced by the addition of a degree of 'heat; or, in other words, *the expansibility of liquids is* '*nearly inversely as their boiling temperatures.*' [Thom- son's Chemistry. (5th edition.) Vol. I. p. 67.]

'It is curious,' Dr. Ure remarks, 'that one of the examples which Dr. Thomson adduces to illustrate his pretended rule, which "holds," he says, "at least in all the liquids whose expansion I have hitherto tried," actually breaks it; for alcohol expands fully a half more than ether; and yet, the interval from its boiling point to 92°, is more than double that interval in ether, instead of being greatly less, as his law requires. Since his table' (of which Dr. Ure inserts a copy) 'ob- viously disqualifies water, alcohol, ether, oils, and acids, from consti- tuting such a series in expansion, as his rule requires, one may natu- rally ask this celebrated chemist, What are "the liquids whose ex- pansion he has hitherto tried?"—Had Dr. Thomson propounded the very reverse proposition, viz. that the rate of expansion in liquids is *higher*, the *higher* their boiling temperatures, he would have encoun- tered fewer contradictory facts, though still enow to explode the *generality* of the principle. In a philosophical system of chemistry, examples of such false reasoning are injurious to the student, and lower the rank of the science.'

We beg leave to couple this concluding sentence with a re- mark which Dr. Ure quotes with approbation from Sir H. Davy, namely, that 'the substitution of analogy for fact is the bane of 'chemical philosophy,'—in order to derive from his own shew- ing, a test by which we may examine an article that seems to us questionable both in fact and theory; we refer to the article MIASMATA. Dr. Ure seems to have obtained a knowledge of these, much more precise than we had supposed to be in the present state of inquiry possible. It behoved him more espe- cially to avoid the 'precipitancy and dogmatism' which he im- putes to Dr. Thomson.

'MIASMATA. Vapours or effluvia, which, by their application to the human system, are capable of exciting various diseases, of which the principal are intermittent, remittent, and yellow fevers, dysentery,

and typhus. That of the last is generated in the human body itself, and is sometimes called the typhoid fomes. The other miasmata are produced from moist vegetable matter in some *unknown state* of decomposition.'—'The chemical nature of all these poisonous effluvia, is little understood. They *undoubtedly* consist, however, of hydrogen, united with sulphur, phosphorus, carbon, and azote, in *unknown* proportions, and *unknown* states of combination.'

There is in all this much gratuitous assertion. The very existence of what our philosophers are pleased to call *miasmata*, as an apology for total ignorance on the subject, rests upon hypothesis. The exploded principle of Phlogiston was at one time held to be an assumption no less plausible; and the existence of miasmata may with almost equal probability be conjectured to be the cause of physical attraction, or the agent by which chemical affinity is regulated, as the source of contagion, since nobody has ever been able to obtain a particle of them, so as to subject them to analysis.

From the very remarkable experiments which Dr. Ure is famed for having performed, by means of Galvinism, on a criminal immediately after execution, we were induced to turn with some interest to his article GALVANISM, as likely to contain the best information on this subject; and we were not disappointed. He has given both his own views and those of his distinguished contemporaries who have investigated Animal Galvinism. It is chiefly as it respects the restoring of suspended animation from drowning, suffocation, &c., that the experiment and the inferences are of moment. Dr. Ure's experiments were made known soon after they were performed, by means of the daily prints, apparently, however, more for the purpose of exciting wonder, than of turning them to advantage. He is of opinion, that the plans of administering this powerful excitant, hitherto pursued in cases of suspended animation, are very defective; that no advantage is likely to be obtained by passing discharges directly through the region of the heart or that of the lungs; and that it would certainly be better to transmit the influence of the battery along the channel of the nerves, (the phrenic nerve, for example,) which would powerfully affect the lungs and diaphragm, without whose action, as Dr. W. Phillip proved by experiment, neither the heart nor the great vessels can be restored to motion.

There are three other circumstances stated by Dr. Ure, in reference to suspended animation, which we think it important to mention. One is, that immersion in *cold* water, greatly accelerates the extinction of life by abstracting the animal heat; and that, consequently, less hope can be entertained of recovering drowned persons after a considerable interval has elapsed. Another is, that the positive wire, or that from the zinc plates, ought to be applied to the nerve, while the negative wire, or

that from the copper end, should be applied to the muscle to which the nerve leads. Dr. Ure ascertained this by experiments upon frogs, brought into a similar state of sensibility with warm-blooded animals, by keeping them for a little while apparently dead. The third is, that, for restoring animal heat, it would be very desirable to have a large cradle, containing sawdust heated with steam, kept in readiness at the houses erected by the Humane Society for the recovery of drowned persons.

Under the article SUGAR, a curious account is given of the discovery lately made by a Russian chemist, that starch is convertible into sugar. It appears, that both starch and sugar are composed of carbon and water, or its constituents, but in different proportions; there being more oxygen in the sugar, and more carbon and hydrogen in the starch. The abstraction, therefore, of a small proportion of carbon and hydrogen from starch, will convert it into sugar.

'I find,' says Dr. Ure, 'that potatoes digested with the dilute sulphuric acid for a day or two, at the temperature of 212°, yield sugar cheaply and abundantly. The acid is afterwards removed by chalk; and the strained liquor left to repose, after due evaporation, affords crystals of sugar, from which good beer may be made.'

'M. Braconnot has recently extended our views concerning the artificial production of sugar and gum. Sulphuric acid (sp. gr. 1. 827) mixed with well dried elm dust, became very hot, and on being diluted with water, and neutralized with chalk, afforded a liquor, which became gummy on evaporation. Shreds of linen triturated in a glass mortar, with sulphuric acid, yield a similar gum. If the gummy matter from linen be boiled for some time with dilute sulphuric acid, we obtain a crystallizable sugar, and an acid, which M. Braconnot calls the vegeto-sulphuric acid. The conversion of wood also into sugar, will no doubt appear remarkable; and when persons not familiarized with chemical speculations are told, *that a pound weight of rags can be converted into more than a pound weight of sugar*, they may regard the statement as a piece of pleasantry, though nothing, says M. Braconnot, can be more real.'

Having heard a great deal, a few years ago, of an Alkalimeter invented by Dr. Ure for ascertaining the quantity of real alkali in the kelp and barilla of commerce, we turned to the article, expecting to meet with a description of it, but were disappointed, the article containing only a *promise* that he will soon publish a description of it. He charges Dr. Henry of Manchester, to whom he submitted it, with inserting in his Elements, a description, not exactly of Dr. Ure's instrument, but of one on the same principle. Dr. Ure says, that he offered to communicate an abridged statement of his invention for the Elements, but that, without consulting him, Dr. Henry published the essence of the improvement. We think Dr. Ure has himself somewhat to blame for not having either taken out a patent

for his Alkalimeter, or, at least, published it, so as to establish his claim to the honour of the invention. He has been withheld, he says, by a desire to render the instrument still more complete, and by the expectation that the Linen Board of Dublin might wish it to appear under their auspices; an expectation which we think not very likely to be fulfilled, after their having allowed the instrument and its inventor to be neglected for nearly five years.

This is not the only disappointment which we have experienced in consulting this valuable dictionary. Several articles are omitted altogether, which, no doubt, appeared of minor importance to Dr. Ure; but, in a book of reference like his, we expect to find every thing belonging to the science at least noticed, however briefly. Phlogiston is one of the articles which we find wanting. It does not, we admit, form a part of the present nomenclature, but the theory which recognised Phlogiston as a principle, was so distinguished at no very remote date, that it would not have been superfluous to inform the student, who may sometimes meet with the term in his reading, that it was almost synonimous with the element of fire of the Ancients, or perhaps with the hydrogen of the Moderns.

Another of the articles which we have been disappointed of finding, is, Colouring Matter of Vegetables. Now, though this is, confessedly, a hypothetical substance, some account of it occurs in almost every systematic work on Chemistry; and, if Dr. Ure disbelieved in its existence, the notion ought to have been honoured at least with a refutation. The evidence which is adduced in proof of the existence of such a principle, seems to us, indeed, extremely vague and doubtful; and there are facts which appear nearly conclusive against its existence. For, if there be such a principle, it ought, according to the analogy of similar principles, to possess some invariable characteristics by which it might be always recognised. Nothing of this kind, however, has yet been discovered. We are told in Murray's System, that many vegetable products, possessed of deep or of vivid colours, agree in certain chemical relations: the colouring matter can be abstracted from them by the application of certain solvents; can be still further transferred from these solvents to other substances exerting affinities towards it; and this, without its being possible to refer the phenomena to actions exerted by any known proximate principle. But surely, this circumstance can never be admitted as proof of the existence of a separate principle. If the phenomena cannot be referred to the action of any *known* proximate principle, it may reasonably lead us to conjecture the existence of some such principle. But does it necessarily follow, that this must be *colouring matter*, distinct from the other constituents of the plant to which it gives colour? The colouring matter of vegetables, it is said, is scarcely ever

found insulated, but is mixed or combined with other principles; and it is obtained in a more simple and pure state, by the action of those agents which are capable of effecting its dissolution. This supposed *sui generis* colouring matter, however, has never, so far as we know, been obtained in a simple state unmixed with gum, resin, oil, or other known vegetable constituents; and this, though not a proof of its non-existence, is sufficient to make us cautious in admitting it to exist. Sometimes, the colours of vegetables are extracted by water, which must be cold or warm according to circumstances; for even in so simple a circumstance as this, there seems to be a diversity of affinities in the colouring principle. Nay, it is not always soluble even in water; recourse must sometimes be had to alcohol, and, in some instances, to essential or expressed oils. Alkalies and acids also must sometimes be employed before its solution can be effected. Now, it can easily be conceived, that when it is in complicated combination with resins, gums, tannin, and the like, the operation of different chemical agents may be required its for separation; but, when once the separation is effected, it ought to exhibit common properties; otherwise, it can never be esteemed a distinct principle. Dr. Ure seems to take a similar view of the subject, from the manner in which he speaks of the colouring matter of linen, in the article BLEACHING. He has given an article, however, on the BITTER PRINCIPLE, which is open to the same objections as lie against the Colouring Principle.

On turning to the article ENAMEL, we discovered a very material typographical error, not noticed in the Errata. The heading of the article is omitted, and, apparently, a paragraph or more. As it now stands, it appears as a continuation of the article EMULSION, which is also imperfect.—We are, on the whole, well pleased with the arrangement of the articles. In the article ACID, however, Dr. Ure has, we think injudiciously, included an account of all the acids, instead of distributing them through the alphabet, which has swelled the article to nearly a hundred pages, about an eighth of the whole work.

There are a few other obvious improvements which we beg leave to suggest, in the event of a new edition, derived from other Dictionaries on a similar plan. One of these would be, the practice adopted in Brewster's Encyclopedia, and since followed by Mr. Cooper in his Surgical Dictionary; of referring, at the close of each important article, to the works of best authority where more particular details may be found than consist with the circumscribed columns of a Dictionary. Dr. Ure, in his Introduction, seems to have some objection against references to works, as being a mark of pedantry which is better avoided. The references, however, which we recommend on the plan of Cooper, are very different from pedantic references in-

tended as a display of reading. These are very easily manufactured without much trouble of reading. But, in a professed book of reference, a notice of the chief authors in which more extensive information may be procured, appended to each of the longer articles, appears to us, if not indispensible, yet, of unequivocal utility.

There is one respect in which Dr. Ure's Dictionary is decidedly superior to most works of the kind. He has seldom barely copied the language of his authorities, but has apparently re-written most of the articles; a practice which gives more uniformity and consistency to a work of this kind, than copying without alteration, one article from one author, and another from another, at the hazard of introducing different or even contradictory opinions. Most of the purely chemical part, however, is drawn, with little change in the expression, from Sir H. Davy's Elements; and 'for whatever is valuable in the mineralogical 'department, the reader is ultimately indebted to Professor 'Jameson,' from whose excellent system, the chief part of the descriptions of mineral species, is abridged. The mineralogical articles form a very valuable part of the work. The extended dissertations on *Caloric*, *Combustion*, *Dew*, *Distillation*, *Electricity*, *Gas*, *Light*, and *Thermometer*, are original, and do great credit to the Author. The article on *Equivalents (Chemical)*, is also new, and highly valuable, as are the additions to the article *Attraction*. On the whole, we confidently recommend this Dictionary to medical students, manufacturers, agriculturists, and mineralogists, as the most useful work on Chemistry, which they can possess; and we have no doubt that, in popularity, it will soon rank with Cooper's Surgical Dictionary, and Thomas's Practice of Physic.

Art. V. 1. *The Natural History of Ants*; by M. P. Huber. Translated from the French, with additional Notes, by J. R. Johnson. M.D. F.R.S. 12mo. pp. xlvi, 398. London. 1820.

2. *New Observations on the Natural History of Bees*; by Francis Huber. Translated from the Original. Second Edition. 12mo. London.

INSTEAD of being surprised at the brilliant discoveries which have, from time to time, been made in natural history, one is ready to feel some astonishment at the slow progress of a science which requires little previous preparation beyond a ready glance and an observant habit. The admiration of nature on a large scale, is a universal feeling; and to have no relish for the beautiful, the wild, the grand, in scenery, argues a deficiency in one of the most common endowments of civilized man. But this broad field of vision and inquiry, swarms with minute and interesting objects which have richly repaid the curiosity of those

who have made inquisition into their peculiarities, and which yet afford an ample range for the exercise both of superficial and of close research. It has not unfrequently happened, that a merely casual observation has led to a series of investigations which have laid open some of the most mysterious laws of physical evolution. It is in this way that every individual has it in his power to confer obligations on philosophy, by simply availing himself of the easy opportunities within his reach. And if persons of leisure would attach themselves to some pursuit of this kind, a collection of monographs might thus be formed, which would supply the systematic naturalist with some of his richest materials. When the Messrs. Huber began their interesting courses of experiment, they were in possession of no advantages but such as are common to persons of liberal education. Yet, by steadily pursuing one main track of attentive and judicious observation, they have, each in his respective path, thrown new light on some of the most interesting departments of natural science; they have disclosed new proofs of the wisdom and beneficence of the great Organizer of existence; and they have dissected out new ramifications of that grand system of intelligence which, while in its fulness and prevalence it resides in man as the lord of the creation, actuates, in various degrees of energy, all the tribes of animation from the elephant to the mite.

The singular and half-rational polities of the Bee and of the Ant, have at all times excited the curiosity both of the scientific and of the common observer of nature. The former, in particular, by its regular system of architecture, and by the evident signs of forecast and combination displayed in its social *régime*, has supplied some of the strongest arguments on the side of those who are disposed to concede to the lower families of the animal creation, the possession of reasoning faculty as a principle of action. Its peculiar qualities and valuable productions have entitled it to close and accurate investigation; and philosophers of high fame have bestowed much of their time in the examination of its manners and instincts. Swammerdam and Reaumur employed themselves in these researches; and others of inferior note, as Wildman, Riem, Hatturf, and Shirach, have been distinguished for their successful prosecution of practical observations in the same direction. It is to the latter, that we are indebted for two of the most important discoveries connected with the economy of bees. He first established the fact, that the workers are all of the female sex, and ascertained the metamorphosis of the *larva* of the labourer into the queen, merely by the substitution of different food, and the enlargement of the common into a royal cell. When all the queens are withdrawn from a hive, a certain number of the worms of the working bee,

are invariably selected by the community for the purpose of supplying the deficiency; the apartments are extended, a more stimulating nourishment is supplied, and a mode of treatment adapted which never fails of the desired effect. Whence comes this complete alteration of habit and routine in these sagacious insects? Whence this shrewd adaptation of new measures to unusual exigencies? We may amuse ourselves with applying quaint epithets to rational actions; but we cannot thus annihilate their rationality. Such conduct in man is admitted to be the result of reason and knowledge: why should it be denied in the case of bees? When the ant, having built the walls of its apartment, springs its little arch to form the ceiling, and finding that she has failed in rightly estimating the point of junction, razes the whole to construct it afresh—what is this but reason? Not human reason indeed, nor accountable knowledge, but still a spark of that ethereal essence which pervades all sentient existence as its light and guide.

The merit of by far the most important and connected series of discoveries relating to the nature and habits of bees, is due to the talents and perseverance of Mr. Francis Huber, who, though afflicted with that severest of bodily privations, loss of sight, has succeeded, by the agency of assistants and domestics under his personal direction, in verifying, correcting, and extending former experiments, and in ascertaining a great number of additional facts, until he has given an entirely new aspect to this branch of entomology. His simple but admirable invention of the box-hive, opening on hinges in narrow compartments, has enabled him to watch the most secret movements of his swarms; and a number of well-conceived contrivances have given him the means of witnessing transactions hitherto considered as beyond the range of inspection. His observations on the fecundation of the queen, have completely cleared up that hitherto mysterious point. He has established the fact, that the egg is not conveyed by the worker, but deposited in its cell by the mother; and when he compelled the queen to drop them 'at random,' the eggs were eaten by the labourers. He was, if we rightly understand the passage, previously to his total loss of sight, an actual spectator of the annual massacre of the males; and he has ascertained some curious particulars respecting the effects of retarded impregnation on the progeny of the queen. He seems to have left nothing for future discovery in his verification of the various circumstances connected with swarming, and he has supplied a considerable collection of interesting illustrations of the habits of the queen through all the stages of her history. These singular animals feel the most implacable hostility towards each other. When the royal cells send forth their tenants, they engage immediately in murderous conflict; but when, as is

usually the case, one of the queens is first excluded, she proceeds without delay to the still closed receptacles, and destroys her embryo rivals.

'In one of our thinnest hives, two queens left their cells almost at the same moment. Whenever they observed each other, they rushed together, apparently with great fury, and were in such a position that the antennæ of each was (were) seized by the teeth of the other: the head, breast, and belly of the one, were opposed to the head, breast, and belly of the other; the extremity of their bodies had only to be curved that they might be reciprocally pierced with the stings, and both fall dead together. But it seems as if nature has not ordained that both combatants should perish in the duel; but rather that, when finding themselves in the situation described, they should fly at that moment with the utmost precipitation. Thus, when these two rivals felt the extremities about to meet, they disengaged themselves and each fled away.....A few minutes after the two queens separated, their terror ceased, and they again began to seek each other. Immediately on coming in sight, they rushed together, seized one another, and resumed exactly their former position. The result of this rencounter was the same.....At last, the queen which was either the strongest or the most enraged, darted on her rival at a moment when unperceived, and with her teeth caught the origin of the wing; then rising above her, brought the extremity of her own body under the belly of the other; and by this means easily pierced her with the sting. Then she withdrew her sting after losing (loosing) hold of the wing. The vanquished queen fell down, dragged herself languidly along, and, her strength failing, she soon expired.'

It is remarkable, that the working bees appear to take an intense interest in these quarrels. When the queens separate, they impede their flight by seizing their limbs, and only liberate them when they prepare to renew the conflict. The circumstances are precisely similar when a strange queen is introduced into a hive: she is immediately surrounded by part of the bees, while another division encloses the queen regnant; the rivals are brought in sight of each other, and they are not allowed to recede until one has fallen.

We regret that this valuable and interesting little book has not been so constructed as to admit of indiscriminate perusal. Its attractive and important details adapt it in a peculiar manner for the use and gratification of the young; but there are certain particulars which, however necessary to philosophical inquiry, are too minute and distinct to be with propriety presented to the minds of youth. On this point, we have old-fashioned notions which would have led us strongly to recommend the publication of the elucidations to which we allude, under the veil of a learned language.

The memoir on Ants is by the son of the Author of the former

work. It exhibits the results of an extensive and well-conducted series of researches into the habits of that industrious race of insects. Their character, their social economy, their wars, and their alliances are described in a very distinct and agreeable manner; and the book has had the good fortune of falling into the hands of an effective editor, who, in addition to a respectably executed translation, has increased the value of his original by instructive notes. The title is, however, somewhat too comprehensive; since the work refers mainly to such varieties of the Ant as came immediately under the Author's inspection, while those which inhabit other climes and countries, are only incidentally and partially adverted to. In nothing are the skill and industry of this wonderful insect more remarkable, than in the construction of their habitations. The Fallow Ant covers its nest with leaves, sticks, and all kinds of miscellaneous materials, disposed apparently in confusion, but really with the utmost care, and in such a manner as effectually to defend it against the entrance of its enemies, and the inclemencies of the sky. During the day, in fine weather, the barriers are removed, and the avenues thrown open for the free passage of the bustling inhabitants: as evening approaches, the defences are replaced, the barricades strengthened, the guards stationed, and every thing is secured, while the sheltered citizens enjoy their repose. The interior is distributed into halls and galleries constructed of earth tempered with rain-water. The 'hill' of the Mason Ant is built on the same general principles, but with more regularity and compactness: it contains sometimes not fewer than forty stories, half above ground, and an equal portion below the surface. Some tribes display the utmost sagacity in availing themselves of any accidental position of blades of grass, stalks of corn, or other slight materials, in the formation of their lodges. Should one of these shrewd creatures find two fragments of straw lying at right angles, it makes use of them as the beams and joists of its little chamber, and filling up the spaces with moistened earth, soon completes a new apartment.

'Those ants who lay the foundation of a wall, a chamber, or gallery, from working separately, occasion now and then a want of coincidence in the parts of the same or different objects. Such examples are of no unfrequent occurrence, but they by no means embarrass them. What follows proves that the workman on discovering his error, knew how to rectify it.

'A wall had been erected with the view of sustaining a vaulted ceiling, still incomplete, that had been projected from the wall of the opposite chamber. The workman who began constructing it, had given it too little elevation to meet the opposite partition upon which it was to rest. Had it been continued on the original plan, it must infallibly have met the wall at about one-half of its height, and this it

was necessary to avoid. This state of things very forcibly claimed my attention; when one of the ants, arriving at the place, and visiting the works, appeared to be struck by the difficulty which presented itself; but this it soon obviated, by taking down the ceiling and raising the wall upon which it reposed. It then, in my presence, constructed a new ceiling with the fragments of the former one." pp. 40—41.

The Timber Ants construct their nests in the trunk or root of trees, which they excavate into innumerable stories, each consisting of many chambers and passages. The floors and ceilings are reduced to the thinness of card, and assume, probably by the action of the formic acid, a blackish hue. This latter circumstance is, however, peculiar to one species only.

Finding that it was impossible, while confining himself to the common modes of observation, to make himself acquainted with the interior economy of the ant-hill, Mr. Huber contrived an apparatus which, with some management, enabled him to witness all the different movements and processes of his ants. He watched the successive stages of their existence, the modes of nurture and feeding, and the varying habits of distinct species. By these means, he has established a chain of facts which affords, if not a complete, a satisfactory and connected history of the Ant in its general character and manners, and which supplies a framework that other inquirers may more easily fill up. Among the objects to which he more specially directed his attention, was the ascertainment of the modes of communication between the individuals of these little communities. In illustration of this point, he describes the following amusing scene.

"The feet of the artificial ant-hill, or *ruche*, were plunged in vessels constantly filled with water; this expedient, originally adopted to arrest the passage of the ants, proved to them a fruitful source of delight, for they there slaked their thirst (like butterflies, bees, and other insects), during the great heat of summer. One day, whilst they were assembled at the foot of the *ruche*, occupied in licking up the little drops which filtered between the fibres of the wood, (which they preferred to the taking it from the bason itself,) I amused myself in disturbing them. This trifling experiment gave rise to a scene which appeared conclusive. The greater part of the ants immediately ascended the leg of the *ruche*; a few, however, remained, whom my presence had not alarmed, and who continued canvassing. But one of these who had regained the *ruche*, came back and approached one of its companions, who appeared fully absorbed in the pleasure of drinking; it pushed it with its mandibles several times successively, raising and lowering its head alternately, and at length succeeded in driving it off. The officious ant then reached another, who was engaged in the same office, and endeavoured to drive it off also, by striking the abdomen behind; but seeing that it did not appear to, or would not, understand its meaning, it approached the corslet, and gave it

two or three blows with the end of its mandibles. The ant, being at length apprised of the necessity of withdrawing, passed precipitately to the bell-glass; a third, warned in the same manner, and by the same ant, quickly regained its habitation; but a fourth, who remained alone at the water's edge, would not retire, notwithstanding numerous proofs of the solicitude of which it was the object:—it appeared to pay no attention to the reiterated blows of its friendly monitor, who at length seized it by one of its legs, and dragged it rather roughly. The toper, however, returned, keeping his large pincers extended with all the appearance of rage, and again stationed himself to quaff the delightful beverage; but its companion would give it no quarter; coming in front, it seized it by its mandibles, and dragged it very rapidly into the ant-hill.' pp. 148—150.

'One of the most remarkable peculiarities in the history of the Ant, is to be found in the connexion subsisting between it and the *puceron* tribe of insects. The latter are to the former, what his herds of milch cattle are to man: they are collected and guarded by the Ant with the utmost care, and the sweet glutinous excretion ejected by these Aphides, supplies the little labourer with his principal nutriment. Mr. Huber found these animals in various situations near the different ant-hills; frequently at the roots of plants, sometimes in the nests themselves, but always treated with the most solicitous attention, carried off by the ants on the approach of danger, and in all respects exhibiting the appearance of complete subserviency to the control of their owners. 'Who could have imagined that the ants were *a pas-* '*toral tribe?*' The ant does not find it necessary to wait for the regular period of producing this liquid. When hungry, he strolls among his insect cattle, strikes one of them gently but rapidly with his antennæ, and the signal is always obeyed when the *puceron* has not been previously exhausted by other *milkers*. It is a striking coincidence, that the ant and the *puceron* become torpid at precisely the same reduction of temperature, so that when the former revives from its hybernal sleep, it finds its nourisher awake and ready for its supply. The eggs of the Aphides receive from the ant the same care and attention as it bestows on its own offspring.

Not less extraordinary is the discovery, the credit of which is due to Mr. Huber, of a species of ant which attacks the nests of other species, for the purpose of carrying off their young. The Rufescent Ant, sometimes called by him the Amazon and the Legionary from its exclusively warlike habits, does not construct its own nest, nor tend its own young, except in cases of necessity. He was accidentally directed to this discovery by observing, in 1804, a close column of this tribe traversing the road. Attracted by the sight, he traced the movements of the insects, and saw them approach a hill tenanted by the Ash-coloured Ant, and, after a 'short but obstinate conflict,' put the garrison to flight.

The next step was to make an opening with their teeth in the defences of the nest, and to enter by the breach; but they speedily returned, 'each bearing off in its mouth a larva or a pupa,' with which they returned to their own abode. Dr. Johnson informs us, in a note, that

'the tactics of these marauders vary with the enemy they have to contend with; in this instance, conscious of carrying off their booty, without further opposition from the Ash-coloured Ants, the army no longer keeps in rank, but separates into straggling parties, each hastening by a different route, to deposit their spoil in the common treasury: but, when these intrepid adventurers attack a nest of mining ants, and return successful, they are then obliged, from the known spirit and courage of the latter, to keep close order, and march in a body to the very gates of their citadel: as it not unfrequently happens, they are followed and harassed the whole way by the mining ants, who leave no exertion untried to recover their treasure.' p. 251.

Mr. Huber frequently witnessed these expeditions, and minutely noted the various movements which preceded and followed them. He found that the hills of the Rufescent or martial Ant, were uniformly inhabited by them in common with some other species of their own race, commonly the Ash-coloured kind; and that while the former, engaging in a sort of slave-trade, supplied the nest with the larvæ of 'negro' labourers, the latter, when they attained their growth, became perfectly domiciliated, took charge of all the household business, welcomed the *mosstroopers* on their successful return from their predatory forays, and, in one remarkable instance, assailed with direct violence a party which came back empty-handed. There is another variety which subsists in the same manner, with this difference, that, unlike the Rufescent tribe, while it occasionally sets out on plundering excursions, it not only domesticates with its 'negroes,' but assists them in their labours.

Art. VI. 1. *An Appeal to the Legislature and the Public*, more especially to Dissenters from the Established Church, of every Denomination, on the Tendency of Mr. Brougham's Bill for the Education of the Poor. By James Baldwin Brown, Esq. LL.D. &c. 8vo. pp. 100. Price 3s. London. 1821.

2. *Christian Remembrancer*. March 1821.—Art. Opposition to Mr. Brougham's Bill.

IN our last Number, we took a review of the objections which lie against Mr. Brougham's Bill, on the broad ground of its inefficiency as a measure designed to extend and perpetuate the benefits of Education; briefly adverting, at the same time, to its injurious interference with the interests of religious liberty. The *economical* objections which, after all, Mr. Brougham will

find the greatest difficulty in disposing of to the satisfaction of the country gentlemen, and which will probably prove fatal to the Bill,—we forbore then to enter into, not because we were insensible of their importance, but because they relate to the *practicability* of the measure, rather than to its intrinsic merits.

The arguments we employed, were directed to shew, not simply that the proposed measure would involve a serious grievance to a large portion of the community, but that it would not be a benefit to the whole. A partial inconvenience may require to be submitted to for the sake of a greater good from which it is inseparable; but, for the inconvenience, and vexation, and positive cost which the Education Bill would inflict upon the Dissenters, we endeavoured to shew that no equivalent or compensation would be ensured to them in the shape of a general advantage.

To press the economical objections,—we mean those which arise out of the burthensome nature of the provisions of the Bill, —might have seemed like an attempt to excite a clamour against the measure, instead of a temperate discussion. And yet, it is highly important that the public should be in full possession of all the bearings of the Bill, since the *money* objections are more easily understood by many persons, and come more directly home, than any considerations of moral expediency. The bare fact, that Mr. Brougham's measure would entail a serious burthen on the already over-burthened and rapidly accumulating *county rates*, that it would add another vexatious item to the long array of taxes, and that it would substitute, to a great extent, *for the voluntary contributions of the rich, the forced payments of the poor*,—this fact will spare the necessity, in many quarters, of any laboured argumentation to prove that the legislative quackery of the Bill ought to be resisted.

The public are indebted to Dr. Baldwin Brown for having, in his full and able analysis of the Bill, placed this fact in a most striking point of view. We regret only, that he has mixed up the general objections too much with the objections peculiar, or chiefly relating, to Dissenters from the Establishment. We regret that he has made his appeal so directly to *them*, because this will tend to confirm the false impression which prevails in many quarters, that *their* interests only are threatened by the proposed measure. The activity of the Dissenters in opposing it, has already produced an effect which we take no great credit to ourselves for having anticipated: it has raised up a party among the Churchmen in favour of the measure. There are many who are beginning to argue thus: If the Dissenters are so alarmed at the operation of the projected Bill, it must be a better thing for our Church than we thought it was, and Mr. Brougham, whom we

have so long been vilifying as a radical, must be a very good sort of man. Thus, by the rule of contraries, they arrive at the conclusion, that what the sectaries oppose, must be good. A very sudden conversion of opinion—much more sudden than consists with their theology—appears to have been effected on the minds of certain Journalists to whom we have before adverted, by this process of reasoning. It is really amusing to notice the change of tone which is apparent in the last Number of the Christian Remembrancer, in an article which has for its running title, '*Opposition to Mr. Brougham's Bill*;' the change of tone in speaking both of the measure and its originator. They have been 'assured, *on good authority*, that a 'well-known *Dissenter* has *publicly* declared, that Mr. 'Brougham himself, in all the pride of his talents and his 'popularity, shall be humbled to the very dust before the majesty 'of Schism.' Now, we are quite aware that there are a number of very foolish Dissenters, as well as of very foolish Churchmen; and we cannot take upon ourselves, therefore, to deny that some one of these may have made a speech on the subject almost as foolish as that which is here invented; but that these *words* can have been used by a Dissenter, is obviously incredible, since no Dissenter would have talked about the 'majesty 'of schism.' But, even if any such thing in substance has been publicly said by any 'well-known' individual belonging to the immense body of the Dissenters, no writer who had the least regard for fairness and honesty, would have been guilty of printing that speech, on hearsay, as a specimen of the feelings of the Dissenters. The malignant design for which it is cited, shews itself in the comment made by this '*Christian* Remembrancer.'

'We trust that his (Mr. Brougham's) nerves will enable him to bear this threat with coolness; and we conceive that the threat itself will alone be sufficient to destroy any lingering hope that he may hitherto have cherished, of *enlisting the Dissenters in the cause of Education!*' Christian Remembrancer. March. p. 176.

We do not know whether Mr. Brougham is in the habit of seeing either the Christian Remembrancer or the Eclectic Review: he, probably, has no time to waste upon either. But, should some friend point out to him the above passage, we can answer for it, that the *threat* will be as new to him as the idea of enlisting the Dissenters in a cause in which they have, from the first, been volunteers, without waiting for beat of drum or the King's bounty. The only *threat* which the Dissenters could possibly hold out to Mr. Brougham, is that of praying the Parliament to be delivered from his Bill; a constitutional resource which has too often failed, to be confidently relied upon, and which, if successful, would leave Mr. Brougham unhumbled by

defeat. Yet, what other means of humbling him Dissenters possess, we really are not aware of. *They* can oppose no obstacles to his promotion to the highest offices of the State. *They* can whisper no insinuations against him in the ear of Prerogative. *They* cannot bestir themselves even to prevent his return to the next Parliament for the county of Westmoreland. No, Dissenters are too feelingly alive to their want of political influence, to think of *terrifying* Mr. Brougham into an act of justice: they have too high respect for his understanding, and too much policy, were there no other reason, to adopt this course. And Mr. Brougham must be quite aware from his repeated interviews with many of the most respectable Dissenters, that the representation of the Christian Remembrancer is a false one.

If the Dissenters do not hope to terrify Mr. Brougham, still less can they entertain the insane project of terrifying the Legislature, by repeating 'the *manœuvre*,' as it is termed, 'which 'was played off against Lord Sidmouth's Bill.' Mr. William Smith, and Mr. John Wilks, and the other gentlemen who are honoured with this Writer's abuse, cannot have overlooked the essential points of difference between the two cases of Lord Sidmouth's Bill, and Mr. Brougham's. In the former case, it was imperative on the Legislature to comply with the prayer of the Petitioners, because the proposed measure was defended by the plea of their supposed concurrence, and because that concurrence, which was so unequivocally disproved, could alone have afforded the shadow of a pretext for interfering with their established rights. In the present case, the Dissenters are but one party concerned, and there is no security, derived from their own strength, that they shall not share the fate of other classes of petitioners—the agriculturists, or the petitioners for a reform in the representation. Besides, though we trust the time will never come, when petitioning both Houses of Parliament will become absolutely nugatory, yet, since the period at which Lord Sidmouth brought forward his Bill, considerable pains have been taken to counteract the due operation of petitions, by inculcating the doctrine, that the wisdom of Parliament is as absolute as its authority is paramount; and that it is beneath the dignity of senators, to be moved by petitions, however numerous, when, by virtue of being members of the House of Commons, they must be so much better judges of every subject brought before them, than any persons 'out of doors' can be. Petitions, however, still have some weight; even petitions coming from Independents, Methodists, and Quakers; and should it be necessary, we trust that the Dissenters will know how temperately to avail themselves of this method of making their voice heard against the proposed Bill, in spite of every attempt to deter them from it by representing it either as factious or useless. Nor can we believe that the insolent recommenda-

tion of this Churchman will meet with the least favour from any man of character, namely, 'that if the great body of Protestant 'Dissenters should persist in a systematic and factious opposition 'to the principle of the proposed Bills, the opinions of that 'body, large and powerful as it is, ought to be put entirely out 'of the question; and the Legislature should proceed as if no 'such persons were in existence.'

We have already bestowed more attention on this despicable attack, than the quarter from which it proceeds entitles it to; but it presents so striking an illustration of the *spirit* in which the provisions of Mr. Brougham's Bill are likely to be administered by the clerical opponents of Dissenters, into whose hands the whole power would be thrown, that in this point of view it reads them a very useful lesson. One main object with the Writer appears to be, to throw the whole credit of originating the opposition to Mr. Brougham's Bill, upon 'the fertile genius of 'Mr. John Wilks.' Now it is very evident, that he is not so uninformed on this point as to be unconscious of the disingenuousness (to use the mildest term) of this proceeding. For any part which Mr. John Wilks has taken, he is, we dare say, well able to answer. Had he slumbered at his post, he would not have justified the confidence reposed in his professional and personal character. But whether Mr. John Wilks was the first, or the second, or the twentieth, to detect and expose the exceptionable nature of Mr. Brougham's plan, it is certain, and the Writer knows it, that the main opposition has *not* proceeded from *him*. The Committee of the British and Foreign School Society, did not come to Mr. Wilks, to consult him as to the bearings of the Bill upon their institutions. That large and respectable body of the Dissenters, the Society of Friends, do not employ Mr. Wilks as their solicitor, or take their instructions from *him*. The Deputies to protect the Civil Rights of Dissenters to which reference is made in this same Number of the Remembrancer, are not in the habit of communicating with Mr. Wilks. Nor, finally, does either 'the Wesleyan Conference,' or 'the Red-cross-street Association,'* draw upon 'the genius' and exertions of that gentleman. As secretary to the Protestant Society for the protection of Religious Liberty, Mr. Wilks has, doubtless, been concerned in whatever steps that society have thought proper to take; and it seems that, at their last anniversary in May 1820, he did warn that society to beware of the intended measure. But we have good reason to believe that alarm had already been taken in other quarters.

* The association of Dissenting ministers who hold their meetings in the Red-cross-street library, we suppose to be meant by what the Churchman terms the White-cross-street Association.

And it is, at all events, well known to Mr. Brougham, that the main opposition to his measure has not been raised by that society, has not resulted from the factious endeavours of any one individual, has not been expressed in the language of clamour, but has proceeded from men whose mild philanthropy, well-tried disinterestedness, and devotedness to the cause of Education, he will be the last man to deny, and to whose very prejudices, if he judged them such, he must have felt reluctant to do violence.

It is not a little remarkable, that, among the pamphlets which have appeared on the subject, Dr. Brown's is the first which has been put forth by any member of the Protestant Society; and this, the Christian Remembrancer does not appear to have seen. We believe that it had not, in fact, been published. Three out of the four pamphlets noticed in the Remembrancer, viz. Mr. Lloyd's, Dr. Butler's, and the "Plain Thoughts," are written by Churchmen. The fourth, the "Observations," noticed also in our last Number, we have since understood to be the production of a gentleman who eminently deserves the honourable name of a philanthropist, to whose indefatigable but comparatively secret labours, the cause of humanity in different parts of the world is very essentially indebted, and who was never charged, so far as we can learn, with being either a Quaker or a Methodist. If we may speak of ourselves, we will add, that to neither the Protestant Society, nor its secretary, belongs the responsibility of what we have advanced on the subject. So much for this Writer's indecent personal attack upon Mr. John Wilks!

Of a piece with this artful attempt to fasten the opposition to the principle of the Bill, on an obnoxious individual, is the conduct of this same Writer in attributing the Bill itself to Mr. Brougham's 'principal assistants in the Education Committee,' Mr. Babington and Mr. Butterworth.

'It is *whispered*, that the plan of education proposed in Mr. Brougham's Bill, is rather the plan of those gentlemen, and of their friend Mr. Wilberforce, than his own. There is nothing by which the lives of these three gentlemen have been more distinguished, than by a desire to coalesce and co-operate with the Dissenters; and they have pursued the scheme at a risk, and by sacrifices, of which a *vast majority of the clergy* disapprove; and which appear to many to endanger the very existence of the Establishment. And it is *their* plan of coalition, and friendship, and mutual forbearance, against which Mr. Wilks and his brethren protest. Twenty years of intimate alliance and friendship; twenty years of mutual esteem and approbation; encouragement upon encouragement, and concession after concession, have all been thrown away. The moment that these three gentlemen, in coalition, not with the Bishops and Clergy, but with Mr. Brougham, propose a plan for education as the product of their joint labours, they are branded as tyrants, and persecutors, and bigots; their friendship is forsworn, and the whole edifice falls to the ground.

This is a *plain unvarnished tale*, and it proves the inexpediency of courting Dissenters by concession.' C. M. p. 177.

If this plain, unvarnished tissue of falsehood proves nothing else, it proves the folly of any concession on the part of the Dissenters, that should have for its ground, the growing liberality of the clergy. Concession after concession, encouragement after encouragement to the great body of the Dissenters, from two members of the Church of England, and Mr. Butterworth, the *Wesleyan* law-bookseller! *Risum teneatis?* Those gentlemen will not be a little surprised at this left-handed compliment. Great as are the obligations which the religious public at large are under, and, with regard to one of the three, we may add, the world is under, to their well appreciated labours, we have yet to learn what the concessions are for which Dissenters are so peculiarly indebted to them. But is the plan indeed theirs? We do not, and cannot believe it. But, be it whose it may, that the authors of the measure have been in consequence branded as tyrants or bigots, and that the friendship of those gentlemen has been forsworn by the Dissenters, are assertions which we should have thought the most unprincipled partizan would, for his own sake, have hardly ventured to utter.

One article in the statement is, we fear, but too true: 'a vast 'majority of the clergy' disapprove of even that degree of co-operation with the Dissenters in works of benevolence, of amicable intercourse, and of mutual esteem, which these gentlemen are represented to have maintained. Let, then, this fact be borne in mind, in considering the provisions of Mr. Brougham's Bill; let it be taken in connexion with the startling exceptive clause, (the necessity for which is a disgrace to the age,) that no child of a Dissenter shall be punished, rebuked, admonished, molested, or chastised for his absence from Church; let our readers call to mind the frequent instances enumerated by Dr. Brown, of petty oppression to which poor Dissenters in villages and obscure country districts are already exposed, from 'clerical 'and lay bigots of the Church, "clothed with a little brief au-'thority"—such as being excluded from parish gifts—dismissed 'the poor-house—denied parochial relief—insulted and dis-'turbed in their humble places of worship—and subjected to 'many injuries of a like annoying description for absenting 'themselves from church, and attending at a meeting-house;'—and they will then be able to judge what will be the probable effect of placing Parochial education at the disposal and control of the clergy, thus warned against the inexpediency of courting the Dissenters by concession.

We have done with this Churchman.—One of the most singular features in the proposed Bill, is, the clause in favour of the eligibility of *parish clerks*. Dr. Brown has seized upon this

point as a fair topic of a little good-humoured ridicule. It was requisite, he remarks, to disqualify the minister of the parish from becoming one of its schoolmasters; the superintending, controlling, and visitorial powers conferred upon him, being plainly incompatible with the faithful discharge of the subordinate office; 'but why, in the name of common sense, expressly 'qualify the clerk?'

'Mr. Brougham candidly tells us why. It was that the attention of the parish might particularly be directed to "that ancient but degraded order of men, viewed, in the older and *better* times of the church, in the light of spiritual assistants;" but now we must add, as far as the office, and not the man, is concerned, held generally in little higher estimation than the sexton, who also in the older, though we cannot think them the *better* days of the church, was an ecclesiastical officer of not the very lowest rank. The sole qualifications for his office are, that he can read; and it would be as well if he can write; he should have, though he certainly has not always, a clear and audible voice, and a knowledge of church psalmody; but as for the casting of accounts, all that he can need, for his own proper use, or for that of the parish, is a sufficient knowledge of arithmetic to reckon up his fees, and tell the amount of his Christmas-boxes, collected in his perambulations from house to house, with the bills of mortality, or in some places with a copy of doggrel verses, yclept a carol, which would disgrace the meanest garretteer in Grub-Street. Some of them, no doubt, in cities and large towns, are men of greater erudition, and more respectable in their character, and correct in their deportment, than many a village parish clerk will be found to be, of whose occasional mode of life Mr. Brougham has given us a specimen, in the drunken ballad-singer and mole-catcher, whom he recollects discharging, in no very reverend way, the functions of this office, some years ago. Such a parish clerk is certainly not a peculiarly desirable object of selection, for the training up of youth, either in moral or religious habits, however well he may be qualified to teach them reading, writing, and arithmetic; yet, with this parliamentary designation of his peculiar official fitness for the trust, it is, by no means impossible, though, it is to be hoped, not very probable, that he may nevertheless be appointed to it. But the dissenter has other and more general objections to the office of parish schoolmaster being combined with that of parish clerk, where the children of dissenting parents are likely to be placed under his instruction. The parish clerk is peculiarly under the control of the parish priest; with the one, therefore, as the master, and the other, as the superintendant and director of the schools, the object of which Mr. Brougham is so proud, and to which he so particularly invites the approving notice of the legislature—the uniting and knitting his system with what he is pleased to call the Protestant establishment, will be attained to a perfection which bodes no good to those who conscientiously depart from it. Upon them the parish clerk has other grounds than his zeal for the faith and discipline of the church in which he is an officer, for not casting any peculiarly complaisant

regards. They not only absent themselves from the ministrations of his person, and the ordinances of his church, but they obstinately prefer other psalmody to his, and in some cases are so heterodox as to discard from their worship psalmody of every kind; besides which, under the protection of the law, they put into his pockets few or no christening fees; two of their sects, the Quakers and the Jews, are not married at his church, and, therefore, defraud him, as he will think, of his marriage dues, whilst *they* universally, and other sects wherever they have separate burial grounds,—and the short-sighted bigotry of some ministers of the establishment is rapidly extending them to every considerable town in the country,—are committed to the silent grave, "dust to dust, ashes to ashes," without the aid of his responses or amen, and, what is worse, without paying him any burial fee. These interested motives may be too paltry to arouse the opposition of the clergy, a body of gentlemanly and well-educated men, though so selfish is human nature, that, even upon some of them, it is not without its effect; but upon this lower class of the community these pecuniary considerations will operate with all their force, in whetting their zeal against schism and schismatics; and like Demetrius and the silversmiths of Ephesus, the parish clerks of England will be inveterate against all new ways, and all heterodox opinions, by which their craft will be in danger to be set at nought, and the no small gain which the old mode of worship brought to the craftsmen will be in any way diminished. It may, indeed, be argued, that it does not follow that, because the parish clerk is made eligible to the office, he will, therefore, be chosen to it; but to this it may be replied, that the legislature having made so particular a reference to his qualifications and eligibility, the advantages which he possesses in having been already elected to office by the suffrages of the parishioners—the extreme probability of his being actively supported by his vicar, or the other officiating minister of the parish, who needs not, if he thinks proper, sign any other testimonials of orthodoxy and competency than his, will pretty generally render him candidate for a situation whose emoluments, coupled with those of his office, will render him a richer man by far, than many a curate who laboriously performs the ecclesiastical duties of a large parish, or than half the dissenting ministers of the country; and where he is a candidate, he will obviously have the best chance of being the successful one.

'Against the propriety of his being thus selected for the parish schoolmaster, this further argument may be urged on the consideration of men of all parties, namely, that the duties of his two offices will frequently interfere with each other. Where service is performed, as the rubric requires it to be, on Wednesdays and Fridays, he will be wanted on two mornings of the week, during what are usually school hours, to attend at the church; and the frequency of funerals in large parishes, at all hours of the day, will often call him from his desk, at times that his presence is peculiarly needed there. Whilst he is in the church or the churchyard, what is to become of his scholars, whose the school will not support an usher, as in comparatively few instances it will, unless they fill up their time with that *innocent play* most congenial to *their* age, which Mr. Brougham's piety seems to

reserve more particularly for the evenings of the sabbath-day? Some of these objections to his mode of appointing schoolmasters, that learned gentleman had no doubt anticipated, when he concluded that here he should have the church with him, though he feared the *sectaries* (a term which he sneeringly uses, more to the discredit of his own liberality, than to the injury of the dissenters,) will be against him.' pp. 51—56.

But the most forcible part of the Appeal is that which relates to the operation of the measure as a *tax*. The first item of expense is, that to which a parish will be liable on the mere presentation of the complaint, the wording of which seems expressly adapted to the purpose of litigation. It is not, that there are *no* schools in or near the parish, where reading, writing, and accounts may be learned, but, that there are none where they may *conveniently* be learned, that is to authorize the application.

'Mr. Brougham's professional practice has been exclusively in the courts above: he knows not, therefore, by experience, how technical objections are frequently disposed of in those below, before a bench of magistrates, of whom it often happens that not one has been bred a lawyer; nor is he, perhaps, fully aware of the great proportion of clergymen who generally sit as judges upon that bench in every court of quarter sessions in the kingdom: but he must know full well that, before such a court, no term could be more *convenient* for raising a quibble or a doubt, than the adverb so *conveniently* introduced into his bill. It must have a meaning, it will be argued, and it cannot be denied that it is capable of too important a one to be rejected as surplusage, which must be done, or it must have given to it its legal construction, and its full effect. The rule for that construction is to give it such an interpretation as, from the object, the spirit, and the whole tenor of the Act of Parliament in which it occurs, it was obviously the intention of the legislature that it should receive. What then is that object—what that tenor—what that spirit? but to provide for the education of the great mass of the people in the principles of the established church—a measure certainly not to be accomplished by leaving but a sectarian school for the children of any parish or district to attend. This, at least, will be the natural decision of a bench of magistrates composed exclusively of members, and, in a very large proportion, of ministers of that church.' p. 9, 10.

Against this complaint, the churchwardens are authorized to defend the parish at the parochial expense. Dr. Brown, in speaking of the expense which must necessarily be incurred in defeating a frivolous complaint, terms it immense.

'The word *immense* is used, and it is used advisedly, and upon sufficient grounds: for every one acquainted with the practice of courts of quarter sessions, must be fully aware of the vast sums expended there in the trial of appeals. On a moderate calculation, forty pounds is the lowest cost of the trial of any one such appeal: and in a vast majority of cases the expense so far exceeds this sum, whilst the uncertainty of the issue is so great in all, that parishes overloaded every

where by the weight of their poor's-rates, are perpetually putting up with burdens which they know they ought not to bear, rather than risk their increase in attempting their removal. These then surely are not times for the augmentation of those burdens, in the wanton and ruinous manner in which this bill, if ever suffered to pass into a law, will increase them. With this provision left unaltered, it is not presuming too much to prophecy that there will be no application for a new school, which, successful or unsuccessful, will not bring a heavy expense upon the parish. Whoever may make the application—whatever may be the motive for applying, if not opposed, the court will be bound to grant the prayer of the complaint: taking it, as they must, for granted, in the absence of all opposition, that the grounds alleged are reasonable and just. Hence, therefore, the parish *must* appeal wherever protection is wished to be obtained against the expense of a new school or schools; and they may be driven to do so as often as any *five* litigious inhabitants may choose to put them to the trouble and expense. The rector, vicar, or officiating curate, may think that no schools are wanting, and of this opinion may be the great majority of the parish, churchmen as well as dissenters; yet if *two* justices of the district, or *five* housekeepers of the parish, are of a different opinion, the question *may* be litigated sessions after sessions, until twice the cost of the schools is thrown away in law expences, to determine whether they are needed. On the other hand, be the want of the schools ever so obvious to the minister, justices, and the great mass of the inhabitants, so long as *five* housekeepers cannot see the need of them, they, *at the expense of the parish*, and not at their own charge, may appeal against their establishment. If *they* require the churchwarden to defend them against this new imposition on the parochial rates, he must obey their summons, or subject himself to an indictment for his refusal. Should the bill ever pass, though it is to be hoped it never will, this is a clause in it of which a frequent use will not fail to be made, to the great injury of parishes, and the rapid augmentation of their intolerably heavy rates.' p. 15—17.

The complaint being heard and allowed, a house and garden or 'houses and gardens, *not exceeding three* in one parish or 'chapelry,' are to be provided for the new school or schools, and a salary for each schoolmaster. To defray the first expense, a sum not exceeding two hundred pounds for any one school, is to be paid out of the Consolidated Fund; but, as it is seldom that two hundred pounds will go very far towards the purchase of ground and the erection of a school-house, the *surplus*, unlimited but by the discretion of the justices in session assembled, is to be furnished out of the *county rate*:—'a fund,' says Dr. Brown, 'already burthened in many counties as heavily as it will 'bear, for the repair of bridges—the prosecution of felons—the 'erection and repair of prisons—and other purposes in which 'the county is immediately concerned, and to which its in-'habitants are compellable to contribute by the existing laws.'

'In the counties palatine of Lancaster and Chester, at least, not

only those who contribute to this rate, but the magistrates themselves, whose duty it is to impose it, are loudly and publicly complaining of its rapidly accumulating amount: yet this is the period chosen by Mr. Brougham to lay upon it an additional burthen, which may soon equal in extent even the heaviest of the existing claims upon it.'

In addition to the three new schools which each parish or chapelry *may* be required to support, any existing schools may be put upon the proposed establishment, and, in that case, *must* be maintained at the public expense. And as the three buildings which the parish is liable to the cost of providing, are expressly stated to be for the accommodation of *school-masters*, and are therefore, we presume, to be schools for *boys*; should the measure be followed up with a provision for the education of girls, three other buildings may be held requisite,—unless the schoolmaster and schoolmistress are, in all cases, to be the parish clerk and his wife, and boys and girls are to be taught together.

The salary of each of these masters, (which must be not less than twenty pounds per annum, and may be fixed by the justices at thirty,) is to be levied by assessment, in respect of the same property, and in the same manner as the poor rates are now levied. Upon this provision, we shall again avail ourselves of the present Writer's judicious comment.

'Political economists are daily representing the whole soil of the kingdom as mortgaged to the poor: and if this statement is somewhat overcharged, the consummation of the evil it depictures is, at least, rapidly approaching, and the natural operation of the Education bill will be to hasten its arrival. Upon the landed interest, and upon that alone, the burthen of its execution principally will fall, for the holder of thousands and tens of thousands in the public funds, the banker, the manufacturer, the merchant, and the tradesman, the annual returns of whose business may be ten, twenty, or thirty thousand pounds, will pay, perhaps, but on the rent of the house in which he lives, towards the salary of the schoolmasters appointed under the authority of this act, and his proportion of the sum contributed to the erection of the school out of the consolidated fund; whilst his poorer neighbour, be he churchman or dissenter, will contribute to the school rate three, four, or five shillings in the pound upon the rental of his little farm, or of the cottage in which he lives, besides the charge upon them towards that portion of the county rate which is appropriated to the purposes of this act. This burthen falls first upon the tenant, but is ultimately felt by the landlord, in the lower rent which he obtains for his houses or his ground. This consideration, founded on the inequality of the poor's rate, appeals, therefore, most powerfully to all landholders and landlords, whatever may be their religious faith, or the mode of worship they prefer, to reckon carefully, before they give their support to Mr. Brougham's bill, how they are prepared to bear the chief cost of its execution, which may be a very heavy, and is sure to be a permanent one. Appeals against poor's rates are now by no means infrequent, and are uniformly expensive beyond all

others. The school rate being founded upon the same principle, most objectionable in theory, but as difficult to amend in practice, will of course be open to the same wide range of litigation, with this additional motive to dispute its general character or its items,—that it interferes with differences of opinion on religious subjects, of which, except in the rare, illiberal, and vexatious instances of rating places of worship, the other happily stands clear. Though in all these cases the court before which they are tried, have the right of awarding costs against a frivolous and vexatious complaint, it is rarely that this is done but upon very sufficient grounds, and, even where they are granted, the extra costs disallowed by the officer on taxation, are very considerable, and fall heavily upon the parish whose officers are bound to support their rate, or make a new one. Objections to rates on points of form, and other technical matters, are also so numerous and so subtle, that the chances are decidedly against a rate being supported, when canvassed in a court of justice; and whatever may be its merits or demerits as a just and equal assessment upon the rateable inhabitants of the parish, if it is there quashed for want of form, the parish will at least have to pay its own costs, which, in a strongly contested appeal, will be from fifty to an hundred pounds. The costs of the appellant or appellants will of course be little, if any, less; and it is for the Legislature to determine whether, in times like these, they will give their sanction to a measure which has so manifest a tendency to increase the weight of parochial taxation, already so difficult to be met, and to expose parishes and individuals to such heavy expenses in litigation, as this new school rate inevitably will do. The latter consequence is here, indeed, assumed as necessarily following the imposition of a rate, against which, as it at present stands, Mr. Brougham's bill gives no appeal, though it cannot be supposed that Parliament will omit to supply this defect. If no right of appeal be given,—and it seems requisite, or would at least be safer, to introduce a clause in the bill to give it,—the injustice and inequality of the measure will be still more apparent, for the parish officers may then assess the inhabitants, conformists or non-conformists, pretty much at their pleasure; or it will at least be difficult to compel them to do it in the fair proportion, and but for the purposes which the act requires.' pp. 39—42.

Next comes the allowance to the schoolmaster in lieu of garden-ground, where this cannot conveniently be obtained, to the amount of from four to eight pounds a year. A still more formidable item is presented under the word *repairs*, the expenses of which, to the amount of ten pounds every two years, are to be laid on the school-rate. Then we come to the article *rise of salary*: the salary of the master, or masters, may be increased, with the consent of two thirds of the householders, (proxies being allowed in certain cases,) by any sum not exceeding twenty pounds yearly. Lastly, (a point which Dr. B. has omitted to notice,) these schoolmasters may, after the labours of fifteen years, retire upon a pension of two thirds of

their salaries!! Now, if the justices may order three schools to be provided for boys, and three for girls; or if, in addition to the three boys' schools, three existing national schools shall hereafter be put upon the footing of parish schools, according to the provisions of the Bill, there may be *six* individuals at one time to be supported out of the rate.

'And as these teachers may be superannuated at the age of *forty*, and pensioned off on two thirds of their salaries, it may be proper for Mr. Brougham to form some calculation as to the whole amount of expense to be incurred on account of these *ex officio* paupers—these honorary members of the parish poor-house.'

"Plain Thoughts." p. 24.

Church-wardens and chapel-wardens, remarks this last Writer, justices, and parish officers, and, above all, 'complaining householders,' would certainly become very important and tremendous personages, if they could have it in their power either to procure 'warrants on the Receiver-general of the 'county,' to 'take and assess buildings or lands at a month's 'notice,' or to levy a school-rate on a parish. Yet, such are the powers which this ill-digested and vexatious Bill would confer upon them. Let us cast up the account: Three or four schools in every parish; three or four times two hundred pounds towards the building of them, to be provided out of the Consolidated Fund; three or four surplusses of first expense, chargeable on the county-rate; three or four salaries payable out of the school-rate; three or four ten pounds every other year for repairs; three or four litigations; and, in due course, three or four superannuated schoolmasters and schoolmistresses.—In truth, we believe that the Dissenters need not be seriously alarmed; that they may almost with safety refrain from opposing the measure. We question whether their most zealous enemies will like to pay quite so dear for the erection of all this machinery for the purpose of putting down their Sunday Schools.

'It is certainly strange,' remarks the Plain Englishman, (and if a plain one, he is a sound one too,) 'and somewhat alarming, to behold a man of Mr. Brougham's principles thus suddenly turning his back on all the acknowledged maxims of political economy, and lending his support to a system which all wise men have been so loudly deploring. To suppose that the exertions of law and benevolence can harmonize together, and that the minds of the poor can be elevated by giving their education a *lien* on the parish rates, is to transgress the boldest limits of poetry and fiction.

Sed non ut placidis coëant immitia, non ut
Serpentes avibus geminentur, tigribus agni.'

Art. VII. *Eight Lectures on the Christian Sabbath.* By William Thorn, Minister of the Gospel, at Penrith. 12mo. pp. 334. London. 1821.

WE scarcely know any subject of practical religion which it is more desirable to place in a clear point of view, than the obligation and right observance of the Lord's day. Universal experience proves that it has a close relation to the whole body of religious obedience; which is evidently found to be vigorous or languid, in proportion as this duty is honoured or is slightly regarded. The unhappy opinion, that the obligatory distinction of the Christian Sabbath lies only in its being the available opportunity for religious assemblies, has spread widely among the Protestant Churches of the continent, and has wrought a melancholy train of the worst moral effects. It has almost accomplished the extinction of visible religion, in its personal and domestic characters. This was a consequence which Calvin, and those who thought with him on the obligation of the Fourth Commandment, could not have contemplated; or it would surely have led them to a serious reconsideration of their arguments, and, we would hope, to a detection of their fallacy. The excellent President Edwards has, in our opinion, poured a flood of moral demonstration on the subject, in his "*Perpetuity and* "*Change of the Sabbath.*" We earnestly wish that some one would print those Two Discourses in a cheap and detached form.

But, for popular use, the work before us is excellently adapted. The industrious research which the Author has made, the ardent piety and Christian simplicity which he displays, and the interesting manner in which he brings his various topics to bear upon the great point under consideration, entitle him to our cordial thanks, and well deserve our recommendation of his work to the religious public; though we have perceived some immaterial inaccuracies of statement or style, into which the Author's honest fervour has hurried him. At the present time, we fear there is great need of such a work as this. We are indeed no advocates for a gloomy or morose religion. We are sure that the most exalted piety is cheerful and gladsome. But we have perceived a most pernicious effect on the vitals of personal and family religion, to have been very evidently produced by a sensual and worldly-minded laxity with relation to Sabbath observances, in those who are usually considered as respectable and even religious people: while the constant profanation of the Lord's day by the careless and irreligious of all ranks, is the fountain to a torrent of evils, personal and domestic, moral and political, too great for any concise description.

As a specimen of Mr. Thorn's manner we present the following extract.

'Permit us here to pause, and make one or two reflections. Were the public and our governors but aware of how much they are indebted to God for the institution of the sabbath, they would be more concerned for its regular and due observance. Were men to esteem the sabbath for the mercies it has afforded them, in proportion as they esteem even their dogs for some generous action, we should not now have to advance motives for its proper sanctification.

"Why are we not now, like our forefathers two thousand years ago, without the benefits of civil and social life? Why are we not roaming through the wide-spreading forests, with painted skin and savage aspect, in quest of our foes, and yet trembling for fear? Why are not the caves our dwelling, the cliffs our refuge, and the rocks our defence? Why are not our cities a wilderness, our meadows fields of war, our employment butchery, and our pleasure drinking the blood and feasting on the carcases of our slaughtered friends? Why are we not without all those blessings which cheer us in trouble, support us in weakness, and supply us when in need? Why are we not without the knowledge of God and his Christ, the means of grace, and the hope of Glory?—Why?—Because we have a SABBATH.

'To the sabbath, the poor are indebted for their peace, and the rich for their plenty. This institution has produced order in society, softness in manners, and general tranquillity; it has raised a peaceful cottage over the poor man's head, and furnished it with the necessaries of life: it has afforded the middle ranks of our population the happiness of sitting at ease, neither sinking with wealth nor feeble with poverty: it has raised a palace and a throne for a monarch: it has filled the former with all that could charm the senses or gratify desire, and it has surrounded the latter with glories which rival in splendour the morning sun shining through bespangled clouds: and now, without the sabbath, we should soon return to our primitive barbarity and original wretchedness. The poor man would lose his peace, the merchant his ease, and the monarch his authority; and, in proportion as we misemploy this sacred day, in the very same proportion shall we return to former manners and former miseries.

'And, though all this is universally known and as universally acknowledged, [*query*?] yet, wonderful to think, we have to heap argument upon argument, and motive upon motive, to constrain mankind to observe it at all! We have to persuade them by all that is dear, and to urge them by all that is dreadful; we have, in the name of God, to entreat and to threaten, to beseech and to command, a due observance of this holy day; and, after all we can do, they will profane it themselves, and teach others to do the same!'

pp. 198—201.

Art. VIII. *Persuasives to Early Piety; interspersed with suitable Prayers.* By J. G. Pike. 12mo. pp. 284. Price 3s. 6d. bound. Derby. 1819.

THE Author of this work has endeavoured, and we think with success, 'to imitate the serious plainness which prevails in the writings of some of those eminent men who lived a century and a half or two centuries ago;' steering clear, at the same time, of their quaintness, which, impressive as it sometimes is in an old author, is but a displeasing affectation in a modern one. The work is divided into three and twenty chapters; and these are sub-divided into short sections; each chapter having for its subject some distinct argument in favour of early piety. The style is simple, earnest, and persuasive,—well adapted to gain the attention of young persons, for whose use the work is designed; and its cheapness will, we hope, contribute to its being very extensively useful. We subjoin an extract as a specimen of Mr. Pike's manner.

'If you would not abuse the grace of God to your own destruction; if you would not be the wilful murderer of your own soul; I beseech you embrace the gospel. How hard you would think it, if God had decreed your everlasting misery, and irrevocably shut you out of heaven! and now, when he offers you life and salvation, would you shut out yourself? Would you be so cruel a self-murderer, as to expose your own soul to the death that never dies? for that is the destruction which the soul incurs. You will, you must do this, if you do not turn to the Lord. Could some hardened creature ask you, to sign a declaration, that you hated religion; that you determined to have nothing to do with God or the Redeemer; that as for heaven they were welcome to it, who thought it worth their care; and as for hell you cared nought for it;—Could you be asked to sign such a declaration, would not you start back with horror at the proposal of doing so? Or had some one the power of offering you the whole world, and of saying, "I will give you all the happiness of this world, all its wealth, and all its honours, if you will give up all hope of heaven; and now consent to be shut out for ever; if you will engage, when you die, willingly to sink down into everlasting wretchedness; and to dwell with the devil and his angels through all eternity:" would you not tremble at the very thought of accepting such an offer? and of being your own wilful destroyer? O then do not do in reality, what you would not do by such an agreement! Most persons lose their souls as completely as if they bargained for the loss. He who lives careless of Religion, says, by his conduct, I choose hell for my portion and Satan for my master. It comes to the same at last, whether you profess that you hate religion, or live careless of the blessed Son of God. To despise serious religion would sink you to hell, and thus make you the murderer of your own soul; and to live without embracing humble piety, and obeying the gospel, will do the same: and where, in the end, is the difference?' pp. 248, 249.

Art. IX. *The Scripture Testimony to the Messiah*: an Inquiry with a View to a satisfactory Determination of the Doctrine taught in the Holy Scriptures concerning the Person of Christ, including a careful Examination of the Rev. Thomas Belsham's Calm Inquiry, and of other Unitarian Works on the same Subject. By John Pye Smith, D.D. In two Volumes. Vol. II. Parts 1 and 2. 8vo. pp. 810. Price 1l. London. 1821.

HOW much soever the existence of religious controversy may by many persons be regretted, neither the present necessity, nor the utility of it, can be reasonably denied. It must exist so long as differences shall be found to prevail with respect to doctrines which are considered as essential articles of faith. On points less important than these, and particularly on those points which neither affect the truth and importance of religion itself, nor are indispensable as means of its preservation, the charity that "beareth all things," may obtain from contending parties the surrender of their animosities, and unite them in the perfect relations of peace and mutual good-will. But the higher interests do not admit of compromise; and therefore the controversies which have reference to them, must continue till there be an abandonment of false principles, and a cordial admission of true ones, from the correct perception of their several qualities. The unity of the faith visibly displayed in a *oneness* of sentiment, is, indeed, an object most worthy of the hopes and prayers of Christians; but it can be anticipated only as the result of controversy, which, though not the agent, is yet the means of detecting and exposing error, and of establishing and diffusing truth.

If controversy, however, be necessary, it is equally necessary that it should be conducted in such a manner, and by such methods, as shall tend to accomplish the purposes for which alone it ought to be prosecuted. It is the manner in which religious controversy has been carried on, that constitutes the greatest offence connected with its history. The differences which have been the matter of debate, have but too frequently been treated as if their own personal interests, rather than the interests of truth, were in the view of the controvertists. Faults by which the timid have been repelled from inquiry, and which have served to fix the prejudices by which error is protected, are to a grievous extent chargeable on many theological disputants, whose unhallowed passions have given to the contest for truth, the character of an unlawful warfare. A controvertist should not only satisfy us as to his integrity, but he should also endeavour to win our confidence, by adopting such a method of displaying his arguments as may invite and conciliate the regard of those whom we would enlighten or persuade. Reasoning may

be strong; it may be unanswerable; but it can be efficient only when it is morally as well as logically correct.

It were easy to refer to works of celebrity, in proof that the discussion of principles has not always been identical with the search after truth. Other objects have been uppermost in the Writer's mind: the support of a church, or the defence of a creed, has been the first consideration; the assertion and vindication of truth being confined to just so much of its principles as might happen to be mixed up with the profession of the Writer, or with the formularies and interests to which he had given his pledge. The opponents against whom such polemics enter the field, are resisted, not altogether as the abettors of error, but as adversaries whose attack is considered as endangering the prosperity or the existence of profitable secularities. In such a contest, the use of invective is as well understood as the employment of analysis and syllogism. The "disputer "of this world" has not always been separate in person or distinguishable in manner, from the professed advocate of Christian doctrine.

But while we are justified in regarding with distrust a controvertist of this equivocal character, that Writer is entitled to no ordinary degree of honourable estimation who furnishes the means of searching after truth in the temper which accords with its sanctity, which tends to cherish our love of it, and to confirm our sense of its supreme importance. Such a writer is the Author of these volumes.

In resuming our examination of Dr. Smith's "Scripture Testimony to the Messiah," the concluding portions of which are now before us, we are gratified to notice the abundant evidence which they contain of the correct feeling of the Author. He has furnished an admirable specimen of the manner in which a great argument should be prosecuted. A more temperate publication, one more free from every species of moral blemish, we do not remember ever to have seen. It owes nothing to the artifices of controversy; it is faithful in representing the opinions which it brings to trial; it is sound in quotation; it is mild, patient, and equitable in its investigations; and is altogether written in the style of a sober and cautious inquirer. The work is of considerable magnitude, and is highly honourable to the Author's reputation, not only for the ability with which it has been composed, but also for the devout and amiable spirit which pervades it.

In the former volume, the qualifications requisite for an undertaking of this kind, in which the determination of the sense of Scripture, in some of its most important bearings, is the business of the inquirer,—are ably and correctly stated by Dr. Smith; the moral requisites in particular, are displayed in a very impressive manner; and ample proof will be collected by every reader of the

"Scripture Testimony," that the Author has been careful to support the steady application of his own rules.

The present portions of the work include the evidence furnished by the several Books of the New Testament respecting the person of the Messiah. The proof passages on which the statements and arguments of the Author rest, are not considered exactly in the order in which they occur in the sacred writings, nor are the materials arranged precisely according to a distribution of subjects. Dr. Smith pursues 'the lines of evidence as 'they are presented by the opening and the gradual progress 'of the New Testament dispensation; commencing with the declarations and admissions of Jesus Christ concerning himself, and proceeding through an extensive induction of particulars under this division of the subject, to the testimonies of the Apostles, whose writings he properly considers as augmenting and completing the evidences of the Christian doctrine. The order of the book is sufficiently exact, the discussion is regular and connected, the arguments being never loaded with extraneous remarks, and the entire work is adapted to be eminently useful.

The first chapter of the third Book, which is the commencement of the portion of the work now before us, is occupied with remarks on the narrative of the Miraculous Conception. It is brought under consideration for the purpose of exposing the confident assertions of the Author of the Calm Inquiry against the consistence and authority of the initial chapters of the two Evangelists, Matthew and Luke, rather than an account of any direct argument afforded by it towards the determination of the question relative to the person of Christ. Those assertions, bold and unsubstantial as they are, it was, indeed, impossible for any Writer furnishing a critical notice of Mr. Belsham's work to pass over. It may be true, that 'the miraculous birth of 'Christ is regarded by many as a considerable presumptive 'evidence of his pre-existence;' and therefore we do not quarrel with the Calm Inquirer for placing at the head of his enumeration of supposed arguments in favour of the doctrines which he impugns, this particular example, notwithstanding we may regard it as the weakest that could well be conceived; but, remarks Dr. Smith,

'It is quite sufficient to set aside this alleged argument, to remind those, if such there be, who are disposed to advance it, that Unitarians generally, till Dr. Priestley, accorded with the universal belief of Christians on this head. Dr. Lardner, a professed Socinian, has largely vindicated the authenticity of the disputed portions of the Gospels of Matthew and Luke, against exceptions and difficulties: and in the days of modern Unitarians, Mr. Gilbert Wakefield, emphatically and designedly, describes the Gospel of Matthew, as "delivering the history of a Covenant between God and the human race,

promulgated and ratified *by a man born out of the common course of Generation.*

'On the other hand, if a much greater force belonged to the arguments by which the Calm Inquirer and others are endeavouring to establish the spuriousness of the initial portions of Matthew and Luke, and if the evidence were satisfactory to the rejection of those portions, I do not see that the doctrine of the Divine Nature in the person of Christ would be affected by it; any farther than as a few passages, which have furnished some arguments in favour of the doctrine, would be no longer proper to be adduced. Had it pleased God so to ordain, the sinless purity of our Lord's humanity might have been as certainly provided for *by a miraculous intervention*, on the supposition of its being produced in the ordinary way of nature, as on the generally received, and, in my opinion, true and scriptural view of this subject. But, besides the divine ordination, other reasons are not wanting to shew the *superior propriety* and CONDIGNITY of this mode of miraculous formation.' pp. 5—6.

The fair and full consideration of the claims to authenticity, of the two first chapters of Matthew's Gospel, is by no means prejudiced by a belief in the Miraculous Conception, inasmuch as that fact is established on the authority of Luke's Gospel, which is not affected by any of the objections urged against that of Matthew. But the manner in which the Calm Inquirer has treated this subject, is any thing but fair; the mode in which he has disposed of the question, is any thing but satisfactory. We expect from a biblical critic expressions of hesitancy, such as the difficulties of chronological comparison or interpretation may justify; but we are not acquainted with any principles of criticism from which a justification could be furnished for averments so bold, and decisions so rash as those which we find in the pages of the Calm Inquiry, and in the notes of the Improved Version on the case before us. The assertion, that 'from the testimonies of Epiphanius and Jerome we are assured that they (the first two Chapters of Matthew's Gospel) 'were wanting in the copies used by the Nazarenes and Ebionites,' is unsupported by proof, to say the least, as it respects the former of these ancient Fathers, and is directly at variance with evidence as it regards the latter. The Nazarene Gospel is clearly proved on Jerome's testimony, *not* to have been thus defective; and it would be using the testimony of Epiphanius for a purpose to which it is not indisputably available, to adduce it as evidence that the Gospel of the Nazarenes really wanted the disputed passages: the presumption, on the evidence supplied by this Father, is rather in favour of its containing them. The Calm Inquirer should have limited his remarks to the description of the Ebionite Gospel, given by Epiphanius, who states that it wanted the two chapters in question, but whose account of it is fatal to the argument which rests on the autho-

rity of that questionable and almost unknown document. The following statement is alike flippant and daring:—'From 'Luke iii. 1. compared with verse 23d, it appears that Jesus 'was born fifteen years before the death of Augustus, that is, 'at least two years after the death of Herod: a fact which com- 'pletely *falsifies* the whole narrative contained in the preli- 'minary chapters of Matthew and Luke.' Yes, *falsifies*; that is the word, the proper and only word, it seems, which the Calm Inquirer could select to express the result of the examination of the first three Chapters of Luke's Gospel! Could any thing justify a style of assertion like this, but the possession of the clearest and most indubitable proof of the truth of the premises from which it is made to follow as a conclusion. What, then, is the fact? Truly and simply, this; that the introductory chapters of Luke's Gospel are in perfect accordance with each other. Let Luke iii. 1, be compared with verse 23d, and let the result of the comparison be placed by the side of the chapters i. and ii, and it will be at once manifest, that the narrative of the Miraculous Conception, as given by Luke, instead of being *falsified* by the alleged fact of Herod's death, is unimpeachably consistent with all the circumstances recorded by that Evangelist. Were it, therefore, conceded to Mr. Belsham, as a thing proved, that the disputed chapters in Matthew's Gospel were originally wanting, and are in fact a subsequent and unauthorised addition, the Miraculous Conception would still be a credible fact, and the narrative of it a genuine part of the New Testament. Far from considering the remarks of Dr. Smith on this subject as unnecessarily introduced into the discussion, we could even have received with pleasure a more copious dissertation on the question, had his limits so allowed. When passages are attempted to be struck out from the Gospels on pretences so flimsy, and presumptions so baseless, it is neither the last nor the least important duty of a sound critic, to resist the violent innovations of writers who make demands on our faith, not only apart from reasonable evidence, but in the very face of it. If we will believe another biblical interpreter who has pointed his pen against the narrative contained in the opening chapters of Matthew's and Luke's Gospels, the Miraculous Conception is distinctly the object of reprobation in the expressions of the Apostle Peter, "We have not fol- "lowed cunningly devised fables." How utterly at variance are such bold and licentious assertions with devout feeling, or with the honest purpose of writing for the instruction of mankind!

It is well known, that, in the Unitarian Controversy, the supposed silence of the Evangelists, or the assumed want of direct evidence from the Gospels, on the principal points which

it involves, is urged by one of the parties in support of the negative side of the question; and it is quite obvious to the most superficial reader of the New Testament, that the exhibition of its most important doctrines, is more frequent in the later, than in the earlier part of its records. But, if the several portions of the New Testament be sustained by the same authority, it is a question of comparatively small moment, from which of its divisions the doctrines of Christian belief are derived. The only question is whether, or not, they form a part of its communications. There may be satisfactory reasons applying equally to the less definite and less ample revelations, and to those which are more explicit and copious. The remarks of Dr. Smith on this subject, are, brief, but excellent, and worthy of the most careful study.

'It entered into the scheme of divine wisdom that, when the Messiah was actually sojourning among men, and was pursuing the objects of his mission, his person, his offices, his doctrines, and all the characteristics of his dispensation, should be unfolded gradually and slowly. He himself lay in deep obscurity during all but a very short period of his life. After he had begun his public labours, it was long before he unreservedly and openly declared himself to be the Messiah. Till towards the end of his course he rarely made this avowal but in private, and to those who were his friends and tried adherents: and on several occasions, he prohibited them from publishing the fact to the world. Such a plan of studied reserve and slow developement would not have been chosen or approved by human wisdom: but, whether we can penetrate the reasons for it or not, the fact itself is indisputable, that this was the course adopted by the Founder of our Faith. He seems to have deemed this the proper course to be taken;—to awaken the attention of men, to stimulate their expectations, to present them with circumstances, hints, and implications, and thus to furnish a growing body of *data*, from which they for themselves might draw the most important conclusions with increasing light and certainty.

'Besides this, it is to be observed, that the Lord Jesus professedly withheld the full manifestation of his doctrines till the period subsequent to his death and resurrection, when the instruments of communication were to be his inspired messengers. The evangelists repeatedly observe that our Lord's most intimate disciples "understood not those things, and the word was hidden from them, and they knew not the things spoken," by him. He assured them that, though they were not then competent to receive many important things *concerning* HIMSELF, they should subsequently become so, and should be led by an unerring Guide into a perfect knowledge of these truths.

'Duly considering these features of the early Christian economy, we shall not expect to find a full declaration of the doctrine respecting our Lord's person, in the narratives of the Evangelists, or in his own discourses; but we shall rather look for *intimations*, for principles *implied* in facts and assertions, and for *conclusions* from such facts and

assertions deduced by minute attention and close examination on our own part. Such attention and examination are a part of that "obedience of faith," which is the indispensable duty of every man who has, or can obtain, a knowledge of the inspired volume. pp. 42—45.

But, while the comparative incompleteness of the narratives of the Evangelists and the discourses of our Lord himself are thus admitted by the Author, he maintains the sufficiency of the evidence derived from these very sources, in proof that the doctrines for which he is an advocate, were really exhibited during the personal ministry of Christ, and had a place in the communications made by him to his disciples. The perusal of the "Scripture Testimony" will satisfy a candid inquirer that that species of evidence is neither scanty nor feeble.

The title SON OF GOD, so frequently given to and assumed by our Lord, has received various interpretations from different classes of expositors, some of whom would limit it to the meaning of the term Messiah, while others represent it as expressive of a superior and Divine nature belonging to the subject of this emphatic designation. Dr. Smith agrees in sentiment with the latter, and forcibly urges in support of the higher application of the words, the following considerations:

'1. The title, *Son of God*, was recognized by Jesus himself, by his friends and followers, by his enemies, and by the Jewish nation at large, as a designation of the Messiah. This acceptation seems to have been universally known and indisputably held. It must, therefore, have had a satisfactory and authoritative origin; or it could not have been so received and established. Such an origin is most naturally to be sought in the Prophetic Scriptures. No where else could an authority be found to which the whole Jewish nation would bow, and to which it would, at the same time, be congruous for the Divine Majesty itself to conform. This title we have already found among the prophetic descriptions of the Messiah, and we have seen that it was recognized in the Jewish theology of the period intermediate between the Old and the New Testament.

'2. Though it be undoubtedly an appropriated appellation of the Messiah, it is not a mere synonym of that word. Many respectable writers have fallen into this inaccuracy. Two or more terms may be generally, or even with an exclusive uniformity, applied to the same object, and yet be respectively of very different import. Christ is called Lord, Mediator, Saviour, Prince of Life, Captain of Salvation, King of Kings: but it would betray great ignorance or rashness to say, that these were *synonymous* expressions. The term *Messiah* designates a person divinely appointed and consecrated to one or more of the offices of a king, a priest, or a prophet. The other term, unless it be taken in a sense wholly figurative, is manifestly expressive of the *nature* of the being to whom it is applied, and of a *natural relationship* to another.

'3. It becomes, therefore, important for us to ascertain whether this

epithet be given to Christ, in one of its figurative meanings stated above, or in a strict and proper sense. Now, if the former were the fact, if the Messiah were styled *the Son of God* merely as an expression of his royal dignity, or pre-eminent sanctity, or prophetic mission, how could we conceive that his claiming this appellation, or his admitting, on the interrogation of an enemy, that it belonged to him, could be made the ground of a charge of *blasphemy*?

pp. 49—51.

The crime of blasphemy is shewn to be 'the saying or doing 'any thing by which the majesty of God is insulted, uttering 'curses or reproaches against God, speaking impiously, arroga-'ting and taking to one's self that which belongs to God.'

'This was the crime, which Caiaphas and the Sanhedrim affirmed that Jesus had in very fact committed in their presence, and for which they instantly passed judgment of death. Let it be observed that, according to the hypothesis of the Unitarians, Jesus in admitting that he was the Messiah, claimed nothing above the rank and functions of a human being, nothing beyond an office, august indeed and venerable, but which every Jew believed would be executed by a mere man. To those who rejected his claim, he might have appeared chargeable with fanaticism, imposture, or even constructive treason; but where was the colourable pretext for the charge of *blasphemy*, a crime so closely defined by the original law, and the limits of which were so anxiously fixed by the tradition which had all the force of law? Let it also be observed that the apparent reason of the charge was so clear as to admit of no demur or hesitation. Had the High-priest and the Sanhedrim been proceeding upon grounds which they were conscious were notoriously false; had they applied the law of blasphemy to a case in which it was manifest that not the semblance of that offence had been committed; it is credible that they would have adopted some circuitous course for the accomplishment of their purpose. But they did no such thing: they found their way plain before them. If, however, we were to concede to Dr. Campbell, that the Sanhedrim imputed this crime to Jesus dishonestly upon their own principles, it will only follow that they gave a wrong name to their charge. The allegation was, that he had, by claiming to be the Son of God, arrogated to himself divine honours; and this as a fact, remains the same, whether it was designated rightly or not by the term *blasphemy*.

'It is not unworthy of remark, that Josephus mentions various instances of impostors who rose up about the time of the siege of Jerusalem, calling themselves prophets, announcing to their adherents a speedy deliverance by divine interposition from their calamities, and "promising to shew signs and preternatural appearances" for that purpose. From comparing our Lord's prediction with these facts, it appears probable that some of those persons gave out themselves to be the Messiah. But, though the historian paints in strong colours their falsehood and their other atrocities, he never, so far as I can discover, charges them with *blasphemy*.

'It seems, therefore, impossible for us to escape the conclusion,

that the avowal of Jesus to be THE SON OF GOD was understood, by the highest legal and ecclesiastical authorities of his country, to involve the assertion of something belonging to his person, super-human and DIVINE; or to be a constructive assumption of such dignity as belongs only to God.

'That such ideas of dignity and powers, above what belong to the rank of man, were attached to this epithet by the Jewish people at large, is at least a probable inference from the taunting language which they held to our Lord in his last sufferings: "If thou art the Son of God, come down from the cross." pp. 53—55.

This argument, the Author has not extended beyond the limits necessary for presenting it intelligibly to his readers.

It is a point of great moment in this controversy, and one which, independent of other arguments, we cannot but regard as going far towards the determination of it against the Unitarian hypothesis, that the phraseology of the New Testament is so entirely remote from that which the necessities of Unitarian writers require, and which their option would lead them to employ in the representation of the facts and doctrines which they comprise in their system. On the admission of the Divine nature of Christ, the exclusive propriety of expressions by which he is described, and which in so many instances he uses in reference to himself, absolutely depends: their application in that case justifies their use. But, were there in the person of our Lord nothing super-human, how could we account for it, that a phraseology should be employed, to which there is no approximation in the example of any inspired and consecrated messenger from God to men; a phraseology which, we feel conscious as we have it brought under our notice, does not suit the feelings of the most highly gifted of a race of creatures, to whom reverence and humility are essential qualities in respect to God? The appeal in the concluding sentence of the 6th Sect. of Chap. 3. Book iii. on the peculiarity of the oneness of Christ with the Father, affords a striking specimen.

'Jesus Christ constantly speaks of himself as being, not an instrument only, but the AGENT, in works of miraculous power: and it is remarkable that, while the apostles manifested a studious anxiety to avoid using language that could be construed into any representation of themselves above that of a powerless instrumentality, they ascribed the final agency to Christ as readily as to God the Father. The "signs and wonders" which sanctioned the ministry of Paul, and of which the number and variety were so great, that his modesty refused to speak of them, beyond a slight and necessary allusion, he definitely attributes to CHRIST as their AUTHOR: "Christ wrought them through me." Here, therefore, are reasons for understanding our Lord's words as asserting *for himself* a power of divine agency, and consequently the possession of divine perfections, "I do the works

of my Father,—that ye may know and be assured that in me is the Father, and I in him."

"Let the experiment in imagination be made of putting these words into the mouth of an apostle. Let Peter, John, or Paul say, "I and God are one: I do the works of God; God is in me, and I in him." Every one feels that the supposition is, not monstrous only, but intolerable. Yet, on Unitarian principles, (which affirm that these phrases are "applicable to believers in general," without any investigation of the grounds and the diversity of application,) we ought to feel no difficulty in making the supposition. The assumption of such language by any inspired man, must be, not barely allowable, not merely capable of being palliated, but strictly and unequivocally in character with piety, humility, meekness, and lowliness of heart.—Unitarianism requires me to believe this!' pp. 93—95.

The import of the expressions "descending from heaven," "ascending to heaven," "coming from above," and some other phrases of similar construction, are made the subjects of examination, pp. 102—140. In the Author's judgement, the sacred writers, in using the phrase *ascending into heaven*, evidently conceived of a real penetration into the regions of celestial light and happiness, in order to the acquisition of the knowledge which is peculiar to the Divine Being; and the expression as employed by Jesus, John iii. 13. he considers as simply stating the fact, that no human being ever had so ascended. If the Unitarian explanation of the phrase *to ascend into heaven*, viz. 'No one is instructed in the Divine counsels,'—be adopted, the expression would seem very inadequate to the occasion, since the being instructed in the Divine counsels was not peculiar to Christ, and he could not therefore be the only person who had ascended into heaven. If it be said, that no inspired teacher was ever so completely furnished with the knowledge of the counsels of heaven as was Jesus, it is sufficient to reply, that it is neither the degree of knowledge, nor the extent to which it may be communicated to a teacher bearing immediately a Divine commission, that is in question, but the special and exclusive fact itself. If the phrase, then, be understood as importing simply receiving a commission from God, or being Divinely instructed, it would seem that others beside Jesus had ascended into heaven, contrary to his own assertion.

The important passage, John viii. 58, receives particular attention from the Author in pp. 163—192. The assertion made by our Lord: "Before Abraham existed, I am,"—is shewn to be a declaration of an existence prior to the being of the Hebrew patriarch. The signification of the terms and their just construction are clearly made out, as not admitting of any other sense than that of pre-existence. The Unitarian objections are examined and answered; are shewn to be utterly destitute of

satisfactory proof; contrary to the reason of the occasion,—to the circumstances of the narrative,—and to our Lord's ordinary course of proceeding;—attended with other difficulties;—inconsistent with the Scripture idiom;—inefficient for its purpose;—not only unsupported, but contradicted by the phraseology of the prophets; and productive of a nugatory sense. This entire section is a very fine specimen of cool, efficient criticism: it is too long for an extract, and too compact to admit of its being divided, but we shall endeavour to make room for the concluding part of the reply to the Calm Inquirer.

'Yet, should we grant him his desire, and consent to his rendering, "Before Abraham was born, I was the Messiah:" what does he gain? Could any reader or hearer, not pre-occupied by hypothesis, imagine otherwise than that the person speaking thus certainly existed when Abraham was born? And do not the words as thus amplified, plainly express that he had such existence?—Conscious of this, the Calm Inquirer brings out his last and palmary argument:

'"In the language of the sacred writers, a being, or a state of things, is said to EXIST, when it is the ETERNAL IMMUTABLE PURPOSE OF GOD THAT IT SHALL EXIST, at the time and in the circumstances which his infinite wisdom hath chosen and ordained."

'This notion, therefore, is the sheet-anchor of the Unitarian interpretation. We have in a preceding Section, examined it and the pleadings in its favour; and, I trust, have satisfactorily shewn that it is weak and incompetent, proceeding upon a mistaken view of scripture-language, and quite inapplicable to the purpose of those who use it. By an egregious kind of blunder, they gravely bring forward the *prolepsis* of the prophetic style, as if it made for their case: whereas that which they want is a figure of the *opposite* effect, a *metalepsis*. Because, in the language of prophecy, *future* persons and events are described as if they were present, or had actually taken place; it is sagaciously inferred that a present person or event may, by the same figure, be said to have existed in long *past* time!

'Flushed with this captivating logic, the Calm Inquirer proceeds to argue: "If the prophets describe the Messiah as contemporary with them, Christ might with propriety speak of himself under that character as their contemporary. If Isaiah writes as having seen the Messiah, having heard his complaints, and having been witness to his labours, his miracles, and his sufferings; our Lord might with equal propriety represent himself under his official character, as having existed in the days of Isaiah. If Abraham saw his day; he, as the Messiah must have co-existed with the patriarch, and by parity of reason, before Abraham's birth. But all allow that the prophetic representations of the Messiah's existence are figurative; they only express what existed in the divine purpose, and imply nothing more than certainty of event. Let it then be granted, that when our Lord speaks of himself as the Messiah before Abraham was born, he means the same thing: that his language only implies that he was the Messiah in the divine purpose. No reasoning, I think, can be more conclusive."

'*Reply.* [1] The prophets did not "describe the Messiah as contemporary with" themselves. In their most vivid descriptions, though to increase the poetic force and beauty of the representation the present or perfect tense be employed, enough exists of marked circumstances to have prevented any from imagining that the prophets designed to exhibit any mortal contemporary as the Sovereign and Saviour to whom they bore testimony. There is no evidence that any of the Jews ever understood their prophets as representing the Messiah to be their own contemporary: but there is all the proof which the nature of the case admits of, that both the prophets themselves, and their countrymen through successive generations, looked forwards to ONE who was yet TO COME, as the ultimate object of those sublime and picturesque representations. Let the reader examine the instances selected by the Inquirer as the basis of his theory, or any other prophetic descriptions of the Messiah; and he will find either in the very phraseology of the context or in the association of the parts of the description, sufficient to designate that the persons introduced and the events depicted were as yet in the womb of futurity.

'[2] The frequent use of the *hypotyposis* combined with *enallage* of the tense (rather than, as the Calm Inquirer calls it, *prolepsis,*) in the works of the ancient prophets, was not the result of a sacred or theological principle, but of the character of their composition. It was not as prophets, but as poets, that they employed this figure of speech, so suitable to their energetic conceptions, and which is indeed all but essential to the very soul of poetry. But the style which was eminently proper for poetry, or for sublime description in oratory, would have been out of place, ridiculous, and even pernicious, in a plain, calm, grave conversation. Cyrus, John the Baptist, and probably other individuals, were graphically pointed out in the prophecies of Isaiah, long before they were born; and that by expressions in the past or present tense. Would it, then, have been proper for either of them, to have said, "I was contemporary with the prophet: I co-existed with him, for he in prophetic vision saw my day, and described me, my actions, my character, my office, as if I were then actually existing and executing my commission: yea, by parity of reason, I may say that I existed before the prophet's birth: *before Isaiah was, I was:* I was the deliverer of the captives, I was the messenger of heaven."—Yet such low trifling, such absolute folly, is, by these interpreters, to help their theory out of a fatal difficulty, *calmly* attributed to the Lowly, Wise, and Holy JESUS!

'[3] If it were conceded that the existence which our Lord attributes to himself, was an existence only in the divine purpose, justness of criticism would require us likewise to take the existence ascribed to Abraham in the same acceptation: "Before Abraham existed in the purpose of God, I was the Messiah in the same purpose and decree." The use of the two verbs γενέσθαι and εἶναι does not destroy the ground of this observation: for the difference between them is, that the one denotes *to be brought into existence,* and the other *to be in existence;* a difference not at all affecting the argument.

Thus it appears that, to concede the principle of the Unitarian interpretation, would convert the passage into a puerile absurdity.

'On the Calm Inquirer's closing remark, "No reasoning, I think, can be more conclusive:" I hope it will not be deemed a want of courtesy in me to ask the candid and attentive reader, whether justice does not require that it should be read by a certain figure called *antiphrasis*, "No reasoning can be more *inconclusive*."

'The Inquirer has bestowed great labour upon his disquisition on this text, "because," he observes, "it is in a great measure decisive of the whole controversy: for, if this declaration does not establish the pre-existence of Christ, no other passage can." It may, then, be taken as admitted that, if the interpretation for which he so earnestly pleads cannot be maintained on grounds of fair and sound criticism, the pre-existence of Christ is established, and the Unitarian scheme is exploded. The serious and candid reader will bring to the examination his closest attention, his critical attainments, his strict impartiality, and his solemn devotion. Thus let him judge for himself in the sight of God: and may that Gracious Being direct his decision!

'But if the assertion be taken conversely, to intimate that, if this text were given up to the Unitarian interpretation, the controversy would be decided, I must protest against it, as uncandid and untrue, as one of those bold, but gratuitous and unfounded *dicta* which too frequently appear in the pages of the Calm Inquiry. Admit the supposition, and what would be the effect? This particular passage would be taken out of the field; it would make nothing in favour of the pre-existence of Christ: but it would make nothing against it. The principle of the interpretation might also go to the neutralizing of some other declarations of our Lord; but this would be all. The general body of argument, from many particular passages and from the universal tenor of revelation, in favour of the pre-existence and the Deity of Christ would remain untouched, and standing in its full independence. Yet unfair, both logically and morally, as the Inquirer's observation is, it will not be without its effect. Such dogmatical assertions often pass without examination, and are apt to sink deeply into weak and half-thinking minds.

'In one sense, however, I will not contest that there may be truth in the assertion: "if this declaration does not establish the pre-existence of Christ, no other passage can." If the assertor thereby means that, *upon the principles of interpretation which he adopts*, no language within the compass of the characteristic style and manner of the New Testament could declare that doctrine so as not to be set aside by some of those manœuvrings; let him keep possession of his opinion. It is, I fear, too well founded. But let us consider whether, on the admission of those principles, we should not be obliged to abandon ourselves to a hopeless incapacity of ever acquiring satisfaction, upon any controverted point whatever of revealed theology, or of any other knowledge depending on the use of words.'

pp. 182—188.

(To be Continued.)

Art. X. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* Eclectic Review, *by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

In the press, and will be published this spring, an Account of the Interior of Ceylon and its Inhabitants, with Travels in that Island. By John Davy, M.D. F.R.S. in 4to. with a new and improved map, wood-cuts and engravings.—This work is composed entirely from original materials collected by the author during his residence in that island under very favourable circumstances for procuring correct information. The first part will embrace the physical condition of the country, and the political and moral state of its inhabitants, including its geography, geology, and climate, its population, government, religion, arts and sciences, history, &c. The second part will contain a narrative of the author's travels through a great extent of the interior, in which the features of the country will be described, and many of the above subjects further illustrated. The third and last part will relate to the medical history of Ceylon, and will comprehend an account of the effects of its climate on man, the diseases peculiar to it and the methods of prevention and cure by which they are most successfully combated.

Preparing for publication, Profile Portraits of distinguished living characters, at the accession of George the Fourth, *drawn from life*. By Robert Thomas. Accompanied by concise biographical notices.—The design of this work is to commemorate the accession of His present Majesty, by a series of portraits of distinguished individuals in church and state, in the army and navy, in the liberal professions, and in all the departments of science, art, and literature. To be published in monthly parts, each containing seven portraits.

The first volume of Sir Robert Ker Porter's Travels in Georgia, Persia, Armenia, Ancient Babylonia, &c. &c. will appear in a few days, in 4to. embellished with numerous engravings.

In the press, Bibliographia Sacra; or, an Introduction to the literary and ecclesiastical history of the sacred scriptures, and the translations of them into different languages. By the Rev. James Townley, author of Biblical Anecdotes. In 3 vols. 8vo. with plates.

In the course of the ensuing month will be published, Observations on those diseases of females which are attended by discharges. By Charles Mansfield Clarke, member of the royal college of surgeons, and lecturer on midwifery in London. Royal 8vo. illustrated with plates. Part the second.—At the same time will be published, a new edition of Part I. Royal 8vo. with plates.

Mr. C. Bell's Illustrations of the great operations of Surgery, will be completed in a few days, by the publication of the fifth part.

Nearly ready for publication, a Treatise on Political Economy. By J. B. Say. Translated from the 4th edition of the original, by C. R. Prinsep, M.A. With notes by the Translator.

Speedily will be published, a new edition of Chefs-D'Œuvre of French Literature, consisting of interesting extracts from the classic French writers, in prose and verse; with biographical and critical remarks. Handsomely printed in 2 vols. 8vo. with portraits and vignettes, price 1l. 4s.

The fifth volume of the Personal Narrative of M. de Humboldt's Travels to the equinoctial regions of the new continent; during the years 1799-1804; translated by Helen Maria Williams, is now in the press.

The Rev. H. J. Todd, has nearly ready for publication, in 2 vols. 8vo. with a portrait, Memoirs of the Life of Bryan Walton, D.D. Bishop of Chester, and editor of the London Biblia Polyglotta.

Shortly will be published, a Practical Treatise on the Hydrocephalus Acutus (or water inflammatory in the head). By Leopold Anthony Golis, physician and director of the institution for the sick children of the poor in Vienna. Translated from the German, by Robert Good, M.D. 8vo.

Dr. Reid has in the press, an enlarged

edition of his Essays on Hypochondriasis and other Nervous Affections.

In the press, and nearly ready for publication, a Treatise on Indigestion and its consequences, commonly called nervous and bilious complaints, with observations on the organic diseases in which they sometimes terminate. By A. P. W. Philip, M.D. &c.

Also in the press, Observations on some of the general principles, and on the particular nature and treatment of the different species of Inflammation. By I. H. James, surgeon to the Devon and Exeter Hospital, &c. &c.

Dr. Forbes of Penzance is preparing for publication, a Translation of M. Laennec's late work on the pathology and diagnosis of diseases of the Chest.

In the press, a Treatise on Acupuncturation, being a description of a surgical operation, originally peculiar to the Japanese and Chinese, and by them denominated Zin-King, and now introduced into European practice with cases, illustrating the success of the operation, and directions for its performance. By James Morss Churchill, member of the royal college of surgeons, and licentiate of the society of apothecaries.

The Rev. I. Leitchild has a volume of Sermons in the press, to be entitled, "The Christian Temper: or Lectures on the Beatitudes."

Dr. Pritchard, physician to the Bristol Infirmary, has in the press, a Treatise on the diseases of the nervous system. Vol. I. comprising convulsive and maniacal affections.—The design of this work is to illustrate by numerous cases of Epilepsy, Mania Chorea, and the different forms of Paralysis, the connection between affections of this class, and a variety of disorders of the natural functions.

A new edition of Mr. Foster's Essay on the evils of Popular Ignorance, will be published in a few days.

Mr. Mill, author of the "History of British India," is about to publish, Elements of the Science of Political Economy.—The object of the Author in this work, is to present such a view of the evidence of the mutual connexion and dependence of the great doctrines of political economy, as must give a practical command over the principles of the science to those who are to a certain degree already acquainted with it, and also facilitate the progress of those who are as yet only entering upon this branch of knowledge.

A new work on Steam Engines and Steam Boats, by Mr. John Farey, jun. illustrated with numerous engravings by Lowry, is in a state of forwardness.

Mr. Southey will publish in the course of April, The Expedition of Orgua, and the Crimes of Lope de Aguirre.—Baron Humboldt, in his Travels, says, "The crimes and adventures of Lope de Aguirre, form one of the most dramatic episodes in the History of the Spanish conquests."

Preparing for publication, Letters from Spain: containing some account of the past and present condition of the Peninsula; details relative to the late revolution; observations on public characters, literature, manners, &c. By Edward Blaquiere, Esq. author of "Letters from the Mediterranean," &c.

A second edition of M. Lavaysse's Work (edited by Edward Blaquiere, Esq.) on Venezuela, New Granada, Tobago, and Trinidad, is also in the press.

A volume of Original Poetry, will speedily appear, in a handsome form, comprising, Ismael, or the Arab, an Oriental Romance; Sketches of Scenery foreign and domestic, with other poems. By the Author of the novel of "Lochiel, or the Field of Culloden."

Mr. Moffatt is preparing for the press, Christina's Revenge, or the Fate of Monaldeschi, with other poems.

In a few days will appear, the first Number of a work entitled Physiognomical Portraits; intended to consist of a new and interesting collection of portraits from undoubted originals, engraved in the line manner, by the most eminent British artists; to be accompanied with concise Biographical Notices in English and French.

A Series of Views of our Ancient Castles, from drawings by Messrs. Arnald, Blow, Fielding, and Gastineaux, is engraving by Mr. Woolnoth. They will be accompanied with historical and descriptive notices. By E. W. Brayley, jun.

A Sailor's Hymn-Book, will shortly be published, under the patronage of the British and Foreign Seamen's Friend Society and Bethel Union.—Should any persons be in possession of hymns adapted to such a publication, they will be received with thankfulness, if addressed, post paid, to the publisher, at Simpkin and Marshall's, Stationers-court, London.

In the press, the Forgiveness of Sin; a sermon preached at Tiverton, Devon, Jan. 17, 1821. By William Vowles.

Published at the request of the congregation.

In the press, in one volume 8vo., Correlative Claims and Duties; or, an Essay on the necessity of a Church Establishment, and the means of exciting and maintaining among its members a spirit of devotion. To which the Society for promoting Christian Knowledge and Church Union in the Diocese of St. David's, adjudged a premium of £50. in December 1820. By the Rev. Samuel Charles Wilks, A.M. author of "Christian Essays," "The St. David's Prize Essay for 1811 on the Clerical Character," &c. &c.

The Rev. T. F. Dibdin will publish next month, in three royal 8vo. volumes, a Bibliographical, Antiquarian, and Picturesque Tour in France and Germany.

Professor Lee is preparing for the press, the late Mr. Martyn's Controversy with the Learned of Persia, on the sophisms of Mohammedanism.—It will be published both in Persian and English.

Sir Arthur Clark is preparing for the press, a Treatise on the Sulphureous Fumigation in Diseases of the Skin.

Mr. Adam, near Aberdeen, will soon publish, Hero and Leander, translated from the ancient Greek poet Musæus, with other Poems.

The Supplement to the Iliad, in fourteen books, by Quintus Smyrnæus, translated from the Greek by Mr. A. Dyce, with notes, and a preface, will soon appear.

Sir Humphry Davy has in the press, a third edition, in 8vo. of the Elements of Agricultural Chemistry.

ART. XI. LIST OF WORKS RECENTLY PUBLISHED.

ANTIQUITIES.

Index Monasticus; or the abbeys and other monasteries, alien priories, priories, friaries, colleges, collegiate churches, and hospitals, with their dependencies, formerly established in the diocese of Norwich and the ancient kingdom of East Anglia, systematically arranged and briefly described, according to the respective orders and denominations in each county, and illustrated by maps of Suffolk, Norfolk, and the city of Norwich, and the arms of religious houses. By Richard Taylor, of Norwich. Folio, 3l. 3s.; large paper, 5l. 5s.

ASTRONOMY.

The Wonders of the Heavens, displayed in twenty popular lectures on astronomy, with 46 superior engravings from original drawings. By the Author of the "Wonders of the World." 12mo. 10s. 6d. in red, or on royal paper, 15s. boards.

BIOGRAPHY.

Memoirs of the Life and Writings of the Rt. Rev. Brian Walton, D.D. Lord Bishop of Chester, Editor of the London Polyglot Bible. With notices of his co-adjutors in that illustrious work; of the cultivation of oriental learning in this country, preceding and during their time; and of the authorized English version of the Bible, to a projected revision of which Dr. Walton and some of his assistants in the Polyglot, were appointed. To which is added, Dr. Walton's own Vindication of the London Polyglot. By the Rev. Henry John Todd, M.A. F.S.A. Chaplain in Ordinary to his Majesty, and Rector of Settrington, county of York. 2 vols. 8vo. 1l. 1s.

Memoirs of the Life of Anne Boleyn, Queen of Henry VIII. By Miss Benger. 2 vols. small 8vo. 16s.

Memoirs of the Rev. Mark Wilks, late of Norwich. By Sarah Wilks. With a portrait. 12mo. 7s.

Select Female Biography; comprising Memoirs of eminent British Ladies, derived from original and other authentic sources. 12mo. 6s. 6d.

BOTANY.

A Grammar of Botany, illustrative of artificial, as well as natural classification, with an explanation of Jussieu's system. By Sir J. E. Smith, M.D. F.R.S. &c. President of the Linnean Society. Illustrated by 21 plates, containing 277 figures of plants, beside many of their various parts and organs. 8vo. 12s.; and with coloured impressions, 1l. 11s. 6d.

EDUCATION.

Il Bagatello; intended to facilitate the study of the Italian language to young beginners. By E. Reale. 12mo. 3s.

A Key to the Second and Third Parts of Ellis's Collection of Exercises, from the writings of Cicero, with References to the passages in the original. 12mo. 3s. bound.

MISCELLANEOUS.

The Religions and Religious Ceremonies of all Nations,—Christians, Mahommedans, Jews, Gentoos, and Pagans; with 100 engravings. 12mo. 10s. 6d. in red, or on royal paper. 15s. boards.

The Tears of Jerusalem; or, some remarks on the dilapidated state of many of our country churches. By a Graduate of Baliol College, Oxford. 12mo. 6d.

Emancipation: a dialogue. By Thomas Kelly, Dublin. 12mo. 9d.

The Annals of Oriental Literature; 8vo. Part I. II. and III. containing: 1. An Account of Asam, and the neighbouring territories: by Francis Hamilton, M.D. F.R.S. &c.—An Analytical Comparison of the Sanscrit, Greek, Latin, and Teutonic Languages; shewing their original identity: by F. Bopp.—3. A Translation of the Mahabharata, a Sanscrit Epic Poem.—4. A Translation of the Geography of Idrisi.—5. A Translation of the Shah Nama of Firdausi.—6. Translations (original) from the Chinese.—7. A Translation of a Cinghalese History of Ceylon, from the most ancient times to the invasion of the island by the Portuguese.—8. Persian Account of the Foundation of the Temple of Jupiter Ammon.—9. Specimen of a Mandchu Chinese Dictionary.—10. Original Vocabularies of languages of the Interior of Africa; and a variety of curious information on Oriental Subjects. 6s. each part.

NATURAL HISTORY.

Illustrations of British Ornithology. Series First.—Land Birds. By. P. J. Selby, Esq. of Tweed-house, County of Northumberland, Member of the Wernerian Natural History Society of Edinburgh, &c. folio. No. I. II. 11s. 6d. coloured. 5s.

POETRY.

Metrical Legends of Exalted Characters. By Mrs. Joanna Baillie. 8vo. 14s.

Sonnets, Melodies. By a Clergyman. f.cap. 8vo. 5s.

The Last Days of Herculaneum, and Abradates and Panthea, Poems. By Edwin Atherstone. f.cap. 8vo. 5s.

Poems. By P. M. James. f.cap. 8vo. 7s.

Hymns for Villages, chiefly on Rural Subjects. By the Rev. T. Beck. 1s.

Familiar Odes and Epistles, for the instruction of the young. By the Father of a Family. 3s. half-bound.

POLITICAL ECONOMY.

An Appeal to the Legislature and the Public, on the Tendency of Mr. Brougham's Bill for the Education of the Poor. By I. B. Brown, Esq. LL.D. &c. of the Inner Temple. 8vo. 3s. 6d.

Letters to Mr. Malthus on several Subjects of Political Economy, and particularly on the cause of the general stagnation of commerce: to which is added, a catechism of Political Economy; or, familiar conversations on the manner in which wealth is produced, distributed, and consumed in society. Translated from the French of J. B. Say, By John Richter, Esq. 8vo. 9s.

An Inquiry into the Principles and Management of Friendly Societies in Scotland, with a view to their extension and improvement. Dedicated (by permission) to the Highland Society. 8vo. 1s.

The Christian and Civic Economy of Large Towns. By Thomas Chalmers. D.D. No. VII. On Church Offices. 1s.

Observations on the Restrictive and Prohibitory Commercial Systems, especially with a reference to the Decree of the Spanish Cortes of July, 1820. From the MSS. of Jeremiah Bentham, Esq. By John Bowring. 8vo. 6s.

THEOLOGY.

A Course of Sermons for the Sentiments and Fasts of the Church of England. By Joseph Holden Pott, A.M. Archdeacon of London, and Vicar of St. Martin in the Fields. 8vo. 12s.

A Discourse on the comparative Advantages of prescribed Forms and of free Prayer in public worship. Delivered at a Monthly Association of Protestant Dissenting Ministers. By John Pye Smith, D.D. 1s. 6d.

No. I. and II. of a New Series of Religious Tracts. By the Author of Little Henry and his Bearer, Margaret Whyte, &c. &c.

The Voice of a Departed Teacher to Sunday Schools. 9d.

Jesus the Child's Best Teacher, or the way to obtain true wisdom and happiness. By Anna Kent, Author of York House, &c. &c. 4d.

Prayers for Little Children. By Anna Kent. 2d.

Grace, Grace unto it; or a wedding and its consequences. By W. Milford. 1d. or 7s. per hundred.

The Friendly Guide, shewing the Members of Gospel Churches their duties to each other, as required in scripture; recommended by the Rev. G. Burder. 1d. or 7s. per hundred.

THE

ECLECTIC REVIEW,

FOR MAY, 1821.

Art. I. *Rome in the Nineteenth Century*; containing a complete Account of the Ruins of the ancient City, the Remains of the Middle Ages, and the Monuments of modern Times; with Remarks on the Fine Arts, on the State of Society, and on the religious Ceremonies, Manners, and Customs of the modern Romans. In a Series of Letters written during a Residence at Rome, in the Years 1817 and 1818. 3 vols. 12mo. 1l. 7s. Edin. 1821.

THESE Letters are the production of a lady; and if any remains of that old-fashioned scepticism which formerly rendered us blind in discerning, and slow in acknowledging the intellectual equality of our fair countrywomen, still lingered in our minds, they would go very far to dispel the prejudice. For she has succeeded in throwing the fascinations of taste and elegance over subjects heretofore considered within the exclusive province of those heavy, though useful writers who are occupied amidst the rubbish and obscurity of antiquarian research. We confess that her appearance in so perplexed and uninviting a region of letters, at first startled us, and that we were almost disposed to censure, or at least to lament it. There is a little world, as it were, of their own for female writers; we mean that world of sentiment and imagination, of character, of manners, and of affections, from which fiction derives its fairest flowers and most instructive lessons;—a sphere to which they seem to have been destined both by habit and feeling, by the delicacy of their perceptions, and the tenderness of their sympathies. But the work now before us is a pleasing proof, that the aptitude of this amiable sex for lighter compositions, does not unfit them for severer studies; and that it would be the height of injustice to repress within such narrow limits the spring and elasticity of their genius.

Upon the appearance, however, of a new publication on an old subject, there is a preliminary question, which, without re-

ference to the sex or condition of the author, we think it our duty to put. Was the book requisite? And we readily admit, that notwithstanding the immense multitude of treatises, ancient and modern, by which Rome has been illustrated, a perspicuous and accurate account of this 'city of the soul' was still a desideratum. For, by a singular fatality, though frequently described, it has scarcely to this day been elucidated. There are but few compilations which deserve the praise of accuracy and elegance; none that exhibit its varied monuments of art and of genius in a form at once correct and interesting. They are either voluminous and redundant descriptions, which the student has neither leisure nor perseverance to explore, or dry and barren itineraries, which neither direct his taste, nor enlighten his judgement. The early dissertations upon the Roman antiquities abound with errors incident to an immature state of archæological science. Petrarch, though a laborious antiquary, mistook the pyramid of Cestius for the tomb of Remus; and the treatise of Poggio* overflows with the most ridiculous exaggerations. At the close of the fifteenth century, Pomponius Lætus acquired great celebrity by his investigation of the ruins of the Quirinal hill; but his forgery of an inscription on the statue of Claudian in the forum of Trajan, which imposed upon Nardini, and of which the detection was comparatively of yesterday, completely negatives his authority. Fabricius deals in unscrupulous and wholesale conjecture. Nardini's book, indeed, is a laborious and useful guide; but it is valuable chiefly as a work of reference. Venuti scarcely merits the praise so liberally awarded him by Forsyth.† How much is it to be regretted, that Barthelemy did not execute his original project of an Italian Anacharsis!

As to the common itineraries, which have been so happily termed 'valets de place in print,' the information they communicate is rarely authentic, and, if authentic, wholly uninteresting. Vasi jumbles every thing together into his eight topographical divisions, whether they are of the highest interest or the lowest insignificance, mingling in a most inharmonious chaos of description, modern churches and their tawdry finery, at which taste revolts and sickens, with the simple but sublime monuments of ancient greatness. Of our English writers, few have confined their researches to Rome, and their accounts have been copies of antecedent errors rather than the fruit of actual observation. Forsyth's work is full of originality and genius, and is executed, as far as it goes, with taste and erudition. But it is unhappily imperfect as a survey. It consists of sketches only,

* De Fortunæ Varietate Urbis Romæ. Ap. Nov. Thesaur. Antiq. Roman. 1735.

† Remarks on Italy. p. 129.

of which the vivacity and strength make us regret the unfinished state of his labours. The inaccuracy of Eustace has passed into a proverb. 'He seems to have thought it,' says Mr. Hobhouse, 'of little importance that the Capitol was ever inhabited 'by any others than the monks of Ara Cœli, or that the court 'of Augustus preceded that of the Popes.'* Of foreign writers, Lalande is the best. But, though replete with learning and research, he is dry, desultory, and tedious.

This is a deficiency which every stranger at Rome must have felt and deplored. The whole scene rushes upon his senses a mighty maze, but without a plan. Opinion combating opinion, hypothesis opposing hypothesis, all is a confused mass of darkness and conjecture; and he concludes his researches as he began them, without one settled conviction on which he can repose, ignorant of the dates, the destinations, and even the names of the stupendous ruins which surround him. If, therefore, the slight review be correct which we have thus endeavoured to give, of the present state of Roman archæology,—a picture of 'the Eter-'nal city' which, on the one hand, should not be a barren and jejune catalogue, nor, on the other, a cumbrous and voluminous collection, was still a desideratum, which we think that the volumes now under our consideration have in a great measure supplied. The fair Author thus states her own qualifications for the task.

'Possessed of an unconquerable passion for the study, nothing was a labour that could tend to elucidate it; my previous pursuits had turned my attention to these subjects; I had leisure, opportunities, and I will add industry, that few of my countrymen possessed, and during two years, I availed myself to the utmost of every means of intelligence, of access to rare books, of the opinions of the best informed, and above all, of the diligent study of history pursued solely with this view. Sincerely conscious as I am of my incompetency to the task, I still hope that diligence and ardour may have compensated in some degree for deficiency of powers.' *Preface*, p. 11.

A work of this kind tolerably executed, presupposes no vulgar enthusiasm for the subject. Indeed, subdued as our own feelings may be easily imagined to be, from the sober and austere character of our functions, we cannot but participate in the raptures with which our fair Author wandered amidst the august reliques of this magnificent city. Philosophy, which abates the warmth of our emotions in general, augments the force and fire of these; and, entering into a covenant with the fancy, assists in calling up the awful yet pleasing associations with which we trace the consecrated scenes of ancient greatness. They are raptures which the common herd of visitants may feign, but

* Illustrations of the fourth Canto of Childe Harold. p. 57.

which are, for the most part, emotions 'passing show,' and beyond the reach of affectation. They are high thoughts engendered by high subjects, and even when brought to the test of the coldest analysis, will be found to belong to that class of our moral sensations, which it is much easier to feel than to affect. Rome, once stretching over the world her palmy and towering domination, now prostrate and in ruins, is a tablet equally animating and saddening. On one side, the master-spirits of heroic mould, and of a moral stature more than earthly, pass in vision before us, while the spot once occupied by that splendid city seems now little more than the grave in which human ambition, wearied with destroying and enslaving mankind, is at last destined to repose. We survey through the haze of interposing years their lofty and commanding virtues at once enlarged and softened; their courage without its ferocity, their wisdom without its austerity; till we are summoned from these inspiring illusions by the sad memorials of their departed glory.

It is time, however, to return to the publication before us, of which we propose to offer a few specimens in confirmation of the favourable opinion we are happy to pronounce of it, as a lively and intelligent as well as authentic and useful guide to Rome ancient and modern. But let us not be flattered with the delusive dream, that there is any real and satisfactory certainty in Roman antiquity. Clouds and darkness overshadow it. The Author has laboured to reconcile the hostile and repugnant decisions of the antiquaries, but is at length compelled to take refuge in the Socratic confession, that she knows nothing. Of the monuments and fragments of this stupendous city, the very names have passed away. The Colisæum, the Pantheon, the Obelisks, three triumphal Arches, and two triumphal Columns—these indeed tell their own story. But the great majority of temples, pillars, walls, and sepulchres, are involved in doubt and perplexity.

'Bitter indeed,' she remarks, 'have been the battles that the antiquaries have waged about the remains in the Forum. Not one of them has escaped discussion, and yet they are all as uncertain as ever. Indeed, I must say, that the laborious researches and prolonged controversies of these learned gentlemen, have never yet ascertained the real name of anything: and wherever that has been brought to light by the subsequent discovery of inscriptions, (as in the case of the tomb of the Scipios and the column of Phocas,) not one of their manifold suppositions has ever been verified. I have already lived long enough at Rome myself to see the temple of Jupiter Stator converted into the Comitium, and the temple of Concord transformed into the temple of Fortune. Thus the illusion which entranced me when I fancied that I stood on the very spot rendered sacred by the eloquence of Cicero, and knew not that a doubt existed of its truth, has vanished "like the baseless fabric of a vision." And all is

that blissful dream compensated by the cold, hypothetical suppositions that have supplied its place.' Vol. I. pp. 285—6.

They who, like Dante, find a pleasure in doubting, will be the most satisfied by studying the antiquities of Rome. Yet, the Author has, in our opinion, been somewhat too liberal of her jokes upon the antiquaries. They are, it is true, a dull and plodding race; but their researches, and even their controversies, have their value. A rash and precipitate acquiescence is more at variance with the rational pleasure inspired by these interesting reliques, than a more cautious and sceptical mode of proceeding. No man, how willing soever to give the reins to his imagination, would willingly become the dupe of an ignorant enthusiasm. Disenchanted and roused from his dream by every column or arch that he saw, his credulity would soon subside into scepticism and neutrality. Is no praise then to be awarded to the professed topographer or antiquary, who pioneers to the progress of the classic enthusiast, and rescues him from the delusions of an overheated fancy? Nor is it necessary to enter the city, to have a notion of the impostures that await him. He has a tolerably fair sample of them, several stages before he arrives at the gates. At Civita Castellana, papal authority tells him that he is on the spot of the ancient Veii. A little further, another papal inscription reminds him that he is at Falerium. Nearer to Rome, he is stopped at a sarcophagus, and desired to look at the tomb of Nero,—a traditionary imposition which successive travellers have believed, though the name of VIBIVS MARIANVS stared them in the face as they passed it. Such is the prevalence of deception upon these subjects, and such the perplexing uncertainty of what remains to us of ancient Rome, that it will astonish our readers to be told, that those monuments which are *unquestionable*, are reduced to the following scanty catalogue:—The Colisæum, the three triumphal Arches, the Obelisks, the Pantheon; which, as we have already remarked, tell their own story. To these may be added, the arches of Drusus, of Dolabella and Silarius, the baths of Diocletian, of Caracalla, of Constantine, and a part of those of Titus; the theatre of Marcellus, the few fragments of that of Pompey; the two bridges of the Tiberine Island; the mausoleums of Augustus and Hadrian; the two historical columns; the tomb of Cestius, that of Bibulus, and of the Scipios; the colossi of Phœnæ; the Septimian arch in the Velabrum; the inscribed obelisks; the *castellum* of the Claudian aqueduct; two of the city gates; the arcades of the Cloaca, and the Æmilian bridge. These are out of the reach of scepticism. It is scarcely possible, we think, (and we have spared no labour in the investigation,) to name another monument within the walls of an equally fixed and definite character.—It would have added con-

siderably to the utility of the work we are examining, both as a manual to strangers and as an antiquarian treatise, if the Author had set out with this enumeration.

But besides the endless ambiguities which perplex his researches, the classical pilgrim has a much severer disappointment reserved for him. For he will scarcely find at Rome, a vestige of the times of the Republic. Three centuries ago, Poggio made the same complaint; and if Forsyth be correct, there is not a memorial of the free city now subsisting, but a sewer, a prison, a row of vaults, a pavement of a sepulchre, the fragments of Pompey's theatre, and of a circus. This interesting but melancholy part of her subject, our fair Tourist has also passed by, probably for the reason suggested by Horace:

——— Quæ desperet tractata nitescere posse
Relinquit.

For ourselves, we confess that it is a chasm in the local associations of Rome, which is but ill supplied by the multiplied remains that attest the splendour and magnificence of the Cæsars. We look with disappointed solicitude for memorials of that loftier race whose gigantic virtues perished with the republic,—of those whom Tacitus bewails in words that are volumes, when, speaking of that mournful revolution, he says, *Magna illa ingenia cessére.* In our estimation, a single fragment of the Palatine house of Hortensius or Tully, would be worth all the ruins of the Imperial hill. Probably, however, this comparative paucity of republican ruins admits of a simpler solution than it has hitherto received. It is not our opinion, that time has achieved a more destructive victory over the buildings of those ages, but that great and permanent edifices were rarely erected under the consular government. The splendour of her public buildings does not enter into the recollections of the banished Camillus, when he is so pathetically recalling the objects that endeared to him his beloved Rome. 'Quotiescunque patria in mentem veniret, hæc omnia occurrebant; colles campique et Tiberis et assueta oculis regio et hoc cœlum sub quo natus educatusque essem;'*—when the question debated was, the transfer of the seat of government to Veii, and the orator was anxiously recapitulating the local sanctities most likely to rouse the affections of his countrymen. During the greater part of those ages, the public religion was unmixed with the Egyptian and Greek superstitions which, introducing a variety of new divinities into their mythology, afterwards gave rise to more spacious and numerous temples.† The consular power,

* Liv. Hist. l. 5. c. 32.

† The temples *vetustissimâ religione* which were burned in the reign of Nero, were only five, according to Tacitus. Ann. l. 15.

moreover, was too rotatory and transient for works of magnitude; and the perpetual wars in which the state was occupied, scarcely allowed a breathing-time for the arts to adorn and embellish the city. And even in the declining era of the republic, public buildings seem to have occupied little of the attention of those lords of the earth, who returning with the wealth of plundered provinces squandered it in personal luxuries and private magnificence. Of course, these remarks are subject to exceptions; but, generally speaking, we think that they are well-founded. They contribute, at least, to a solution of the difficulty which every visitant at Rome must have experienced, when he found that ninety-nine hundredths of its ruins, belong to the imperial epoch.

Still, however, Rome is a mighty scene of admiration and delight, and we can readily account for the sensibility of our fair Author when it breaks out, on the first sight of the city, into the following rapture.

'Shall I confess to you, that it was with eyes dimmed with tears that I gazed for the first time on Rome? I saw before me the great, the ancient, the eternal city, the acknowledged queen of nations, the mistress of the world, the seat of glory, and the land of patriots, of poets, and of heroes. Other cities, however great or distinguished, are only the capital of a country; but Rome is the metropolis of the world. Recollections dear to every human heart, in which every nation and people can sympathize, seem to make it the common mother of all. The awful ruins of its former greatness, the proud ornaments of its early years of glory, the accumulated memorials of long ages of vicissitude, and the noblest works of art and genius in every age, unite in giving it an interest and a dignity, no other spot on earth can ever boast;—and as I gazed upon it—all the long story of its fame, the deeds of its heroes, the shades of its philosophers, and the strains of its poets, burst upon my memory, and filled my heart with emotions that could not be repressed.

'Yet who without emotion, could tread the soil ennobled by so many ages of glory, or behold unmoved, a spot in whose very name there is enchantment? All that we have read, thought, admired, and worshipped from our earliest years,—all that awakened our young enthusiasm,—all that exalts the mind, fires the imagination, or touches the heart, is concentered on the soil of Italy, and amidst the ruins of Rome.

'We now stood on charmed and classic ground, on Latium itself, and beheld around us nearly all its storied field.' Vol. I. pp. 96, 97.

The country near Rome is thus accurately described; and the reflections suggested by the Campagna, though tinctured with melancholy, are just and appropriate.

'But it is not a dead flat, as many have asserted; on the contrary, it is generally undulating ground, interspersed with broken hillocks, and steep banks covered with wild shrubby oak-wood, or lonely flat-topped pine-trees. Over this wild waste, no rural dwelling, nor

scattered hamlets, nor fields, nor gardens, such as usually mark the approach to a populous city, were to be seen. All was ruin; fallen monuments of Roman days—grey towers of Gothic times—abandoned habitations of modern years—alone met the eye. No trace of man appeared but in the lonely tomb, which told us he had been. Rome herself was all that we beheld. She stood alone in the wilderness of the world, surrounded by a desert of her own creation, a desert which accords but too well with her former greatness, and her present decay. It may perhaps be soothing to the contemplation of the traveller, or the fancy of the poet, to see the once beautiful Campagna di Roma abandoned to the wild luxuriance of Nature, and covered only with the defaced tombs of her tyrants, and the scarcely visible remains of the villas of her senators; but it is melancholy to reason and to humanity to behold an immense tract of fertile land, in the immediate vicinity of one of the greatest cities of the world, pestilent with disease and death, and to know, that like a devouring grave, it annually engulphs all of human kind that toil upon its surface. The unfortunate labourers employed in the scanty cultivation occasionally given to the soil to enable it to produce pasturage for cattle, generally fall victims to the baneful climate. Amidst the fearful loneliness and stillness of this scene of desolation, as we advanced through the long dreary tract that divided us from Rome, a few wretched peasants, whose looks bespoke them victims of slow consuming disease, occasionally reminded us of the tremendous ravage of human life, which this invisible and mysterious power is annually making.

'The season of the malaria is during summer: from the fall of the autumnal rains in October till the return of the midsummer heats, the atmosphere is perfectly salubrious.' Vol. I. p. 98, 99.

Our Traveller is so lost in wonder, admiration, and delight, as she tells us, that she despairs of describing the objects around her, or of giving back the image of her feelings and impressions. 'Something too much of this;' for the too frequent interposition of these sentimental raptures, communicates to her narrative a colour and complexion that do not well accord with the grave details and sober estimates we naturally require in a work professing to be a guide to the antiquities of old, and the museums of modern Rome. Yet, we are unwilling to rebuke her admiration;—and we remember a beautiful passage in Plato,* which converts it into a philosophical passion, and makes it the sole origin of wisdom; μαλα γαρ φιλοσοφου τουτο το παθος, το θαυμαζειν. But we are somewhat out of humour with the unmeasured and hyperbolical language in which she too frequently vents it. Her diction is on many occasions much too ambitious. We must therefore remind her, that there is an appropriate language for prose, and that every attempt to exalt it to the level of poetry is unnatural and offensive. The adoption of poetical language is a licence to be pardoned only to writers of the first class, because

* Plat. Theætet. Dialog.

it tends to confound the distinguishing characters of opposite styles of composition, to deprive prose of its sobriety, and to despoil verse of the dignity it derives from the ideal and chaste colouring which is exclusively its own. These are admonitions which we hope will not be lost upon an Author who, upon the whole, is too highly gifted to be allowed the unrebuked indulgence of a fault which the rules of good sense and taste alike prohibit.

St. Peter's and the modern Capitol, the first places visited by our fair Tourist, have been so frequently and recently described, that we must omit all notice of her interesting details of them, and accompany her to the Forum and the Coliseum. There is a passage which our readers may recollect in Dr. Middleton's "Letter from Rome," which refers to one of the principal ruins of the Forum, the Ionic portion of eight columns of the Temple of Concord, where Cicero accused the conspirators leagued with Catiline, or to the beautiful columns of that Temple of Jupiter Stator where he had previously accused him in person, and driven him by the terrors of his eloquence, into voluntary exile. 'When I rambled about these places,' he remarks, 'I could not help fancying myself more sensible of 'the force of his eloquence, whilst the impression of the place 'served to warm my imagination to a degree almost equal to 'that of his old audience.' With still warmer enthusiasm our Author entered the grass-grown area of the Temple of Concord, and felt with tears in her eyes that she stood on the very spot which Cicero had trod. But her enthusiasm and her tears might have been spared; for she was at length convinced that the structure did not exist in the time of the Roman orator. The reasons, however, she assigns for becoming a convert to an opinion which robbed her of so pleasing a vision, are far from satisfactory. 'From its defective proportions and bad style of 'architecture, it is pronounced by a celebrated antiquary to be 'a work of the reign of Constantine.' (Vol. I. p. 287.) Now it is merely the *site* of the temple which in our opinion is capable of proof. It is something to tread the spot where that memorable scene was acted, and the patriotic eloquence of the consul attained its immortal triumph. And of this no rational doubt can be entertained, although the double restoration, *first* under Constantine, and *secondly* under the Emperor Eugenius, has scarcely left a stone of the original fabric standing. When Middleton was at Rome, no scepticism prevailed as to the identity of the place; and the position assigned to it by Dion Cassius* and by Plutarch in his life of Camillus, accords strictly with that of the eight columns now extant. Poggio, who in

* Hist. Rom. l. 58, c. 2.

the fifteenth century witnessed the destruction of the cell and part of the portico, entertained no doubt concerning it. Varro and Festus also place it between the Capitol and the Forum; nor does it appear to have become suspected, till Nardini and Winkelman disputed its authenticity. If faith indeed were allowed to the inscription on the frieze, recording its destruction by fire and its subsequent restoration, there would be an end of the question. But with us, the comparatively recent date of the controversy, and, above all, the authority of Donatus, who pronounced positively on the authenticity of the eight columns, are decisive. We leave the dispute about the temple of Jupiter Stator, to be disposed of by the antiquaries.

Nor is the local sanctity of the Roman Forum undisturbed by doubt. Our Author has rightly placed its position between the Palatine and Capitoline hills, and subjoined also a little plan of it, which conveys a tolerably accurate idea of its locality.

'The present surface of the Forum,' she observes, 'is from fifteen to twenty feet above its ancient level. You may descend into any of the various excavations that are making in it, and amongst chained couples of galley-slaves that are labouring, cursing, and begging in the same breath, you may stand upon the ancient pavement of the Roman Forum, where Brutus and Cato and Tully once trod. All except its site is uncertain, and that is fortunately so clearly ascertained by such a multitude of classical authorities, that it can admit of no doubt. I might cite Livy, Propertius, Plutarch, and a crowd of other testimonies,—but is there a page of the domestic history of Rome, that does not point out the site of her Forum as *between the Palatine and Capitoline hills*?' Vol. I. p. 283.

Notwithstanding our Author's conviction upon the subject, very plausible objections have, however, been urged against it. But there is a passage in Tacitus, which, if it is examined with attention, will amply corroborate her hypothesis. *A foro Boario sulcus designandi oppidi cœptus, ut magnam Herculis aram complecteretur;* INDE *certis spatiis interjecti lapides per ima montis Palatini ad aram Consi;* MOX *ad Curias veteres;* TUM *ad Sacellum Larium Forumque Romanum.** These were the four sides of *Roma quadrata* on the Palatine. Where, then, was the *Forum Boarium?* Those who are conversant with Roman topography, will perceive, that it must have been in the line which runs from the Capitol towards the Tiber, having the modern town on the right, and the Palatine on the left. The *Ara Consi* was in the Circus Maximus, and between the Palatine and the Aventine hills. The words *per ima Montis Palatini*, point out, therefore, the second side of the square. Thence, a third line is stretched to

* Hist. l. 3.

the *Curia Veteres*, which we know to have been near the arch of Constantine. The fourth line, then extending to the *Sacellum Larium* near the arch of Titus, admits of no dispute, for it clearly continued straight through the *Forum Romanum*; and the historian placed both of them on the fourth side of the square by the conjunction 'forumque;' for the sides are accurately distinguished from each other, by the adverbs 'Inde,' 'Mox,' and 'Tum.' But those who have not visited Rome, may be referred to another passage in Tacitus, where, in his account of the civil commotions between the party of Vitellius and that of Vespasian, the *general* topography of the Roman Forum is sufficiently indicated. *Cito agmine forum et imminentia foro templa præternecti erigunt aciem per adversum collem usque ad primus Capitolinæ arcis fores.** We learn from Vitruvius, that the Roman Fora were uniformly oblong, and not exact squares like those of Greece, being a third longer than their breadth. The breadth of the Roman Forum, therefore, being comprised between the bases of the Palatine and Capitoline hills, will furnish a rule for its breadth. Excavations are now going on upon the spot. 'There is the Dutchess of Devonshire at work in one corner,' says our Author, 'and the Pope 'digging away in another, while divers *Milor' Inglesi* are 'commencing their operations in as many different places.' These labours, however, are not likely to be very successful, from the injudicious manner in which they are prosecuted: the earth which is taken from one place, instead of being completely carried away, is thrown in a heap on the edge of the excavation, where it is suffered to remain; and thus the surface they cover with rubbish, far exceeds the space they clear. It seems, also, that the Pope permits all sorts of persons to excavate *ad libitum*; but takes to himself the half of whatever is found, even to the leg of a statue or the scrap of a basso-relievo. For an interesting enumeration of the ruins of this celebrated spot, we refer our readers to the work itself, in which the learning that illustrates them, is clearly and ably condensed; and we cannot speak in any other terms than those of high commendation of her topographical and classical description of the seven hills, and the remains of the ancient structures which were once scattered over them.

Her descriptive sketch of the Colisæum and the surrounding scenery, though too much in the declamatory manner which we have already censured, is upon the whole graphically correct.

'Through the mouldering arch (of Titus) I beheld the majestic ruins of the mighty Colisæum: and no relic of ancient greatness,—

* Hist. l. 3.

no monument of human power—no memorial of ages that are fled, ever spoke so forcibly to the heart, or awakened feelings so powerful and unutterable.*** How can I convey to your mind the sense of its beautiful proportions, its simplicity, its harmony, its grandeur, of the regular gradations of Doric, Ionic, and Corinthian orders which support its ranges of Grecian arcades, of the rich hues with which Time has overspread its massy walls?

It stands exactly where you would wish it to stand—far from modern Rome, her streets, her churches, her palaces, and her population, alone in its solitary grandeur, and surrounded only with the ruins of the imperial city. On one side, the magnificent arch of Constantine still stands in undiminished beauty, adorned with the spoils and trophies of better times. Above it rises the Palatine Hill, overshadowed by aged ever-greens, and covered with the frowning ruins of the palace of the Cæsars. At its southern base extends the long line of the Via Triumphalis, crossed with the lofty arches that once bore the Claudian waters to Nero's golden house. Behind it appears the dark ridge of the Cœlian mount, covered with the majestic remains of ruined aqueducts, and encircled with mouldering walls and substructions, the very purpose of which is unknown. At its base are heaped the overthrown vestiges of its ancient splendour; and on its height, amidst deep groves of melancholy cypress, stand the quiet towers of the Convent of St. John and St. Paul. On the other side vestiges of the Baths of Titus, and the weed-covered summit of the Temple of Peace are indistinctly seen, and on a gentle eminence between the Coliseum and the Forum appear the remains of the double Temple of Venus and Rome, whose richly ornamented roof still hangs over the vacant altar-piece of the dethroned deities.

Vol. I. pp. 132, 133.

It is a singular fact, that such is the variety of plants that have rooted themselves in these ruins, that Sebastiani, the professor of Botany at Rome, has published a work entitled Flora Colisea, in which he enumerates 260 different kinds, exclusive of the mosses and lichens amounting to upwards of 300 species.

The Coliseum*, or Flavian Amphitheatre as it was called, certainly held 80,000 spectators. In the Podium or front circle was the Suggestus or canopied box of the Emperor, the seats of the Imperial family, of the Vestal Virgins, Consuls, Senators, &c. &c. They were defended with a parapet, grating, and horizontal spikes of iron, from the dangerous neighbourhood of the wild beasts. Above the Podium, the gradus or enlarging circles of seats were divided into præcinctiones, each of which comprised the rows contained in the height of one pedica. The first of these was appropriated to the Equestrian order; like those of senatorial rank, they were raised on cushions. The uncovered marble seats above, called Pedamina, were filled by the unprivileged citizens, diminishing in consequence as they ascended, and last of all at the very top, as the most ...

* The Coliseum is a modern name of uncertain origin.

healthy—all the women; for that despised sex was by law excluded from the seats of the men. There were so great a number of Vomitoria from the corridors, that the whole of this amazing crowd could assemble or disperse without the slightest difficulty.

'The exterior is composed of four orders. The three first are Doric, Ionic, and Corinthian open arcades, and above them the Attic is sustained by Corinthian pilasters. However deficient in some minutes points of correctness, no eye can fail to be struck with the grandeur and symmetry of the whole. If I might be permitted to find out a fault, I should say that the Doric is scarcely massive enough (its height being nine and a half diameters) for the base of such a building. We miss the triglyphs in the Doric frieze, and the repetition of the same frieze in the Ionic is offensive, and has an air of poverty. But the Coliseum owes its beauty to the grandeur of the whole. Its immensity awes us into admiration.

'The arena was open, but the seats were shaded by a moveable canvas awning to protect the spectators from the sun. It was a favourite diversion of one of the Emperors (I forget which) to throw the sun suddenly full in the face of some of their favourites by pulling the cords that regulated its motions.' Vol. II. pp. 55—59.

This is upon the whole an accurate description, and it reflects great credit on the learning and industry of our Author. With regard to the last anecdote, had she taken the pains to consult Suetonius (in Vit. Caligulæ), she would have found that it was not a joke practised upon his favourites, but an expedient used by that capricious tyrant to vent his spleen upon the people. *Gladiatorio munere, reductis interdum flagrantissimo sole velis, emitti quenquam vetabat.*

At the Vatican she bursts again into raptures, and her diction reels, as it were, with the intoxication of her delight. Cielings richly painted in fresco, antient mosaics, gates of bronze, columns of porphyry, Grecian marbles, oriental alabasters, inexhaustible treasures of sculpture, seem to have so confounded her senses, as to have imparted to her language the contortions of the Sybil, but (we are sorry to add) with little of her inspiration.

'You think I rave,' she observes to her correspondent, 'but it is not mere ordinary grandeur or costly magnificence that has transported me thus. The splendour of palaces may be rivalled, and the magnitude of temples imitated; but the labour and wealth of the united world could not produce another Vatican.'

Granted. But was it necessary to embody so obvious a truism in three pages of declamation? High feelings disdain the pomp of rhetorical description. A few words, a simple phrase will frequently represent a genuine emotion with more effect and fidelity than the most swelling and magnificent diction. It is, however, with great satisfaction, that we accompanied her through the Museum of the Vatican. Her decisions upon the

various specimens of art which are deposited there, exhibit much taste and judgement. We forbear to follow her in her descriptions. In truth, we have been always convinced that sculpture and painting are not susceptible of description. We may indeed express our own sensations; but what written delineation can impart the grace and the dignity diffused over them,—that undefined charm which breathes in the air and attitude of the marble, or glows in the tint and tone of the canvas? Who can describe the bitterness and anguish depictured in the features of the Laocoon, the pangs of parental affection and the convulsive throbbings of exhausted nature? What phrase can portray the ineffable beauty and super-human sublimity of our Saviour in the Transfiguration? For this reason, we refrain from presenting our readers with the Author's observations upon the wonders of the Vatican, since the minutest analysis of the feelings can convey no image of the stupendous works which excite them. If we do not abstain from extracting a part of her effusions upon the Apollo, it is because we cannot help admiring the poetic enthusiasm with which she has expressed her emotions.

'Never was there revealed to the dreams of gifted genius a vision of such celestial, such soul-beaming beauty! The god of light, and poesy, and imagination, stands confessed to our dazzled senses. He is no inhabitant of the earth, though he deigns to tread it. His home is in the heavens. He looks, he moves, he breathes a god. Divinity is stamped on his brow. His "Hyperion curls" cluster round a brow formed to command. Milton seems to have had in view this divine form when he described our First Parent.

> "His fair large front and eye sublime, declared
> Absolute rule; and hyacinthine locks
> Round from his parted forelock manly hung
> Clustering, but not beneath his shoulders broad."

'His is not merely the rude power of physical strength that nerves the muscles and swells the limbs of the Hercules. It is the *might of mind* which raises him above brute force, and makes us feel that a visible god is before us. He does not bend on us that serene eye. Some object more distant, but beneath him, for a moment attracts his regard. Some feeling of transient indignation and disdain swells his nostril, and slightly curls his full upper lip. Yet dignified and unperturbed, conscious of his power, and confident in his success, he gives one proud glance to see the reptile he scorns perish by his dart, and scarcely pauses in his majestic course.' Vol. I. pp. 166, 167.

This is vigorous writing; but the Apollo still remains undescribed, and will, we apprehend, long continue to be the

> Hunc qualem nequeo monstrare et sentio tantum.

It may, however, be questioned whether our fair Traveller has correctly conceived his attitude, which by many competent critics is denied to be that of having just slain the Pythian serpent. An attentive examination of this matchless sculpture has frequently excited more than doubt in our minds upon the subject. It seems to us, that the introduction of the serpent on the trunk of the tree by his side, militates strongly against the vulgar hypothesis. We are unprepared, however, with a better explication in its room.—This wonderful statue was found near Antium, in the ruins of a Roman villa supposed to have been Nero's. The name of the artist is unknown. Winkelman and the critics of his day ascribed it to the great age of sculpture—the time of Alexander the Great. It is now discovered to be of *Italian* marble, and therefore cannot be of a higher date than the empire, though the work no doubt of a Grecian sculptor. The most probable conjecture is, that it is a copy from some great master of the genuine age; and it is almost certain, from the peculiarly thin folds of the chlamys, that the original must have been in bronze. The hands and one arm have been clumsily restored. One foot and ancle also were fractured, but have been badly repaired. Yet, with all these disadvantages, its transcendent perfections are beyond dispute.

The only modern statues which have been admitted into the Museum of the Vatican, are, the Perseus and the Pugilists of Canova. For ourselves, we have uniformly thought that the works of this great artist, who has had the singular merit of establishing a new Roman school of sculpture, ought not to have been placed there. When the Apollo was at Paris, the Perseus, which is nearly a copy of that statue, might have been not only endured, but admired. But the Apollo is restored, and who can tolerate a mere copy by the side of such an original? We concur, however, in the Author's criticism.

'The Perseus is undeniably beautiful—but is it not the mere beauty of form and feature? He is strikingly graceful—but is it not the grace taught by art? His air and attitude, his very tread, have something in them studied, and of stage effect, remote from the truth and freedom of nature. He looks more like a being playing a part, than Perseus himself. It has been censured too as effeminate; it is in feminine beauty that Canova excels, and its character he has impressed upon this work. It is a being too soft and refined for a man, much less for a warrior, yet it does not bear the character of a god. The head is fine, and its expression, as well as that of the Medusa's head, has been deservedly admired. The arms and contour of the limbs are delicately beautiful. But with all its faults, the Perseus is an honour to modern statuary, and worthy of the genius of its distinguished artist.' Vol. I. pp. 173, 174.

To these judicious observations we have little to add, but that it is the opinion of those whose opinions on these subjects are

oracles, that Canova has been too much disciplined in the school of Michael Angelo, to produce works that are likely to vie with the antient schools, whose presiding qualities are ease and simplicity. His figures appear conscious, as it were, of the presence of spectators. His muscles are too intensely in action, and his personages have something in their attitude and expression that is either above or below nature. We would limit, however, these animadversions to the productions of this celebrated artist down to the period when our Author wrote her account, and particularly to those which are exhibited in the Vatican. It is generally allowed, that, since that time, the genius of Canova has made a sudden spring; that he has purified his style from many of its meretricious graces, and attained, in three short years, to excellencies which a long life might have been well spent in acquiring. We are happy to quote in corroboration of this opinion, the language of our own distinguished sculptor, who visited Rome in the autumn of 1819, and who thus, in a private letter, speaks with the warmth and liberality of real genius, of his friend and competitor. 'Above all modern art in Rome, 'Canova's works are the chief attractions. His latter productions are of a far more natural and exalted character than his 'earlier ones; *and his fame* is *even wronged by* those masterly statues which are now in England. *He is excelling* in 'simplicity and grace every day. An Endymion for the Duke 'of Devonshire, a Magdalen for Lord Liverpool, and a Nymph, 'are his latest works.' From such an artist as Chantrey, this is at once high praise and authoritative evidence. We understand also from indisputable authority, that Thorwaldson, the other sculptor at Rome who is dividing the suffrages of the cognoscenti with Canova, is daily exhibiting proofs of improved and expanding powers.

Our Author traversed the long geographical gallery the walls of which are covered with immense maps of Italy, till she arrived at the chambers hung with tapestry copied from the cartoons of Raffaelle. And we learn for the first time with deep regret, that of these precious originals, twelve of the largest size are no where to be found. Of the smaller ones, seven are in this country; the rest are irretrievably lost. We never suspected till now, that the cartoons at Hampton Court form so small a part of those executed by this great master.—It is with great satisfaction that we accompany our fair Tourist into the Camere of Raffaelle, one of the most interesting apartments of the Vatican. Herself (as she tells us) an artist, we are not surprised at the rapturous admiration with which she contemplated the frescoes of that immortal painter. She has correctly seized the distinguishing features which exalt the style of Raffaelle above that of Michael Angelo; truth, majesty, and the beauty that finds its

way to the heart. It is easy to estimate from the works which he left to the world at the premature age of thirty-six, what he might have been, had he not been cut off in the very day-spring of his genius. Besides the loss of so many noble productions which a more extended duration of years might have enabled him to execute, we have to mourn over the gradual decay of the mouldering frescoes of the Camere. They are not, however, all done by his own hand: many of them were painted by his pupils under his eye and from his designs. Some of the finest heads have been injured and defaced. These, Sebastian del Piombo was employed to restore: though a capital colourist, he executed the task so ill that Titian purposely asked him, 'Che cosse quel presuntuoso ed ignorante, che aves imbrattati que volti?' We cannot omit our Author's excellent analysis of the finest of these specimens; though our limits admonish us that we must be sparing of our extracts. It is the School of Athens of which she speaks.

'I cannot find words to speak my admiration of this wonderful performance, which is perhaps one of the greatest and most perfect productions of mind. The skill of the composition—the art with which fifty two figures, all of equal importance, all philosophers, all in the same style of dress, are arranged in one piece, without monotony, crowding, or confusion,—the interest given to a cold scholastic discussion—no praise can render it justice. On the steps of a Grecian portico, stand Aristotle and Plato engaged in argument, and each holding a volume in his hand. Their disciples are ranged around attentively listening to them. Beneath is Diogenes—an inimitable figure—listlessly extended on the steps. On the left at the top, is Socrates, earnestly talking to young Alcibiades, who listens in a lingering sort of attitude, as if half subdued by the wisdom of the sage,—half willing to turn away from it. I know not why the young Grecian was not made more handsome. A figure in deep distracted thought, leaning on his elbow; Zoroaster holding a globe; Archimedes, said to be the portrait of Raffaelle's uncle Bramante the architect, stooping to trace a geometrical figure, and the whole group that surrounds him, are beyond all praise. In the corner on the right, the figure with a black cap, is the portrait of Raffaelle himself, and that beside him of Pietro Perugino!' Vol. II. p. 385.

The gallery of oil paintings in the Vatican, contains the two finest pictures in the world; the Transfiguration of Raffaelle, and Domenichino's Communion of St. Jerome. Of secondary fame, Guido's Fortune, a most beautiful allegory, Andrea Sacchi's Dream of St. Bruno, and Titian's Martyrdom of St. Sebastian, hold nearly an equal rank. All critics probably will not agree with our Author, who censures this last piece as a mere composition. None of these pictures are in frames, and the rooms in which they are hung, are badly lighted. The eye is not slightly annoyed by the tribe of copyists, whose huge pictures

and scaffolds both here and in the Camere of Raffaelle, block up the view of the originals. Copying, it seems, is a lucrative trade at Rome. Numbers live upon Raffaelle alone; and it is amazing, she says, how well these gentlemen seem to be satisfied with their own compositions. '*Non e cattiva*,' (which in Italian acceptation means very good,) observed one, after comparing his own daub with the Transfiguration.

We have lingered with this entertaining and spirited Writer so long in the Vatican, that we should pass over her account of the Museum of the Capitol altogether, were it not for the masterly outline she has given us of one of the greatest treasures of ancient sculpture,—the Dying Gladiator.

'You now enter the last room, in which you will see nothing, for a long time, but the Dying Gladiator. It is of its kind the finest statue in the world. The learned connoisseur and the untaught peasants whom you may see assembled around it on Sundays, are equally struck with its faultless perfection. It is one of the finest of forms, as far as mere corporeal formation can go; but unlike most of the celebrated works of ancient art, there is no ideal beauty, no expression of those high qualities and attributes, that spring from the soul. It is not a god, nor a hero, but a man—and a man of servile condition, and unelevated mind. The whole expression of the head and figure prove it. The hands and the soles of the feet are hard and horny from labour, and a rope is knotted about the neck. He seems endeavouring to suppress the expression of agony; not a sigh, not a groan escapes him; his life-blood trickles freely from the wound in his side; he sinks in that last dreadful faintness of ebbing life, which all must sooner or later feel. He still supports himself faintly on his arm, but his limbs have lost their force, his bristling hair and agonized face express the dreadful workings of present pain and the inward conviction of certain death. He is lying upon a shield; a short sword or dagger beside him, and a broken horn. The critics seem to agree that he cannot be a gladiator, for these were not their proper arms. The cord round the neck and the horn perplex them; but it appears from an ancient Greek inscription, that the heralds of the Olympic games had a cord round their necks, and gave a signal for their commencement by blowing a horn; nay, this very inscription was affixed upon the statue of a herald, who was also a victor in these games.'* Vol. II. pp. 420—422.

The Author labours to prove; that it is the celebrated statue mentioned by Pliny, of a wounded man by Ctesilaüs, a Grecian sculptor, who lived about the time of the Peloponnesian war. Winkelman does not believe it to be the work of Ctesilaüs, because *he imagines* that so great an artist would not deal in subjects not purely heroic. These questions appear to us of little moment. It is quite sufficient, that the statue represents a dying man.

* Winkelman. liv. 6. c. 2. s. 24.

Not only the ruins of ancient Rome are examined with much detail, but those works are also hastily surveyed, which are neither ancient nor modern, and neither beautiful nor interesting,—those of the middle ages, which comprehend the long and barbarous period from the reign of Constantine to Leo X.,—from the fifth to the sixteenth century. The work also is by no means deficient in lively and characteristic descriptions of the modern city.

The streets of Rome are narrow, gloomy, and dirty. Its filth is amongst the eldest of its antiquities. There are no *trottoirs* for foot passengers, who have the agreeable chance of being run over every minute. But at Rome, no people of condition walk. The best street is the Corso, so named from being the race-course. It extends a mile in a direct line from the Piazza del Popolo to the base of the Capitoline hill; but, though lined with churches and palaces, its extreme narrowness gives it an air of meanness and gloom. All the streets are disgraced by erections in the vilest taste. The bad style of the modern architecture is judiciously noticed, more especially of the churches. —Putting St. Peter's and St. Paul's equally out of the question, our Author remarks that she knows no church in Rome, whose exterior elevation is so noble as our St. Martin's in the fields. This observation, however, applies only to their architecture, and not to their interior decoration, which is superb and splendid. We cannot visit with her the long catalogue of Roman Churches which she has enumerated and described. Even if our limits permitted us, we know by experience that nothing is more laborious and fatiguing. But her criticism on the celebrated fresco of the Last Judgement, by Michael Angelo in the Sistina chapel, is intitled to an abridged notice, which is all that we can spare it, for it is in stricter accordance with the rules of taste and of common sense, than the general run of remarks upon this great performance with which we are familiar.

'No one,' she says, 'can now see it without a feeling of extreme disappointment. In the first place, the architect of the Sistine chapel has so ingeniously contrived to exclude the light, that it is not to be seen at all unless the sun is shining in the meridian. Besides this, a huge, high, red, velvet canopy lifts its awkward back from the altar into the very centre of the picture, breaking up the subject, and spoiling the effect. We made interest with some of the cardinals to get this canopy removed. The fresco covers the whole of the wall at the upper end of the chapel. High in the centre, is Christ judging the world, and denouncing the tremendous sentence upon the cursed. Glory ineffable hovers over his head, and saints and beatified spirits surround him. The last uplifted looks of those, whom the ministers of celestial vengeance are hurling to the

bottomless abyss, and the ghastly fear depicted on their countenance, are horrible beyond description. Charon is ferrying them over the dark waters of the Styx, and driving the reluctant spirits out with his oar, as Dante describes him—

Batte col remo qualunque s' adagia.

The depths of hell open on its brink, and yelling demons, such as even Dante's fancy could scarcely have conjured up, stretch forth their fiery arms to seize their victims. On the other hand, round the throne of glory, angels are sounding the golden trump, at which the dead arise. Their lifeless re-animating forms are so finely designed, that unnatural as is the subject, they seem to come to life before your eyes.

'The grand and prominent figure of the Judge and Redeemer of the world is the dividing point of the picture, and gives it clearness, grandeur, and effect of composition. On the whole, I think, the Last Judgement is now more valuable as a school of design, than as a fine painting. Beautiful it is not; but it is sublime in conception and astonishing in execution. Still it is a labour rather than a pleasure to look at it. Its blackened surface, its dark and dingy colouring, the confusion and multitude of its naked figures, their unnatural position suspended in the air, confound and bewilder the senses. Michael Angelo has indeed shewn himself master of the grand and the terrible; and the learning, the perfection of design, the grandeur of thought evinced by this sublime composition, must be universally admired by Judges. To colouring it has no pretensions, and it is also deficient in the expression of its various passions. But it is faded and defaced, and from what it is, we can hardly form an idea of what it was. Its defects become daily more glaring—its beauties vanish. Could the author now behold the mighty work on which he spent seven years of unremitting labour, with what grief and mortification would he see it.' Vol. II. pp. 372—6.

It is singular, that our fair critic should not have adverted to the solecism introduced into this picture, of Charon's ferrying over the boat, as an injury to the unity of its purpose. But we are aware, that in depreciating the merit of Michael Angelo, we are sinning against the authority of the most eminent masters of the art, and setting at naught the traditionary enthusiasm which has been transmitted from one generation to another concerning him. Sir Joshua Reynolds hails him as the father and founder of modern art; and whilst we are breathing the heresy that his talents, though universal, fell short of excellence in each of their departments, we render willing homage to his taste for sublimity and grandeur. Yet, surely, the auxiliary ornaments of colouring are requisite to the perfection of the art; and it is remarkable that the great painter whom we have just cited, whilst he himself indulged in the wildest witchery of colour, and excelled in the dexterous management of *chiaro-scuro*, was giving the sanction of his own taste and discernment to a character essentially different from Buonaroti's.

The third volume contains a minute and entertaining account of the palaces of the Roman nobility, and the pictures which adorn them. There is something imposing in the very name of a palace. But in the best of them, there is a barrenness, a look of misery; and contemptible meannesses adhere to their pomp and magnificence. Not one of them is tolerably clean. 'You see and smell abominable dunghills and heaps of ordure 'defiling their columned courts and their marble stair-cases. 'You pass through long suites of rooms with a few old crazy 'tables and chairs, and see around you nothing but gloom and 'discomfort.' (Vol. III. p. 4.) It is not uncommon for an Italian nobleman to go up to the attics of his own palace, and to let his chief rooms to lodgers. Proud as he is, he thinks this no degradation: though he would spurn the idea of allowing his sons to follow any profession, save that of arms or the church. But the Doria, the Borghese, and the Colonna still possess wealth sufficient to keep up the dignity of their immense palaces. Yet at the Doria palace, butter is actually sold, a trade which in England would seem rather singular for one of the first noblemen to carry on in his own house. The gallery of this palace is esteemed one of the best collections of paintings in Italy. As for the Roman nobility, they neither hunt, nor shoot, nor read, nor write. They linger through the forenoon perhaps with their *Dama*, as duteous *Cavalieri serventi*, and in the evening, winter and summer, meander up and down the Corso in their carriages for two hours. Entertainments upon any large scale are very rare; and even the humbler conversazione is uncommon; so that at Rome, where there are no public amusements except during the Carnival, and where dinner and supper parties are unknown, nothing can be more gloomy and unsocial than the habits of the Roman noblesse. The Duke Torlonia, the banker, has a weekly party like an English rout, where music and gambling are the amusements. But the best parties in Rome are given by a lady whose learning and talents would in any country place her in the first class, and who, perhaps, in habits and character, is more Italian than British—the Duchess of Devonshire. Lucien Buonaparte receives in the evening a select few; and those who have once felt the charm of that society, will not easily relinquish it. His sister, the Princess Paulina Borghese, *sees only her particular friends*; and it is easier, and perhaps more desirable, for gentlemen than ladies, to be included amongst them. The following sketch of Italian manners lays open the principal cause of their corruption, and inclines us almost to despair of the social and moral regeneration of the country.

'I have endeavoured to divest myself of English prejudices, but there are some, no Englishwoman can wish to get rid of. Accustomed

from infancy to delicacy of sentiment, propriety of conduct, and a high sense of moral rectitude, their violation shocks our principles and even our taste. In the manners and habits, in the very air of the Italian ladies, there is a want of elegance and delicacy. They encourage liberties of speech, which would offend and disgust our countrywomen; and the strain of uniform gallantry, hyperbolical flattery and nonsense, in which the men usually address them, and which they like and expect, is a decisive proof of the difference between the female character here and in England. Until a very decided change takes place in that of the Italian women, there can be no general improvement; and I look upon the system of *cavalieri serventi* to be destructive of the morals, usefulness, and respectability of the female character.' Vol. II. p. 217.

We cannot pursue our Author any further into her just and accurate disquisitions on the state of Italian manners, nor even attempt an abridgement of her copious and discerning criticisms on their music, literature, and poetry. We regret still more that the extent which our article has reached already, will not suffer us to accompany this agreeable Writer in her interesting excursions to Tivoli, to the villas of Hadrian and of Cicero, to Albano and the Grotto Ferrara. We think, however, our readers will be interested in the anecdote which we insert of the banditti, who, in the very teeth of the police, and in defiance of law and government, infest the neighbourhood of Rome to its very gates, and concerning whom Mrs. Graham has given so many curious details.

'Yesterday evening, Lucien Buonaparte's villa* was entered by a gang of banditti. Monsignore the old priest of the family, having set out on his accustomed walk, unluckily proceeded to the ruins of Tusculum, when suddenly from the bushes that shade the cavity of the Amphitheatre, two armed men sprung upon him, dragged him to the thickets, where four others were lying in ambush, and having stripped him of his watch, money and clothes, tied his hands, and kept him prisoner there till sunset, when they crept through the wood to the house, and made a halt among the thick laurels and shrubs close to it. In the mean time, the family sat down to table, but as Monsignore was not to be found, a servant was sent in search of him, who left the door unfastened. Making their approaches softly, five of the banditti entered unperceived, and the sixth guarded the door. Monsignore seized this moment to betake himself to his heels, and buried himself in an outhouse, where he was found many hours afterwards more dead than alive. In the mean while, the five robbers advanced into the house, but stilled in a moment the cries of the servants by presenting their fire arms. One maid servant escaped, and gave the alarm in the dining room. The whole party fled to conceal themselves; but the secretary, who had previously left the room, was seized by the robbers, who mistook him for the Prince, and carried

* At Frescati.

off with the head butler and the porter to the mountain above Velletri, a distance of seven miles. The next morning they dispatched the poor porter as embassador to the Prince, to propose terms, which were, the payment of a ransom of 4000 crowns, or, on the non-payment of it within twenty-four hours, to shoot the prisoners. Lucien sent back half of their demand in money, and an order on his banker for the residue. They sent back the order torn through the middle with a further demand of 4000 crowns besides the 2000 they had received. The Prince received this insolent mandate at Rome, where he had taken refuge and has been obliged to obey it. A detachment of troops and two hundred armed peasants, were ready for the pursuit of the villains; but till the captives were released, they could not move, for the *eyrie* on which they had perched themselves, commanded a complete view of the country, and the prisoners would have been killed, the moment an armed man was descried.

'After two days' captivity, they returned. The troops and armed peasantry began the pursuit, but though the mountain was surrounded, and every part of it searched, and immense rewards offered for the apprehension even of one of the ruffians, all was in vain, and no traces of them were ever discovered. The captain, who was a remarkably little man, said to the prisoners during their captivity, "We shall be sorry to murder you, gentlemen, but if the Prince does not send the money, we must do it, our *honour* is engaged." It is not long since a poor young woman was carried off between Velletri and Terracina, and her ransom not having been paid, she was murdered, and her body left on the mountains. It was their intention when they entered Lucien Buonaparte's villa, to have seized both him and his daughter; and had they succeeded, their demands would have known no bounds.' Vol. III. pp. 395—397.

The consequence of these outrages has been, a proclamation issued by Gonsalvi, inviting all the banditti to surrender themselves, and engaging to pay them a certain sum per day, to maintain them at the public expense, and to accommodate them in the Castle St. Angelo, and, after six months *honourable* imprisonment, immediately to liberate them. A high premium for robbery and murder! When our Author was at Rome in 1818, a large body of them had actually surrendered, and were living in clover at the Castle, to which place people were flocking to see them as if they were wild beasts. It may furnish our readers with some specimen of the vigour and efficiency of the Roman Government, to be told, that, at the expiration of a twelvemonth, this political treaty with the banditti had not been observed, and that they were still in confinement.

We are now compelled to take leave of this sensible and lively Writer; and we recommend her volumes to those who are desirous of acquiring in an elegant form much requisite information concerning Rome, ancient and modern. It is upon the whole correct; and had she adopted a more regular classification of her subjects, (a classification inconsistent with the

desultory mode of treating them which the injudicious choice of the epistolary form imposed upon her,) it would have been the most useful guide-book with which we are acquainted. To point out, however, some of its faults, does not detract from the sincerity of our commendation. Among these, we think we have observed an ostentation of learning which approximates to pedantry, and perpetual pretensions to a species of reading not generally included in the circle of female attainments. Her margin is not only full of citations from the Roman authors, but they are frequently quoted without a numerical reference, as if they were the impressions existing in a memory overflowing with classical lore, and disdaining the aid of the index:—'I 'have somewhere read in Tacitus'—'Suetonius somewhere 'says'—'I recollect a passage somewhere in Vitruvius.' 'I 'recollect somewhere in Don Quixote,' or, 'Shakspeare some-'where says,' would have been allowable. But, if Tacitus, or Pliny, or Suetonius, or Vitruvius, are cited at all, the reference should be exact. Hence we are inclined to suspect, that her classical reading has not been deduced from original fountains, but through the strainers of Nardini, Venuti, or Winkelman; for she does not handle her tools after the manner of scholars. 'The victory of Marius over the Cimbri and the Teutoni' (meaning the *Teutones;*) 'date *obilum* Belisario,' occur more than once. She cites Ulpian to prove that the ancients had no glass windows, and uses *vita* for *vitrea*; and to shew that they had chimneys to their houses, subpœnas Horace as bitterly complaining of a smokey chimney on his road to Brundusium; whereas he complains merely of the kitchen fire at Benevento, which burst out in flames to the very cieling, and burnt the thrushes which had been spitted for his supper; a circumstance that forcibly proves the want of chimneys. She makes Varro an Italian—'*Vide Varrone,*' and cites the *Saturnali* of Macrobius. Juvenal is quoted wrong, twice in the same page, and from the same satire: Panem et *Circensis*. She talks of *gradii* at a theatre, meaning, we presume, *gradus*. She quotes the fourth book and one hundredth and twenty-second satire of the same poet. *Varso* de Latinâ linguâ, instead of *Varro*, occurs twice; and we have as the beginning of an hexameter, *Hic venditur* Christus, instead of *Venditur hic*. We might still further enlarge the catalogue of her blunders, which she cannot lay to the charge of the compositor, for there is a long list besides of typographical errors; nor should we have adverted to them at all, but for the affectation of learning which displays itself in every page of the work.

Yet, it is not a derogation from the full measure of her legitimate praise, to dispute the Author's claims to a minute knowledge of the classics. Some stiff and unyielding prejudices

adhere to us; and we have been accustomed to think that, by quitting the sphere of their appropriate pursuits, the fair sex scarcely ever enlarge their empire over our hearts and affections. Nothing that is out of character can be graceful. La Fontaine's is sensible advice:

'Ne forçons point notre talent,
Nous ne ferions rien avec grace.'

For the very laurels they gather in fields where they are not destined to shine, are those of deserters, whose triumphs are disgraces. What female mind can read the sixth satire of Juvenal, or the fourth book of Lucretius, or adopt Ovid, as this lady has done, into the circle of her literary friendships, without becoming tinged with their filth and feculence? Ancient learning has indeed preserved to us monuments of the purest taste and most exalted genius; but the subordinate, or rather, the degraded state of the female part of their society, and the gross ceremonies and lascivious emblems which disgraced their mythology, render it desirable that much of that learning should still be veiled from the matrons and virgins of our land.

Another exception which we feel it our duty to take, is to those frequently recurring passages in the work before us, which betray an uncandid spirit towards the puerilities of the Catholic worship. Charity that "vaunteth not herself," softens into compassion the feelings of ridicule or disgust, which the forms of a ceremonial religion excite in light and unthinking bosoms; and through the unmeaning pomp and theatric splendour of its rites, discerns the varied homage to that Redeemer who bears with us and our infirmities. Let us not judge another's servant. Earnestness in religion, though it does not consecrate the follies of superstition, absolves them from condemnation. What stranger, for instance, has observed the venerable Pontiff who now fills the chair, engaged in the devotions of his Church, without feeling respect for his piety? Nor are monks and friars, we must remind our Author, always sensual and luxurious. Their robust and ruddy appearance (the unfailing theme of her satire) is as frequently the effect of temperate and even spare diet, as of good living. French rapacity has left most of the Roman orders but scanty revenues; yet from these, some, if not all of them contrive to make daily distributions of soup and bread to the poor and the comfortless. If sarcasms on Catholic superstition should at any time be restrained, it is politic as well as charitable to restrain them now. For the first time since the Reformation, the rites of the English Church, if not authorised, are now permitted at Rome, and the door of a Protestant place of worship is thronged with as many carriages as a popular chapel in London. Those who are conversant with papal history

and the laws of the ecclesiastical states, will recognise in this connivance the superior liberality of the present pontiff, and the enlightened cardinal who directs his councils.

With these remarks we take our leave of this intelligent work. It has extended our article to a length somewhat unusual: for, on such a theme as Rome, it is easier to be silent, than to say little. Of the ancient city, every relic must be dear, not only to the enlightened traveller, but to that portion of the public who seek information from his labours. The mightiest names are conjured up to us, as we survey their sepulchres, or trace the mouldering ruins of the villas where they deceived the burthen of life in private ease or philosophic retirement. A great man has beautifully traced similar recollections, as he wandered among the remains of his beloved Athens. 'Multa in omni parte sunt in ipsis locis indicia summorum virorum —quæcunque ingredimur in aliquam historiam vestigium ponimus.'* Nor is the modern capital devoid of contemplations far beyond the curiosities of art and of genius, which adorn her cabinets. 'Italy,' says Madame de Staël, 'is equally great from what it was once, and what it may become.' Into the dimness of futurity, it would be presumption to penetrate. Whether she is still to slumber in that grave of empires "where there is no knowledge, and where no "devices are to be found," or destined to shake off her lethargy, and to vindicate again her rank amongst the nations, is hid in the depths of that wisdom which metes out to states and cities their seasons of strength, decay, and renovation. Yet, that some great change is in preparation to meliorate a country which Providence has blessed with every thing for 'Man's delightful use,' but a moral and well regulated freedom,—is an aspiration which neither religion nor philosophy forbids us to indulge. It is not, however, consistent with sound reason or enlightened philanthropy, to encourage the premature attempts which have lately disgraced the name, and enfeebled the cause of freedom in that country. For liberty is a blessing, which, in the moral order, must follow, not precede; and unless a purer religion and chaster manners prepare her way, the misery and degradation of the people would be embittered, rather than softened by the experiment.

* Cicero.

Art. II. *Memoirs from 1754 to 1758.* By James Earl Waldegrave, K.G. One of his Majesty's Privy Council in the Reign of George II., and Governor to the Prince of Wales, afterwards George III. sm. 4to. pp. 176. [Portrait] Price 2*l.* 5*s.* London, 1821.

THE Author of these Memoirs appears to have been as honourable a specimen of an English courtier as could be selected. He was the private friend and the faithful servant of George II; and that monarch, in making such a choice, gave no small proof of his discernment. On the removal of Earl Harcourt from the invidious office of governor to the young Prince of Wales, 'many were named,' says Lord Orford, as his successor, and 'many refused it.' 'At last, after long wav-'ing it, Lord Waldegrave accepted it at the earnest request of 'the King. A man of stricter honour and of more reasonable 'sense could not have been selected for the employment.' A more than ordinary mildness of temper, combined with great firmness as well as dignity, solid but not shewy talents, sagacity, though not eloquence, frankness, sincerity, and a disposition singularly free from either servility or ambition, composed the character of this amiable nobleman. In person he was neither commanding nor engaging, although there are traits of goodness in his portrait. In his habits, he was slovenly, and his love of ease bordered upon indolence; but he had cultivated his mind, and was capable of acting with decision. Not the least remarkable trait was, the modest and correct estimate which he appears to have formed of his own abilities. He would seem to have calculated with precision the forces of his own mind, and his self-complacency was in no degree the result of a mistake. He was no speaker; and this may partly account for his unpresuming manners and unambitious temper. Eloquence too often inspires presumption, and almost infallibly leads its possessor to over-rate his competency and relative importance. It is rarely, too, that an eloquent man is other than an ambitious one. So many men, however, have been successfully ambitious, who have had no pretensions either to eloquence or to solid abilities, that this attempt to account for the peculiarities in Lord Waldegrave's character, in no wise detracts from his merit. We have seldom if ever perused a memoir written in the first person, betraying so little egotism, as that before us, or more strongly marked with the characters of integrity and simplicity of mind. All that we have to regret, is, that it embraces so very short a portion of history. Yet, as its chief value consists in its throwing light on the state of parties and the characters of the leading personages of the day, rather than in any accession which it furnishes to our knowledge of facts, the length of time to which the narrative extends, is of less importance; it com-

prises, in effect, the reflections and the experience of a reign, brought to bear on a few of the incidents which distinguished the latter part of it; and it raises the veil which concealed the complex machinery of state affairs, quite long enough to satisfy the observer as to the general principles which regulated its movements.

The chief subjects of the narrative are, the circumstances which attended and led to the Author's resignation of his office of governor to the prince, and his efforts to assist the king in negotiating various new administrations at the commencement of the seven years' war; the most important passages in his political life. It was very manifestly intended for posterity, as may be gathered from the style in which it opens.

'I shall give a short account of our political contentions, party quarrels, and of all events of any consequence, from the beginning of the year 1754 to the middle of June, 1757.

'I will advance no facts which are not strictly true, and do not mean to misrepresent any man; but will make no professions of impartiality, because I take it for granted that it is not in my power to be quite unprejudiced.—Having given this caution, I shall sketch out the portraits of some of the principal actors, endeavouring rather to preserve a likeness, than to catch the eye with the beauties of colouring or of high finishing.'

These portraits are those of the King, (Geo. II.) the Prince of Wales (Geo. III.), the Duke of Newcastle, Mr. Pitt (Earl Chatham), Mr. Fox (Lord Holland), Lord Hardwick, the Duke of Cumberland, and the Duke of Devonshire. Other distinguished individuals, in particular Lord Bute, are subsequently sketched with a free pencil.

The character of the King is excellently drawn; and it is probably the best likeness of him which has ever been given.

'The King is in his 75th year; but temperance and an excellent constitution have hitherto preserved him from many of the infirmities of old age.

'He has a good understanding, though not of the first class; and has a clear insight into men and things, within a certain compass.

'He is accused by his ministers of being hasty and passionate when any measure is proposed which he does not approve of; though, within the compass of my own observation, I have known few persons of high rank who could bear contradiction better, provided the intention was apparently good, and the manner decent.

'When any thing disagreeable passes in the closet, when any of his ministers happen to displease him, it cannot long remain a secret: for his countenance can never dissemble: but to those servants who attend his person, and do not disturb him with frequent solicitations, he is ever gracious and affable.

'Even in the early part of life he was fond of business: at present, it is become almost his only amusement.

'He has more knowledge of foreign affairs than most of his ministers, and has good general notions of the constitution, strength, and interest of this country: but being past thirty when the Hanover succession took place, and having since experienced the violence of party, the injustice of popular clamour, the corruption of parliaments, and the selfish motives of pretended patriots, it is not surprising that he should have contracted some prejudices in favour of those governments where the royal authority is under less restraint. Yet prudence has so far prevailed over these prejudices, that they have never influenced his conduct. On the contrary, many laws have been enacted in favour of public liberty; and in the course of a long reign, there has not been a single attempt to extend the prerogative of the crown beyond its proper limits.

'He has as much personal bravery as any man, though his political courage seems somewhat problematical: however, it is a fault on the right side; for had he always been as firm and undaunted in the closet as he shewed himself at Oudenarde and Dettingen, he might not have proved quite so good a king in this limited monarchy.

'In the drawing room, he is gracious and polite to the ladies, and remarkably cheerful and familiar with those who are handsome, or with the few of his old acquaintance who were beauties in his younger days. His conversation is very proper for a tête-à-tête: he then talks freely on most subjects and very much to the purpose; but he cannot discourse with the same ease, nor has he the faculty of laying aside the king in a larger company; not even in those parties of pleasure which are composed of his most intimate acquaintance.

'His servants are never disturbed with any unnecessary waiting; for he is regular in all his motions to the greatest exactness, except on particular occasions, when he outruns his own orders, and expects those who are to attend him before the time of his appointment. This may easily be accounted for: he has a restless mind, which requires constant exercise; his affairs are not sufficient to fill up the day; his amusements are without variety, and have lost their relish; he becomes fretful and uneasy, merely for want of employment, and presses forward to meet the succeeding hour before it arrives.

'Too great attention to money seems to be his capital failing; however, he is always just, and sometimes charitable, though seldom generous: but when we consider how rarely the liberality of princes is directed to the proper object, being usually bestowed on a rapacious mistress or an unworthy favorite, want of generosity, though it still continues a blot, ceases, at least, to be a vice of the first magnitude.

'Upon the whole, he has some qualities of a great prince, many of a good one, none which are essentially bad; and I am thoroughly convinced that hereafter, when time shall have wore away those specks and blemishes which sully the brightest characters, and from which no man is totally exempt, he will be numbered amongst those patriot kings, under whose government the people have enjoyed the greatest happiness.'

The following extract from a conversation between the King and Lord Waldegrave, which took place in 1757, after the failure

of various attempts to form a new administration to the exclusion of the Duke of Newcastle and Mr. Pitt,—is much to the point of illustrating the 'reasonable sense' and the unenviable situation of the then aged monarch. The substance of his Lordship's advice was, that his Majesty should give way to the necessity of the times, and re-admit the Duke, in conjunction with Pitt to his councils.

'His Majesty heard every thing I said with great patience; and answered with some cheerfulness, that according to my description, his situation was not much to be envied; but he could assure me it was infinitely more disagreeable than I represented it. That he believed few princes had been exposed to such treatment; that we were angry because he was partial to his electorate, though he desired nothing more to be done for Hanover than what we were bound in honor and justice to do for any country whatsoever, when it was exposed to danger entirely on our account.

'That we were, indeed, a very extraordinary people, continually talking of our constitution, laws, and liberty. That as to our constitution, he allowed it to be a good one, and defied any man to produce a single instance wherein he had exceeded his proper limits. That he never meant to screen or protect any servant who had done amiss; but still he had a right to chuse those who were to serve him, though, at present, so far from having an option, he was not even allowed a negative.

'That as to our laws, we passed near a hundred every session, which seemed made for no other purpose, but to afford us the pleasure of breaking them: and as to our zeal for liberty, it was in itself highly commendable; but our notions must be somewhat singular, when the chief of the nobility chose rather to be the dependents and followers of a Duke of Newcastle than to be the friends and counsellors of their sovereign.'

The character of his Grace of Newcastle is drawn with much discrimination as well as candour. The Writer seems to be aware of the extreme difficulty of keeping the likeness from running into caricature. A portrait painter ought to be well able to command his own countenance, in order to copy with a steady hand some of the visages to which he is called to give the immortality of canvas. It seems to have been, if we may be allowed the phrase, by a freak of fortune, that such a man should so long have been prime minister of the country.

'The Duke of Newcastle is in his thirty-fifth year of ministerial longevity; has been much abused, much flattered, and still more ridiculed.

'From the year 1724 to the year 42, he was secretary of state, acting under Sir Robert Walpole: he continued in the same station during Lord Granville's short administration: but Granville, who had the parts and knowledge, yet had not, at all times, the discretion of an able minister, treated him with too much contempt; especially as

he wanted his assistance in the House of Commons, where he had little interest of his own.

'After Granville's defeat, the Duke of Newcastle and Mr. Pelham became joint ministers: here he seems to have reached the highest degree of power where he can reasonably hope to maintain himself.

'Ambition, fear, and jealousy, are his prevailing passions.

'In the midst of prosperity and apparent happiness, the slightest disappointment, or any imaginary evil, will, in a moment, make him miserable: his mind can never be composed; his spirits are always agitated. Yet this constant ferment, which would wear out and destroy any other man, is perfectly agreeable to his constitution: he is at the very perfection of health, when his fever is at the greatest height.'

'His character is full of inconsistencies; the man would be thought very singular who differed as much from the rest of the world as he differs from himself.

'If we consider how many years he has continued in the highest employments; that he has acted a very considerable part amongst the most considerable persons of his own time; that, when his friends have been routed, he has still maintained his ground; that he has incurred his Majesty's displeasure on various occasions, but has always carried his point, and has soon been restored both to favour and confidence; it cannot be denied that he possesses some qualities of an able minister. Yet view him in a different light, and our veneration will be somewhat abated. Talk with him concerning public or private business, of a nice or delicate nature, he will be found confused, irresolute, continually rambling from the subject, contradicting himself almost every instant.

'Hear him speak in parliament, his manner is ungraceful, his language barbarous, his reasoning inconclusive. At the same time he labours through all the confusion of a debate without the least distrust of his own abilities; fights boldly in the dark: never gives up the cause; nor is he ever at a loss either for words or argument.

'His professions and promises are not to be depended on, though, at the time they are made, he often means to perform them; but is unwilling to displease any man by a plain negative, and frequently does not recollect that he is under the same engagements to at least ten competitors.

'If he cannot be esteemed a steady friend, he has never shewn himself a bitter enemy; and his forgiveness of injuries proceeds as much from good nature as it does from policy.

'Pride is not to be numbered amongst his faults; on the contrary, he deviates into the opposite extreme, and courts popularity with such extravagant eagerness, that he frequently descends to an undistinguishing and illiberal familiarity.

'Neither can he be accused of avarice, or of rapaciousness; for though he will give bribes, he is above accepting them; and instead of having enriched himself at the expense of his master, or of the public, he has greatly impaired a very considerable estate by electioneering,

Mr. Pitt's character is thus portrayed.

'Mr. Pitt has the finest genius, improved by study and all the ornamental part of classical learning.

'He came early into the House of Commons, where he soon distinguished himself; lost a cornetcy of horse, which was then his only subsistence; and in less than twenty years has raised himself to be the first minister and the most powerful subject in this country.

'He has a peculiar clearness and facility of expression; and has an eye as significant as his words. He is not always a fair or conclusive reasoner, but commands the passions with sovereign authority; and to inflame or captivate a popular assembly is a consummate orator. He has courage of every sort, cool or impetuous, active or deliberate.

'At present he is the guide and champion of the people: whether he will long continue their friend seems somewhat doubtful. But if we may judge from his natural disposition, as it has hitherto shewn itself, his popularity and his zeal for public liberty will have the same period: for he is imperious, violent, and implacable; impatient even of the slightest contradiction; and, under the mask of patriotism, has the despotic spirit of a tyrant.

'However, though his political sins are black and dangerous, his private character is irreproachable; he is incapable of a treacherous or ungenerous action; and in the common offices of life is justly esteemed a man of veracity and a man of honour.

'He mixes little in company, confining his society to a small juncto of his relations, with a few obsequious friends, who consult him as an oracle, admire his superior understanding, and never presume to have an opinion of their own. This separation from the world is not entirely owing to pride, or an unsociable temper; as it proceeds partly from bad health and a weak constitution. But he may find it an impassable barrier in the road of ambition; for though the mob can sometimes raise a minister, he must be supported by persons of higher rank, who may be mean enough in some particulars, yet will not be the patient followers of any man who despises their homage and avoids their solicitations. Even parliamentary abilities may be too highly rated; for between the man of eloquence and the sagacious statesman there is a wide interval.

'However, if Mr. Pitt should maintain his power a few years, observation and experience may correct many faults, and supply many deficiencies: in the mean time, even his enemies must allow that he has the firmness and activity of a great minister.'

It was chiefly in reference, probably, to Mr. Pitt, and in the spirit of these remarks of his former governor, that his late Majesty expressed his dissatisfaction at the display of oratorical talent in the House of Commons, to the great hinderance, as he apprehended, of public business. Lord Bute was no speaker.

The man who came the nearest to Mr. Pitt, in Lord Waldegrave's opinion, both as to the kind and the measure of his abilities, was Charles Townshend. 'Both had fine natura

'parts; both were capable of great application; which was 'the greater master of abuse,' he adds, 'could not easily be 'determined: and if there was something more awful and com-'pulsive in Pitt's oratory, there was more acuteness and more 'wit in Charles Townshend's.'

The King complained of Pitt, that he made him long speeches, which possibly might be very fine, but were greatly beyond his comprehension, while his letters were affected, formal, and pedantic. Lord Waldegrave describes him as playing the orator in familiar conversation; as endeavouring 'to guide 'his Majesty's passions, and to convince his judgement accord-'ing to the rules of rhetoric;' much to the annoyance of the King, who had a quick conception and very little patience. Lord Temple, however, was the object of his strongest aversion. His Majesty's description of him was, that 'he was so disa-'greeable a fellow, there was no bearing him: when he at-'tempted to argue, he was pert, and sometimes insolent; when 'he meant to be civil, he was exceeding troublesome.' He is stated to have used some insolent expressions in the affair of Admiral Byng, which the King could never forgive.

A high character is given of Mr. Pelham, as a man of a plain, solid understanding, great experience, and a thorough knowledge of the world; 'a frugal steward to the public, averse to 'continental extravagance and useless subsidies, preferring a 'tolerable peace to the most successful war; jealous to maintain 'his personal credit and authority, but no wise inattentive to 'the true interest of his country.' Lord Hardwick is described as undoubtedly an excellent chancellor; and 'he might have 'been thought a great man,' adds the noble Writer, 'had he 'been less avaricious, less proud, less unlike a gentleman, 'and 'not so great a politician.' The third Duke of Devonshire is characterized as a man of strict honour, true courage, modesty, and unaffected affability; as sincere, humane, and generous; possessed both of sense and learning; and a man who, had he affected to be a party leader, and chosen to oppose the Duke of Newcastle, would have had numerous followers, especially among the real Whigs. His son, who was for a short time first Lord of the Treasury, and afterwards Lord Chamberlain, is also spoken of with high respect, and seems to have both enjoyed and merited the confidence of his Majesty.

The present Memoir tends in no degree to remove the odium which rests upon the character of the then Princess dowager of Wales, the mother of our late Sovereign. It is very clear that Lord Waldegrave did not, any more than his royal master, disbelieve the current reports relative to the Princess and her favorite, who is spoken of in these pages with undissembled contempt.

——' the Earl of Bute, at that time a favorite of little fame; but who has since merited a very *uncommon* reputation, and who is supposed to execute a most honourable office with great ability. He had been a lord of the bed-chamber to the late prince; has a good person, fine legs, and a theatrical air of the greatest importance. There is an extraordinary appearance of wisdom, both in his look and manner of speaking; for whether the subject be serious or trifling, he is equally pompous, slow, and sententious. Not contented with being wise, he would be thought a polite scholar, and a man of great erudition: but has the misfortune never to succeed, except with those who are exceeding ignorant: for his historical knowledge is chiefly taken from tragedies, wherein he is very deeply read; and his classical learning extends no further than a French translation.

' The late Prince of Wales, who was not overnice in the choice of his ministers, used frequently to say, that Bute was a fine showy man, who would make an excellent ambassador in a court where there was no business. Such was his Royal Highness's opinion of the noble earl's political abilities; but the sagacity of the princess dowager has discovered other accomplishments, of which the prince her husband may not perhaps have been the most competent judge.'

The Princess is said to have been reputed a woman of excellent sense—by those who knew her very imperfectly. It is broadly hinted, that her chief talent lay in dissimulation; that her conduct was marked by weakness and obstinacy; and that the unbounded influence which she, in conjunction with Lord Bute, exercised over the Prince her son, was abused for the purposes of faction and intrigue. He was taught to believe, that, in the project set on foot for his marriage to the Princess of Brunswick Wolfenbuttel, it was designed to sacrifice him to the King's private interest in his Electorate; and 'from this 'time,' says Lord Waldegrave, 'all duty and obedience to the 'grandfather entirely ceased: for though it would have been 'difficult to persuade him to do that which he thought wrong, 'he was ready to think right whatever was prompted either by 'the mother or by her favorite.'

Lord Waldegrave was appointed governor to his Royal Highness towards the end of the year 1752. He found his royal pupil 'uncommonly full of princely prejudices, contracted in 'the nursery, and improved by the society of bed-chamber 'women and pages of the back-stairs.'

'As a rigid system of education seemed quite impracticable, the best which could be hoped for was, to give him true notions of common things; to instruct him by conversation, rather than by books; and sometimes, under the disguise of amusement, to entice him to the pursuit of more serious studies. The next point I laboured, was, to preserve harmony and union in the royal family.....The princess and her son seemed fully satisfied with my zeal, diligence, and faithful services; and I was treated with so much civility, that I thought

myself almost a favorite. This continued three years, till the time that they changed their plan, and began by their actions, without directly avowing it, to set the King at defiance.'

His Lordship's observation of his pupil's character, so far as developed at the age of twenty, led him to pronounce his talents respectable, though not excellent; his temper equable, but liable to fits of sullenness; his integrity strict; and his religion free from hypocrisy.

'He has spirit, but not of the active kind; and does not want resolution, but it is mixed with too much obstinacy. He has great command of his passions, and will seldom do wrong, except when he mistakes wrong for right; but as often as this shall happen, it will be difficult to undeceive him, because he is uncommonly indolent, and has strong prejudices.'

By indolence, his Lordship must have meant exclusively, indisposition to mental application, as the King was active in his habits, and passionately fond of violent exercise. His preference of conversation to books, is well known; and his pertinacity in respect to the American war, the Slave Trade, and the laws respecting the Catholics, affords a striking comment on the latter part of the representation. In the first two cases, he unquestionably mistook wrong for right, but he was at last undeceived: in the last, his prejudices and his integrity were invincible, and we are not quite sure that he was in the wrong.

For some of his late Majesty's prejudices, the present Memoir renders it very easy to account. One is almost led to wonder that his character should have exhibited no more prominently than it did, the marks of a neglected education and a perverting influence. The conduct of the Duke of Newcastle must have tended to disgust him most heartily with the Whigs, who submitted to such a leader and representative; and with the example of his grandfather before him, we cannot blame the young monarch for the determination which he is said to have formed, in pursuance of the emphatic and reiterated advice of his mother, to be *king*; in other words, to assert his prerogative in the choice of his own ministers. There were those about him who would point out, if he failed himself to perceive it, that the overthrow of the Pelham faction, with which, unfortunately, the Whig interest had become too closely identified, was the first step towards the emancipation of the prerogative. He might learn it from that very minister who afterwards over-awed the throne, not by his intrigues, but by his eloquence and popular influence, and in whose person, the monarch found himself involved in a less legitimate contention, not with the Aristocracy, but with the nation. The present Memoir forms a good introduction to the history of those cabinet revolutions which so quickly succeeded

each other in the beginning of the late reign. Far from being the effect of vacillation, it is very evident that they proceeded from a fixed resolution on the part of the King; and that if they indicated any deficiency of wisdom, they betrayed no want of firmness.

The reflections with which Lord Waldegrave closes his Memoir, are ingenious and impressively instructive.

'I have now finished my relation of all the material transactions wherein I was immediately concerned; and though I can never forget my obligations to the kindest of masters, I have been too long behind the scenes, I have had too near a view of the machinery of a court, to envy any man either the power of a minister, or the favor of princes.

'The constant anxiety, and frequent mortifications, which accompany ministerial employments, are tolerably well understood; but the world is totally unacquainted with the situation of those whom fortune has selected to be the constant attendants and companions of royalty, who partake of its domestic amusements and social happiness.

'But I must not lift up the veil; and shall only add, that no man can have a clear conception how great personages pass their leisure hours, who has not been a prince's governor, or a king's favorite.'

Art. III. *A Geological Classification of Rocks*, with descriptive Synopses of the Species and Varieties, comprising the Elements of Practical Geology. By John Macculloch, M.D. F.R.S. F.L.S. Vice President of the Geological Society, &c. 8vo. pp. 655. London. 1821.

DR. Macculloch is not a closet philosopher. He is not contented with a cabinet of trim specimens, punctiliously classed and prettily labelled. Such dressed up miniatures of Nature's grandeur, he leaves to those who move in the by-paths of philosophy, and spin out their little day on the reputation of having amassed a fine collection, or coined a few trivial names for specimens of small value. Collectors and cabinet mineralogists can know but little of the great mineral kingdom as it exists in rocks and mountains; and they care as little for any thing connected with it, except pretty chips and rare fragments, fitted for a handsome glass-case or the neat partitions of a cabinet drawer. Dr. Macculloch has little relish for such things, but goes abroad among the sublimities of nature, and makes the mountain and the cave his home, wandering wherever he can find a rock laid bare by the elements, while he bends his mind to the study of this extensive portion of the works of God.

Geology is indeed a most delightful study. If we characterise Astronomy as the sublime, and Botany as the beautiful, it is the picturesque and the romantic of Philosophy. For the scene

of Geological pursuit must always lie among mountains and valleys, where the tempest, the avalanche, and the volcano have bared and shattered the hardest masses; and where alternate rains and frosts crumble the solid materials of rocks, and springs and rivers wash away the fragments to deposit them again in the various stages of their course.

In calling Geology *romantic*, we refer not to the tissues of wild conjecture and descriptions of unreal events, which Burnet and Buffon dignified with the name of "Theories of the Earth." Such were not science, but an exercise of fancy, an embodying of waking dreams into a beautiful, perhaps, but an improbable system of world-making. We say that Geology is a romantic science independently of its fabulous historians, whether they relate, with Buffon, the descent of our globe from a comet, or, with some living visionaries, talk of it as a condensation of gasses, or a product of ignited calcium, barium, potassium, and other new or unknown metals.

In order to become adepts in the science, we must discard all these visions of fancy, and make, as Dr. Macculloch has done, laborious, extensive, and rigidly accurate comparisons between the appearances exhibited in similar and dissimilar rocks, in every country accessible to our researches; and from these infer the primary state of the infant globe itself. The study thus pursued, is, as Cuvier well remarks, a new and interesting branch of Antiquities; and, from the discussions to which it leads, respecting the original chaos, the genealogy of individual rocks, the effects of the Deluge, and the continual action of the elements in wearing down and in melting rocks, we are fully authorized, we think, to call Geology a romantic science.

These, however, are not the points which Dr. Macculloch has here undertaken to discuss. He has limited himself to the not less laborious task of stating the preliminary facts in a systematic order; reserving for another work the inferences which may be derived from these facts, respecting the primary state of the globe, the manner of its formation, and its subsequent changes. It is, consequently, as an arrangement of Rocks, rather than as a treatise of Geology, that the work must be considered. We think, however, that with a little management, could he have spared time to curtail his descriptions and condense his style, he might, at the same expense of paper and printing, have accomplished both objects within the limits of this bulky volume. A complete treatise on Geology was, indeed, he informs us, the original plan, but that part of his undertaking was given up, in consequence of the magnitude to which it extended. This was unfortunate both, perhaps, for the Author's reputation and for the accommodation of the purchaser;

for the two subjects have so close an affinity, and afford mutual illustrations so interesting, that it is, to say the least, injudicious to separate them. The mere study of rocks, as it is here brought before us, is dry and revolting, apart from the inferences and discussions which belong to Geology. It is somewhat like the study of Anatomy separated from Physiology; or rather, like the conning over of a dry catalogue of bones, muscles, nerves, and blood vessels, separated from a knowledge of their functions and use. The anatomical catalogue must, indeed, be learned, as the catalogue of rocks must be learned; but there are few persons, we imagine, who would sit down with pleasure to such a catalogue as is here given of rocks, when it is made the ultimatum. Were there any geological work to which this might serve as an introduction, our objection would fall to the ground; but, as there is, confessedly, no work of this kind, it may not be unfair to ask, What are we to do with the elementary knowledge derived from Dr. Macculloch? Does he intend, that we should commit to memory his descriptions, and his divisions, and subdivisions, and then rest in quiet suspense till he may find leisure to publish the remainder of his ponderous book? This is certainly too much for the patience of ordinary inquirers.

We are ready to grant every indulgence to so active a philosopher as Dr. Macculloch, who cannot be supposed to have leisure both to traverse wild and extensive countries, exposed to every sort of hardship and discomfort, and to devote himself to uninterrupted study for the purpose of manufacturing a system of Geology, and a manual of its elements. But, if he had not leisure himself to condense and correct it, he ought either not to have published it at all, or to have entrusted it to some geological friend to revise.

But it is time that we should come to the arrangement itself: the defects in the execution of the work will come sufficiently often in our way as we proceed. The following is a tabular view of his system.

'PRIMARY CLASS.

Unstratified.

Granite.

Stratified.

Gneiss.	Actinolite Schist.	
Micaceous Schist,	Quartz rock.	Limestone.
Chlorite Schist.	Red Sandstone.	Serpentine.
Talcose Schist.	Argillaceous Schist.	Compact Felspar.
Hornblende Schist.	Diallage rock	

SECONDARY CLASS.

Stratified.

Lowest (red) Sandstone.	Limestone.
Superior Sandstone.	Shale.

Unstratified.

Overlying (and venous) rocks.	Pitchstone.

OCCASIONAL ROCKS.

Jasper.	Chert.	Conglomerate rocks.
Silicious Schist.	Gypsum.	Veinstones.

APPENDIX.

Volcanic rocks.	Alluvia.
Clay, marle, sand.	Lignite.
Coal.	Peat.'

As Dr. Macculloch professes to be decidedly hostile to the mania of name-coining, which now threatens to fritter away all useful knowledge in Natural History, and as he expressly promises, if not compelled by necessity, to use none but English words generally understood, we were rather surprised at several of the terms in this Table. The fame and authority of Werner introduced into this science, and, we fear, have naturalized, many very harsh and barbarous words which it is not always easy to avoid. It would even be rash to substitute unusual words, how expressive soever they might be, in many of the instances in which the harshness of the German consonants is most displeasing. Gneiss, for example, we must be content to use; for we have no English term for the rocks so denominated; and to manufacture a Greek or a Latin one, would savour too much of the pedantic school of the French naturalists. We should, therefore, frankly allow Dr. Macculloch to employ gneiss, and horneblende, and felspar. But why should he persist in using '*schist*,' which is exactly synonimous with slate, a term that every child understands? Why should he go to his lexicon for the sesquipedalian epithets, 'micaceous,' 'argillaceous,' and 'siliceous,' when their places might be more intelligibly supplied by the substantives mica, clay, and flint? Why use 'lignite,' when fossil wood would be both more intelligible and more expressive?

It appears to us, also, that 'quartz rock,' and 'diallage rock,' as well as 'compact felspar,' are redundant expressions; for, as rock is the genus which forms the subject of the work, it is contrary to all the rules of logical precision, to introduce the term as an adjunct of species or varieties. By 'compact,' as applied to 'felspar,' is understood felspar in form of a rock, as distinguished from the felspar crystals contained in granite, porphyry, &c.; 'compact felspar,' therefore, signifies merely *felspar rock*, and is consequently redundant.

In comparing the primary with the secondary class, it does not appear to us that Dr. Macculloch has, in constructing them, followed the same principle. In the primary class are enumerated six species or varieties of schist or *slate*; in the secondary class, he has not particularised one of the numerous distinct species of overlying (and venous) rocks, though syenite, clink stone, wacké, basalt, greenstone, and trap-tuff, certainly possess as just a claim to distinction as 'Argillaceous schist' *(clay-slate)*, 'Micaceous schist' *(mica-slate)*, &c. which he has inserted at length in the primary class. Yet, although he has not particularized any of these overlying (and venous) rocks, he has carefully mentioned 'pitchstone,' which differs not more from basalt, than basalt does from claystone, either in structure or in geological relation. Pitchstone is found only in districts where the other members of the overlying and venous family occur, forming veins in granite, in recent sandstone, and in the newer trap rocks. Its connection with basalt is evident from the circumstance, that veins of basalt are found at their outer walls to pass into pitchstone by a gradation more or less perfect. This may be seen at Lamlash in Arran, in Sky, and in Egg. In the singular vein called the Scuir of Egg, according to his own description, the rock holds a place so intermediate in texture between basalt and pitchstone, that it cannot well be referred to either. Besides, in Sky, where veins of basalt branch out into slender *laminæ*, these gradually pass into distinct pitchstone. We might easily pursue this analogy, were it necessary, through the varieties of structure, fracture, and colour, in which there is a similar correspondence. The only circumstance in which pitchstone is found to differ from the other unstratified rocks of this class, is, that it has not hitherto been found in masses, at least in this country, but always in veins, seemingly independent. 'In foreign countries, it has been said to occur in the form of 'strata;' but Dr. Macculloch thinks, that these must be veins holding, like many of the trap family, a course parallel to the including strata; which statement, if correct, will serve only to establish the above analogies the more strongly. Why then, we ask, is pitchstone particularised in the Table, while basalt, claystone, and syenite, are excluded?

Notwithstanding the doubts and the confusion which exist as to the difference and the similarity of volcanic and trap rocks, (and Dr. Macculloch takes refuge in our defective knowledge of the former, as his apology,) we think that in disposing of them in the Appendix, he has not acted very judiciously. It was not at all necessary for him to come to a decision on the long and keenly disputed question of the aqueous or the igneous origin of basalt; or to identify obsidian and pitchstone, and trace them through all the

gradations of structure from the action of fire or of water. As no part of his arrangement depends on such a decision, or implies that rocks were formed by the action either of fire or of water, all that he had to consider, was simply, the relation and connexion of the rocks to be classed. Now, the keenest disputants have never called in question the similarity, not to say the identity of relation and geological connexion between rocks indisputably volcanic, such as masses of lava, and rocks whose derivation has been doubted, such as greenstone and basalt. Lava, from the very circumstance of its overflowing tracts of country, and consequently filling up whatever rents occur in its course, must possess all the distinctive marks of the unstratified, overlying (and venous) rocks. To dissever it from these, therefore, and to dispose of it with other volcanic products in an appendix, is to go from the principle of the whole arrangement; which is stated to be the geological relations of rocks independent of the causes of their origin, and to betray a hankering after a principle depending on these causes.

On looking over the other articles of this Appendix, we have been led to doubt the propriety of applying the term *rock*, as generic, to all the species which are introduced in the work. Dr. Macculloch says, he has used the term in the popular sense; but who ever thought of applying it as he has done, to clay, marle, sand, gravel, boulder stones, and other alluvia, not to mention peat? Aware, indeed, of the incongruity, he has attempted to defend it by stating, that he has introduced them because, 'as 'they have usually been described by geologists, their omission 'would form a sensible blank;' and because 'their enumeration 'serves to complete that department in the elements of geolo-'gical science, which forms part of the plan of this work.' But would it not have been more congruous and consistent to omit the term Rocks in the title-page, and to substitute *The Principles of a Geological Classification, &c.?* In dividing the secondary class, by proceeding agreeably to this suggestion, he might have thus had the two distinct subdivisions, *Consolidated* and *Unconsolidated*, without infringing on the brevity and simplicity which have been his aim, and he would by this means, also, have got rid altogether of his clumsy appendix.

Another hallucination occurs in the introducing of the 'Occa-'sional Rocks,' immediately after the Secondary Class, and before the Appendix. At first sight, the reader would be led to imagine that these 'occasional rocks' were all of the secondary class; particularly as all those in the appendix are secondary. But, on turning to the introductory remarks on the occasional rocks, he will find that they belong indiscriminately to the primary and the secondary classes. The secondary productions in the Appendix, are thus separated from their *congeners* by this

anomalous sub-class. Besides, the very formation of this sub-class is, we humbly conceive, an injudicious departure from his principles. For although jasper and flinty slate, and conglomerate rocks, and veinstones, occur both among primary and secondary rocks, this, surely, is not a circumstance so very remarkable, as to have required that the regularity of the arrangement should be broken in order to make it conspicuous. The circumstance of occurring in both classes, is by no means peculiar to the rocks enumerated as 'Occasional' in the Tabular View; but is common to limestone, felspar, red sandstone, and perhaps a few others, which the Author hesitates not to introduce both in the primary and the secondary classes.

Dr. Macculloch's leading subdivisions in the Table, are Stratified and Unstratified; yet, we have in vain searched for his definition of these terms. This is the more unfortunate, inasmuch as the ingenious President of the Geological Society, in his late work, has shewn at great length, by numerous apt quotations and references, that no term in the science is of more uncertain signification than *stratum*. It certainly means, in its most usual acceptation, a bed of rock whose planes are parallel either to one another or to the rocks among which it is placed. But, in recent works of geological description, we meet in every page with mantle-shaped, saddle-shaped, basin-shaped, and trough-shaped strata, besides strata said to be unconformable and overlying; while trap or granite veins, whether crossing other rocks at a considerable angle, or lying between their planes and maintaining a rigid parallelism, are not considered by any late writer as strata. How then are we to distinguish a stratified from an unstratified rock? Dr. Macculloch gives us no assistance,—no test to guide our decision. Yet the distinction is of primary importance. In the article on pitchstone already adverted to, we are informed, that, as pitchstone occurs in veins, it can never be found stratified, because 'there is no instance in nature, of a stratified rock forming veins;' and the supposed instances of stratification in pitchstone, are examples of 'veins holding a course parallel to the including strata.' We are, therefore, from this view of the subject, justly entitled to ask Dr. Macculloch, in what sense he understands the term *stratum*, and how he distinguishes a stratum from a 'vein holding a course parallel to the including strata.'

The uncertainty which is in this manner thrown over facts, is very puzzling to students, and, indeed, to the adept. The instance now adduced, is only one illustration of the evil. The subdivisions *stratified* and *unstratified*, are given in the Tabular View as absolute characteristics. But every tyro in Geology knows, (and if he does not, he may easily gather from Dr. Mac-

culloch's own shewing,) that these characteristics are far from being either absolute or invariable. On the contrary, the instances are innumerable in which rocks otherwise the same, will in one place appear stratified, and, in another place, unstratified. Primary limestone, for example, as the Doctor himself informs us, is sometimes 'found in irregular masses or large 'nodules which can *scarcely be said to possess a stratified* 'shape.' (p. 361.) Yet, this is one of the rocks set down in the Tabular View under the subdivision Stratified.

That his own opinion concerning Stratification, is somewhat wavering and unsettled, appears from what he says of serpentine and diallage rock in the body of the work, and in the 'Additions 'and Corrections' at the end. In the former, he is quite certain from his own observations, that serpentine at least, if not diallage, is unstratified; yet, in the Additions and Corrections, he is equally certain, from observations which he subsequently made in Shetland, that it is stratified. Are we thence to conclude that serpentine and diallage are stratified and unstratified at the same time? Or are they occasionally found in both states? If so, why set them down in the Table unconditionally, under one only of those characteristics?

The stratification of Granite has long been a subject of keen dispute among geologists; but Dr. Macculloch decides without many words, that it is unstratified, and arranges it in his Table accordingly. To us it appears, however, that Granite is in this respect very much in the same circumstances with serpentine, diallage, and primary limestone,—stratified in some cases, and unstratified in others; and if we are correct in this opinion, supported as we are by the first names in the science, its unconditional arrangement in the Table as unstratified, must lead the student into uncertainty and error. The error is, indeed, in some measure referrible to the want of a definite and unwavering idea of the term *stratum*; and till this be settled, any discussion which involves it, must be a tissue of confusion.

These remarks may, by some of our readers, be thought too minute and hypercritical; but, in settling the nomenclature of a science, the utmost nicety of distinction ought to be observed. At the same time, we cannot too much applaud the principles of brevity and simplicity which Dr. Macculloch has made the bases of his nomenclature; and we should rejoice to see our name-coining and name-learned naturalists adopting his enlarged views of the Creator's works.

'It is the perfection,' he remarks, 'of the description of natural objects, to combine with accuracy in the details, comprehensive general views. To be anxious only about the former, takes off the attention of the student from the latter; and *in attending to the minutiæ of an arrangement and a nomenclature, he is diverted from those*

general relations which are of a more important nature. The effect is even worse; since he is tempted to imagine wide analogies where minute resemblance alone exists, and thus learns to regulate the structure of this globe by the affinities which he finds in his cabinet of specimens.' p. 35.

The clause in Italics, we would recommend to be written conspicuously in the first leaf of the common-place book and in front of the cabinet of every naturalist, particularly of those who devote themselves to the nomenclatures of Botany, or of Entomology and other branches of Zoology, which are now little more than dry catalogues of hard words and tables of unimportant distinctions. We have, in the preceding remarks, studiously avoided this prevalent error, and have done nothing more than attempt to set Dr. Macculloch on surer ground, by following up his own principles more rigidly than he has chosen himself to do. Let us see how his tabular view will appear with our corrections.

PRIMARY CLASS.

Granite.
- a. stratified?
- b. unstratified.
- c. venous.

Gneiss.
Mica slate.
Chlorite slate.
Talkose slate.
Horneblende slate.
Actinolite slate.
Quartz.
Red sandstone.
Clay slate.
Diallage.
- a. stratified.
- b. unstratified?

Marble.
Serpentine.
- a. stratified.
- b. unstratified?

Felspar.
Jasper.
Flinty slate.
Chert.
Gypsum?
Breccia.

SECONDARY CLASS.

Consolidated.

Sandstone.
- a. lowest red.
- b. superior.

Limestone.
Shale.
Trap.
- a. overlying.
- b. venous.

Pitchstone.
Jasper.
Flinty slate.
Chert.
Gypsum.
Veinstones.
Breccia.
Volcanic rocks.
Coal and Fossil wood.

UNCONSOLIDATED.

Volcanic products.
Clay.
Marle.
Sand.
Gravel.
Boulder stones.
Loam.
Peat.
Shells.

If greater brevity were required, six of the rocks in the primary class might be all thrown under the generic term *slate*.

We do not offer this as a perfect and unobjectionable arrangement: in the present state of the science, it is perhaps impossible to attain this. Neither do we offer it as that which we ourselves should absolutely prefer, but simply as an amendment (for which we have assigned our reasons) of that proposed by Dr. Macculloch; agreeing with him as we do, that 'to palliate that which 'is faulty, or to conceal that which is defective, is to deprive 'ourselves of the chance of amendment.'

After discussing his arrangement so minutely, we can afford but little space to advert to the important details which his extensive practical knowledge has enabled him to give of the particular rocks and their various structure; or to the numerous corrections which he has made in the imperfect statements of former geologists. For these, we must refer to the voluminous pages of the work itself, which will be found to contain a valuable mass of information not to be met with in any other work on the subject. It has the defect, however, of very imperfect induction, from which no work on the science can, in the present state of knowledge, be free; for an author is, by the principles of human nature, irresistibly led, on a subject like this, to generalize his local information to an unwarrantable extent. It was in this way that Werner decided the rocks in Saxony to be an epitome of all the rocks on the surface of the globe; and by the influence of his powerful genius, he found disciples of no mean attainments ready to agree with him, in opposition to facts which they personally observed, but strove hard to explain away, rather than give up the theory as erroneous.

Dr. Macculloch has been successful in overturning several of the boasted doctrines of this assuming school. He has demolished their transition class of rocks, said to be intermediate between the primary and the secondary; and he has demonstrated by numerous examples, that the order of succession among rocks, so far from being regular, as the Wernerians asserted, is exceedingly inconstant and variable. Had Dr. Macculloch done nothing more than this, he would have merited highly of every geologist. But this is only a solitary example of the important results of the five or six summers which he spent in the constant study of nature, in the wildest and most inaccessible of the Western Islands, from the Isle of Man to the *ultima Thule*, St. Kilda.

We should have been glad, had he also impugned the universality of the Wernerian position, that Granite is *always* the lowest rock,—the prop and stay of the crust of the Earth in every part of the world. Instead of this, he contents himself with saying, that it is conformable to his experience, that Gra-

nite is the lowest rock; and he takes no notice of the host of exceptions which Mr. Greenough has collected from the most unquestionable sources. Upon his own authority, the President of the Geological Society states, that he observed killas passing into granite and beneath it, near Cherbourg; and that there are numerous similar examples in Cornwall, in Wicklow, in the Mourne mountains, in the Grampians, and in the Isle of Arran. In France, in Corsica, in the Tyrol, and still more frequently in the Pyrennees, granite reposes on limestone. At Trois Couronnes, on the N. E. frontier of Spain, also, Mr. Greenough found repeated instances of granite alternating distinctly with killas and slate, and evidently not in veins, but beds; '*for they lie parallel to each other.*' With Mr. Greenough's book in his hand, we wonder that Dr. Macculloch should not at least have hinted that there exist exceptions to the assertion, that granite is the foundation rock, though it did not accord with his own experience.

One of the leading defects of the work, indeed, is, the overlooking of what has been done by other geologists, and trusting almost entirely to what has come within the Author's personal knowledge. The work is not, therefore, sufficiently general, to answer to the title of a "Geological Classification of "Rocks:" we would suggest the insertion of the word "British" before "Rocks," as more consistent with the succeeding pages. As an account of British Rocks, it is invaluable. Dr. Macculloch, if we mistake not, is personally and accurately acquainted with almost every interesting locality in the empire. In practical knowledge of the science, he is second to no living geologist, and only to Saussure, the indefatigable and elegant describer of the Alps, among those of former days.

Perhaps, his having aimed at two objects at once, and his wavering between the two, may have frequently injured his style, and embarrassed his execution of the work. He seems to have intended it at once for students and for amateurs; and, owing to these incompatible aims, he is sometimes, when entering upon an interesting discussion, obliged to cut it short with the apology that he cannot enter upon it without anticipating, and that it is discussed elsewhere; but no reference is given (and there is no index) to point out where it may be found. This abrupt and unexpected termination of interesting topics as soon as they are begun, is an ungracious treatment of the reader; and it never fails to raise in his mind sentiments unfavourable to the Author who thus tantalizes him. In Dr. Macculloch's book, this fault occurs more frequently than in any other work which we recollect to have perused. It has originated not only from the double aim which he had in view, but, in a great measure, from the exscinding of the Geological discussions, after

they were written, in consequence of their being too voluminous. Hence, we repeatedly meet with the vexing apologies, —'But this belongs more properly to Geology,'—and, 'We 'must discuss this in its proper place,'—and, 'This will come '*afterwards* under review in the Geological part.'

Upon the whole, then, we consider the book as the materials of a manual of Geology, rather than as a finished work. It is defective both in arrangement and conciseness, considered as an elementary treatise; while the want of an index, and, more particularly, the inconspicuous corners in which the tables and synopses are disposed, will occasion a beginner to consume much time in finding any description he may want; not to mention the perplexing trouble he must experience in the search. These remarks cannot, however, be understood as detracting in the slightest degree from Dr. Macculloch's hard-earned and deservedly high reputation as a *practical* naturalist. *That* is already established beyond the influence of either our censure or our praise. But it is one thing to observe, and another thing to write and to arrange. We are ready to concede to Dr. Macculloch the highest rank as an observer; yet we cannot, on that account, bring ourselves to admire his authorship, while, in his scientific memoirs,* he continues to write so diffusely, and so indistinctly in his elementary productions. Were the work before us curtailed, and modelled somewhat after the plan of Aikin's Mineralogy and other popular synoptical works, the high character of Dr. Macculloch would render it invaluable to the student; and every practical Geologist would make it his inseparable field companion.

Art. IV. *Four Russian Discourses*, translated from the Manuscripts of the Most Rev. Michael Desnitzski, present Metropolitan of Novogorod and St. Petersburg, and first Member of the Holy Synod. 8vo. pp. 56. London. 1820.

IF our readers were gratified with the specimens which Mr. Bowring's elegant little volume furnished of Russian poetry, they will not, we think, be less pleased with this interesting specimen of Russian pulpit oratory. These Sermons, which are selected from some manuscript volumes of the venerable Author, were written and preached, we are informed, when he was a parish priest in Moscow, above thirty years ago. The Editors state, that had it been their desire to exhibit the Author to the greatest advantage as a scholar or as a theologian, a selection might have been made from some of his other works;

* See his long paper on 'Geological Hammers,' in the Journal of the Institution for April, 1821.

but that their chief object has been, 'to shew with what simplicity and clearness this distinguished man preaches the great and essential truths of the Gospel.'

The Discourses are on the following subjects: The Unity of the Faith (Eph. iv. 5.); The Difference between the Baptism of John and that of Christ (John i. 31—33.); The Place which Good Works hold in the Christian System (Eph. ii. 8, 9.); Who they are for whom Christ Prays, and Who are excluded from his Prayer (John xvii. 9.).

The first discourse is distinguished by the catholic spirit which pervades it. After a brief paraphrase of the words of the Apostle, in which is asserted and explained the unity of the Church as 'one spiritual constitution, of which our Lord Jesus 'Christ is the head,'—the Preacher proceeds to insist upon the important practical conclusion, that 'there ought to be amongst 'and in them who are endued with the gifts of the Three-one 'God, no division—no separation into a multitude of different 'images and diverse spirits.'

'Since there is one holy, universal, and apostolical church always and every where, in every time and in every place, therefore we ought not to seek it only in particular places—neither in closets, nor in hermitages, nor in deserts:—"the true worshippers," saith Christ, "worship neither in this mountain nor in Jerusalem;" but in every place in his inward church, in the service of which men ought not to separate themselves one from another, and there should be no opposition, discord, or division in the outward appearance. The true worshippers must be agreed in the service of God; they must be worshippers in spirit and in truth, in peace and love, not breaking that peace by difference in some external signs and ceremonies, which in themselves are dead, and cannot communicate life.' p. 11.

The second discourse would not satisfy Dr. Mant and the abettors of Baptismal Regeneration. 'The outward baptism 'with water' is affirmed to be 'still without power, and without 'efficacy to procure the pardon of sin and true reconciliation, 'and *even at present* does not procure pardon, if it be only outwardly administered, without entire conversion by the invisible 'Spirit of God, who cleanses, vivifies, and sanctifies.' The discourse appears to have reference chiefly to adult baptism. It directs those who are entering upon the Christian calling, and 'who seek through the ordinance of baptism to receive 'forgiveness of sins and a new life,' themselves to 'pray the 'Lord our God to send down upon the outward sign of 'baptism, the supernatural power of the Holy Spirit to sanctify 'the water.' It warns them 'to be greatly afraid lest the 'mystery of baptism should have been administered only as a 'common external ceremony.' This is language which many evangelical clergymen in our own country would scarcely

venture to use. It shews a mind unshackled by any outward formula, adhering to the simplicity of its convictions.

'Although John taught repentance, and accepted it from the people, "confessing their sins," yet it was as a servant he did this, and not as the Lord who forgave sins. He preached forgiveness of sins by the Lamb of God, who had to take them upon himself, and to make satisfaction for them. Although he baptized the people in Jordan, yet he did not regenerate by his baptism, did not enlighten, did not sanctify: this is not the work of the fore-runner, but of the Redeemer, whose baptism is not with water, but with the Holy Spirit. The work of the fore-runner, both in his teaching and baptism, was to prepare the people for redemption: but to accomplish this is not his work, but the work of the Saviour—performed not with water, but with the Holy Spirit. Hence John, the fore-runner of Christ, when the people were doubtful whether he was the Christ, and whether he could forgive their sins and sanctify them, addressed them thus: "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I; he shall baptize you with the Holy Ghost and with fire." He it is who shall quicken, enlighten, sanctify you'.....' The baptism of John, the baptism with water, was not that baptism by which sin was to be expiated; it had not that power which quickens, and enlightens, and sanctifies; brings men into a state of adoption as sons of God, and makes them heirs of his kingdom; but it is merely outward, consisting of the washing of the body, and only representing the inward baptism of Christ, the baptism of the Holy Spirit, the baptism which gives light, enlightens, saves: the former only prepares men for this—does not accomplish it.' pp. 21—23.

The third discourse is written much in the spirit of our English Homilies. We have seldom met with a clearer or a more forcible and yet simple exposition of the doctrine of Justification by Faith. It contains the most explicit and uncompromising assertion of the natural depravity of the heart of man, and the moral inability of the sinner to do any thing that is good.

'All that carnal, unregenerate man attempts or performs, although in appearance good, yet when judged according to the principle of the action, is not good. Nothing that he does is done from faith, but from "the lust of the flesh, the lust of the eye, or the pride of life." He acts either from ambition or self-love, or to please the flesh, and not from faith; but whatever flows not from faith is sin. The carnal man can do nothing but sin; consequently it is not possible for him to merit salvation by his own works: "not of works," is human salvation, "lest any man should boast." A carnal man, that is a dead man, not only cannot do what is good; he cannot even *will* it. He is entirely destitute of spiritual life; he sees not the great beauty of the kingdom of God, he hears not the pleasantness of the celestial harmony, he tastes not the sweetness of Paradise, he touches not the goodness of Eden, he knows not true holiness, and hence wishes not for such blessings: he is guided by sense, and attached only to delusive,

pernicious pleasures. Hence, the very desire of salvation must be excited in man by the power of God, and it can be excited by nothing else.' p. 32, 3.

Having shewn that the faith which saves us, is 'the gift of 'God,' he then proceeds to shew, that it belongs to the very nature of this faith, to be productive of good works; as it is 'the 'property of life to act.'

'It is faith that gives the ability to bring forth the fruits of the Spirit; peace, joy, love, long suffering, gentleness, continence, chastity, purity, &c. But since faith yields good works, since they are the effects of faith, then it is clear that they do not save us, but that we are saved by faith which produces them.' p. 36.

This is well put; and the whole discourse, indeed, is an admirable specimen of scriptural reasoning. The importance of good works is rested on their necessity as an evidence of faith, and as a debt of gratitude. 'We must be persuaded,' he says, 'that the 'kingdom of God is not the wages of a hireling, but the gift of 'God: a generous, gratuitous grant flowing from the love of 'God, "of grace," for the sake of Christ. But our love, and 'other good works are a debt, and not deserving of any recom-'pense.'

The most striking of these discourses, however, is the fourth. The exordium may fairly lay claim, we think, to the character of a chaste and sober eloquence: it is, at least, touching and impressive.

'As joy and consolation, hope and confidence are breathed in the prayer which our Lord offered up to his Father in heaven, immediately before his voluntary suffering—immediately before that time, when it was expedient for him to go away from the world, and leave in it the disciples he had gathered together: so that prayer also expresses grief and anguish, consternation and fear. Upon hearing it men may rejoice, but they have also cause to be sad. It is pleasant, it is delightful, to see the Lord, the Son of God, bending with his knees upon the ground, and his eyes raised towards heaven, mediating between God and man: it is joyful and consoling to hear him praying to his Father, thus—"Father, the hour is come, glorify thy Son, that thy Son also 'may glorify thee." But in reference to what does he pray that he may be glorified? He prays that that end might be accomplished for which he was sent: he prays that men might be rendered happy: he prays that they might receive light: be sanctified and made one with himself: a union in which consists the highest perfection of man: he says, "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are. While I was with them in the world, I kept them in thy name, and now I come to thee; now I am no more in the world, but these are in the world; sanctify them through thy truth, thy word is truth. I pray not that thou shouldest take them out

of the world, but that thou shouldest keep them from the evil; that the love wherewith thou hast loved them may be in them, and I in them." It is joyful and consoling to hear him thus pleading with his Father—"As thou Father art in me, and I in thee, that they may be one in us. Father, I will that they also whom thou hast given me may be with me where I am, that they may behold the glory which thou hast given me." But, on the other hand, great sorrow, anguish, and consternation ought to fill the hearts of men, as he excluded very many from his prayer, and to this effect prayed to his Father:—"I pray, O Father; but I pray not for all the world—I pray for *these*:" that is, the apostles, and those who shall believe on me through their word, by means of their preaching. With strong hope and confidence of soul men turn towards these last expressions of Christ, or rather his last testament uttered by his own mouth, and sealed by his own blood —"And for their sakes I sanctify myself, that they also may be sanctified through the truth." What can be more sweet to the heart—more delightful to the soul—more consoling to the mind of man, than to hear the Son of God, the Saviour of the world, saying, "Father, I give myself in sacrifice to thee, only that thou mayest have mercy on these poor friends: I submit to the cross—to death—that they may be forgiven and delivered from death, and receive life: for their sakes I sanctify myself, that they also may be sanctified and be one with us." But what can be more terrible or more fitted to fill our minds with despondency than the concluding clause? "I pray not for *all* "the world;" not for all I sanctify myself; not for all I intercede. Truly the exclusion is worthy of being lamented, and calls for sorrow and condolence. The loss of reconciliation to God—the loss of redemption through Christ—the loss of his mediation—exclusion from the spiritual supper—from the kingdom of God—from communion with the three-one God.' pp. 43—46.

A man who should preach in this strain in England, would infallibly be set down for a Calvinist. We do not know whether they have yet invented such convenient party designations in Russia. It is gratifying to be informed, that the venerable metropolitan continues to deliver his weekly instructions in the monastery of St. Alexander Nevski; they are, for the most part, *unwritten*; 'and his simple illustrations of Divine truth in the 'language understood by all, attract,' we are told, 'a great 'multitude, not only of the common people, but of persons of the 'highest rank.' Nor is he the only pastor in the Greek Church who thus publishes pure evangelical truth. Into how debased a state of corruption and ignorance, however, must that Church have fallen, in which such preaching is a phenomenon! Yet, we believe that in the darkest times of the most corrupt Church, God has not left himself without a witness in a remnant who have not bowed to Baal; and that some of the most illustrious specimens, not only of elevated piety, but of enlightened purity and simplicity of faith, have existed as a testimony to the truth in the midst of communities involved in idolatrous error. The

present volume is itself a striking illustration of the doctrine of the first discourse, that amid all the diversities of language, national character, and ecclesiastical discipline, there is an essential *oneness* which characterises and unites the true worshippers; "one 'Lord, one faith, one baptism."

'Art. V. *On the Comparative Advantages of Prescribed Forms and of 'Free Prayer in Public Worship;* a Discourse delivered at a Monthly Association of Protestant Dissenting Ministers, on Feb. 8, 1821. By John Pye Smith, D.D. 8vo. pp. 44. Price 1s. 6d. London. 1821.

ALMOST the only chance which subjects of this class have of gaining the attention of the majority of persons, is afforded by occasional sermons or tracts bearing the sanction of a respected name. We can never, therefore, regard as either unseasonable or superfluous, the publication of such discourses as the present very temperate and judicious statement of the point in question between the advocates of liturgies and the apologists for free prayer. Although the subject itself is unsusceptible of novelty, it is more than probable, that by far the greater number of Dr. Smith's hearers, as well as of his readers, were either uninformed, or but imperfectly informed, as to the real state and merits of the question. Very many persons imagine that Dissenters have doubts as to the *lawfulness* of liturgies. A large proportion have no other idea of the difference between churchmen and *meetingers*, than that the worship at church is conducted by means of the Prayer-book, while the service of the conventicle is extemporary. It is sufficient to reconcile such persons to an attendance at a chapel, whether it be established or only licensed, that the Church service is performed there. And it has been thought right in certain connexions, to take advantage of this prejudice, in order to bring within reach of the licensed pulpit, a crowd of persons who would start back with horror from the designation of Dissenters. To object to the use of *the* liturgy, is regarded by a large section of those who avail themselves of the Toleration Act, as an old-fashioned, narrow-minded prejudice, which has nothing solid to rest upon.

In some situations, the preaching of the Established clergyman of the place, presents such attractions—is so decidedly preferable, in the view of many persons, to that of the Dissenting minister, that the only consideration which embarrasses their decision in attaching themselves to the former, contrary to their educational prejudices, is, the use of the Liturgy. Under such circumstances, it is not long that the Prayer-Book will remain a stumbling-block; and ignorant, possibly, of the real state of the argument, the individual finishes by looking upon the objections of Dissenters to the Church, as very unreasonable: and 'surely he

'may say so who was born and bred a Dissenter,' Dr. Doddridge's prediction has been very extensively verified; that 'if the Established clergy and the Dissenting ministers in 'general were mutually to exchange their strain of preaching, 'and their manner of living,' although there should be no alteration in the constitution and discipline of the Church of England, it would tend to the ruin of the Dissenting cause. Where this exchange has been in effect made, we are not such thorough-paced schismatics ourselves, as to deem the Prayer-Book an insurmountable obstacle, were it the only one, to even a stated attendance on the more effective ministry.

In our view, the difference between conformity and nonconformity does not lie in quite so narrow a compass as that of the use or rejection of a liturgy. It is, indeed, a point of primary and fundamental importance, as regards a Christian minister, whether he can conscientiously take the oath of unqualified assent and consent to every thing in the English Prayer-Book, which is required of the candidate for holy orders. But, as regards *lay* conformity, the question is comparatively of minor interest. The individual has not, on the one hand, to plead the prospect of 'usefulness' as a sedative to his scruples, nor has he, on the other, the same ground as the minister for any scruples relative to the use of the prescribed form. It will naturally be in his mind, therefore, a very insufficient reason for persisting in dissent. Now, believing, as we do, that Protestant Dissent rests its justification on other and sufficient reasons, we cannot but be anxious that it should, in the mind of every individual, have a substantial basis; to which, nothing can more powerfully contribute than an intelligent apprehension of its principles.

One of these principles is, not the unlawfulness of liturgies, but the superior advantages of free prayer in public worship. If it be asked, why Dissenters do not adopt the liturgy of the Established Church, it is a sufficient answer, Because they are not bound or compelled to do so, and, not being compelled, see no other reason why they should. Did not the compulsive obligation lie on the clergy universally, we cannot but believe that the preferableness of free prayer would find its advocates within the pale of the Establishment. Dissenters have, and can have, no other reason for adhering to their practice of extemporary worship, than their experience of its advantages.

The antiquity of liturgies does not appear to us to be a point worth adverting to: it is not wanted to establish their lawfulness, and it wholly fails to establish either their obligation or their present expediency. In matters both of faith and practice, precedents of a later date than the apostolic era, have no force as law, and are of very equivocal value as an example. Ancient

as liturgies may be, the New Testament establishes the prior antiquity of what is termed Free Prayer. Upon this point, however, Dr. Smith's Discourse will be found to comprise some interesting information, and he shews that the origin of liturgies is far from presenting an argument in favour of the use of them.

Equally futile is the argument which has been attempted to be built on the Lord's Prayer. Pushed to the utmost, it could prove nothing more than the obligation of always using that particular form of words; (and indeed the reasoning usually employed, would imply the use of that and no other;) together with the *lawfulness* of using other pre-composed forms. To the latter, it is impossible that any Divine obligation can attach; and any lower source of obligation in matters of religion, Dissenters disavow.

In noticing this argument, Dr. Smith represents the form of words denominated the Lord's Prayer, as having been twice delivered; first, in the sermon on the mount, and afterwards 'with 'considerable alterations,' on the occasion recorded by St. Luke. It is digressing from the immediate topic, and the determining of the question does not in the slightest degree affect the argument; yet, we must briefly state our reasons for not coinciding in this assertion. The presumption is, we think, strongly against the notion, that our Lord should, after having once given this formula, be asked by his disciples to teach them how to pray, and equally against the idea that he should a second time refer them to these words, taken, as is generally supposed, from the Jewish ritual. The only reasons for such a supposition would seem to be, the variation in the two copies of the formula, and the apparent discrepancy of the statements of the two Evangelists with respect to the occasion. The only 'considerable alteration' in the words, however, appears to us to be the omission of the doxology: for no stress can surely be laid on the slight difference of phraseology with which the petition for forgiveness is given in the two copies. But, not to advert to the fact, that the doxology given by Matthew, is omitted in several manuscripts, we conceive that its not being found in Luke's gospel, is a *negative* variation, not less easily accounted for than similar instances of omissions, or rather of incompleteness, in the accounts given of important circumstances or sayings by one evangelist as compared with another. Either the doxology is an integral and essential part of the formula, or it is an appendix to it: if it be the former, its omission by our Lord on the supposed iterated delivery of the formula, would remain a difficulty; if the latter, St. Luke might not deem it necessary to insert it, especially as it did not come under the idea of *prayer*, but was, probably, an accustomed ascription of praise to the True

God. It is observable, that in Matthew, the discourses of our Lord are given much more at length, and with more manifest precision of statement, than in Luke, whose object was more directly historical,—to give an account of the *facts* believed by the Christians.

The chief difficulty (in our view, the only one) respects the occasion on which these words are stated to have been delivered by our Lord. In the gospel of St. Luke, they are introduced with singular abruptness; the first thirteen verses of the chapter in which they occur, having no connexion with either the preceding or the subsequent passages of the history, and the expressions relating to time and place being altogether indefinite: "And it came to pass that as he was praying in a certain place," &c. The passage has all the appearance of being out of its place, in the order of the narrative, and of being detached from some longer train of circumstances: it might therefore be considered, without any impropriety, as supplemental to the discourse in Luke vi., which we cannot view otherwise than as identical with the sermon on the mount. But the introduction of the formula is confessedly different. In Luke, it is said, "As he was "praying in a certain place, when he ceased, one of his disciples "said unto him, Lord, teach us to pray." In Matthew, it is introduced in the midst, seemingly, of a series of exhortations, and no mention is made of our Lord's having been found by his disciples in the act of prayer. On referring, however, to the last few verses of Chap. iv. in connexion with the opening of Chap. v., it will be seen, that our Lord, being followed by immense multitudes, retired to a mountain, obviously to escape from their importunity, as he on another occasion entered into a vessel; that he retired unaccompanied, for it was subsequently that "his disciples came unto him." The mountain solitude was the accustomed scene of our Lord's converse with his Heavenly Father; and the interval between his retiring from the multitudes and his being followed by his disciples, would be spent in no other way than that to which St. Luke refers: "he was "praying in a certain place." The vulgar notion is, that the mount was a mere hillock or rising ground, which served him for a pulpit or hustings, and that the great multitudes who are said to have followed him from Galilee, &c. were on this occasion his audience. The contrary is the fact. The address is expressly stated to have been to "his disciples;" not merely the twelve, nor yet the indiscriminate multitude, for to them the language of the discourse would not have been applicable: "Ye are the salt "of the earth," &c. That "when he was come down from the "mountain, great multitudes followed him,"—would by no means seem to imply that they had followed him into the mountain.

We see no reason, indeed, to believe, that what is with little propriety denominated Christ's Sermon on the Mount, was a continued discourse, delivered at any particular spot. A great part of it, it is true, constitutes a regular series of precepts, a repromulgation of the Moral Law in its purity and spirituality of import; yet, between many of the parts of it, there is no apparent connexion, and it is by no means improbable, that they were suggested either by some external object, or by some question on the part of the disciples. This desultory and conversational method of instruction was, we know, much more congenial with our Lord's usual practice than a regular discourse; and as he taught at times standing in the temple, or sitting in a vessel, so, he not unfrequently delivered his instructions walking, as in the fifteenth chapter of John; and his figures and images have in general all the appearance of being allusive to the surrounding scenery. Were this the case with respect to the instructions contained in the fifth, sixth, and seventh chapters of Matthew, it would allow of there having taken place some change in the number and character of his audience, so that whereas what he first spoke, was addressed only to his disciples, the latter part was in the hearing of "the people," who, we are told, were "astonished at "his doctrine," a great concourse having by that time been gathered together. (V. Luke xii. i.) It might serve also to account for the broken and scattered manner in which what would seem to be portions of this same discourse are given by St. Luke, without having recourse to the idea of a repetition of the same words on different occasions. Both evangelists tell us that, after that striking conclusion of his miscellaneous instructions, in which our Lord compares the obedient hearer to a man who should build upon a rock, and the disobedient hearer to one who should build on the sand, he "entered into Capernaum," and wrought the miracle on the centurion's servant. (Compare Matt. viii. 5, with Luke vii. 1.) From which it would appear, that, notwithstanding the disregard of order observable in Luke, the narrations of both had reference to the same occasion. Upon the whole, we see no sufficient reason for adopting the opinion, that the formula in question was delivered on two separate occasions, notwithstanding each evangelist must, in that case, be admitted to have preserved a part only of the instructions immediately connected with it. The gospel of John is almost entirely made up of such variations from the accounts of the other evangelists, or rather with matter supplemental to what they had recorded.

Having thus cleared the ground by shewing that the question relative to the use of set forms and the practice of free prayer, cannot be peremptorily determined either way by any express declaration of Scripture, but is open to discussion on the ground of moral fitness,—Dr. Smith proceeds to consider successively,

first the advantages, and then the disadvantages which are attributed to forms and to extemporary services. The arguments of Paley and of Mr. Simeon in favour of a liturgy, are respectfully noticed, and briefly, but, in our opinion, satisfactorily replied to. The main consideration, however, is one that falls less directly within the province of argument than of experience: it is that which Dr. Smith adverts to as the ivth advantage of free prayer, its 'manifest superiority as an instrument of promoting personal religion,' by exciting and strengthening the devout affections. But his view of it relates chiefly to its effect on the mind of the officiating minister. We could have wished that he had dilated more on its superior adaptation to the purpose of exciting devout feelings in the congregation. Paley has attempted to set aside the force of this argument by contending, that 'a 'congregation may be pleased and affected with the prayers of 'their minister without joining them.' This remark, which almost amounts to a concession in favour of extemporary prayer, as best adapted to affect the mind, has been fully examined by Mr. Conder,* who cites from Bishop Wilkins the striking admission, that in 'prayer by book' 'there is not that life and 'vigour to engage the affections as when it proceeds immediately 'from the soul.' An occasional attendance upon a set form, under circumstances favourable to its impressive effect, has sometimes been found to have a beneficial operation on the feelings. There is much to please and to interest in the beautiful compositions of the English Prayer Book; and a person unaccustomed to a cold and formal iteration of them, will naturally find his mind more powerfully excited by the service, than by the simple performance of the Dissenting teacher. In contrasting, however, the striking effect of what is new, with the impression of what is familiar, he is not instituting a fair comparison. 'Can it be de-'nied,' says Mr. Conder, 'that we are (generally speaking) 'more strongly affected by hearing a good man pray, than by 'hearing him read a prayer?' Let this question be fairly met, and let those whom an evangelical ministry within the Church has gained over to the ranks of practical conformists, honestly ask themselves, whether they would not prefer to dispense with the leader, if the preacher on whom they attend with so much interest, might be permitted himself to lead *sine monitore* the public devotions. Instead of comparing the performances of one individual with those of another, let the effect of the short extemporary prayer still allowed to the clergyman in the pulpit before the sermon, be compared with that of the whole previous service; and a concession would, we believe, frequently be ex-

* Protestant Nonconformity, vol. ii. p. 384.

torted in favour of the superior efficiency of free prayer: at all events, it would be admitted to have some peculiar advantages.

Dr. Smith thus sums up the result of his investigation of the subject.

'It is not for me to dictate what conclusion should be drawn from the whole. That must be submitted to the serious judgment of every person for himself. But I may be allowed to state the impression which the preceding investigation has made upon my own mind:—that the use of Free Prayer in social worship is sanctioned by the general tenor of scripture examples; that it best comports with the nature and designs of public worship; that it does in fact embrace most of the advantages which are represented as peculiar to liturgical forms; that its inconveniences are contingent and remediable; and that it is recommended by many considerations of great importance, in relation to that which is the end of all ecclesiastical institutions, the advancement of personal religion: so that, on a careful review of all that has been presented to us, it does appear that the exercise of Free Prayer in Public Worship is preferable to the use of Prescribed Forms.

'Yet, let us ever bear in mind the solemn possibility, that the most correct sentiments in religion, and the most engaging outward gifts may exist, and may attract the admiration of men, while the person endowed with them is viewed with infinite displeasure by "God who trieth the heart." Let no one think that the possession of the gift of prayer is a title to heaven. The being intrusted with any talents for the edification of others should be a motive, not for pride, but for humility and serious fear, lest we be found destitute of faith, and hope, and charity. Let us not fancy that we alone are spiritual, and that others, who differ from us, are carnal. It cannot be doubted that many excellent Christians, who prefer the constant use of liturgical forms, enjoy in them holy communion with God, and the most pure and spiritual devotion. In acting upon our own convictions, let us be careful not to be wanting in respect and love to sincere persons, who entertain an opposite opinion. Especially, let ministers, and those who are preparing for the office of the ministry, make it their chief concern and faithful labour to "save themselves and those who hear them," and to attain "the gift of God, which is eternal life, through Jesus Christ our Lord:" and, in subserviency to this supreme object, let them cultivate all their gifts to the highest point of "that which is good to the use of edifying."

'"Even so ye, forasmuch as ye are zealous of spiritual gifts, SEEK THAT YE MAY EXCEL to the edifying of the church."'

We earnestly hope that this discourse will obtain an extensive circulation, in order that those who call themselves Dissenters, may be able to give a reason for a distinguishing part of the religious practice of the community to which they belong, and that those who are *not* Dissenters, may learn that our preference for free prayer originates neither in the prejudice of bigotry, nor in the perverseness of schism.

Art. VI. *Studies in History:* containing the History of England, from its earliest Records to the Death of George III.: in a series of Essays, accompanied with Reflections, References to original Authorities, and Historical Questions. By Thomas Morell. 2 vols. 12mo. Price 11s. 8vo. 1l. 4s. 1818—20.

WE are glad to find that the reception which the former portions of this series of 'Studies in History' have met with, has encouraged the Author to complete his plan by following up the histories of Greece and Rome with that of our own country. The volumes now presented to the public, comprise the most delicate and arduous part of his undertaking, as well as the most important; and they have manifestly been compiled with especial care. The Writer expresses his hope, that, whatever may be the imperfections and faults of the present work, 'it will be found to be characterized by impartiality, moderation, 'and an inflexible adherence to truth. Nor has he been unmind-'ful of his pledge, that all party-questions both in politics and 'religion, would be avoided as far is consistent with fidelity of 'narration and historical justice.' In a work designed for the use of schools, this was particularly desirable; and we have no hesitation in pronouncing it in these respects, according to the best of our judgement, unexceptionable. Whatever inaccuracy may be detected in any of the statements, we have discovered no instance in which there is room to suspect that party spirit has warped the Writer's judgement, or seduced him from a strict adherence to historical fact.

The Histories of England generally put into the hands of young persons, are sadly defective in every quality that should recommend them. Goldsmith's meagre abridgement, which is but an apology for a history, abounds with the most partial and erroneous statements, and is ill adapted to the purpose of moral instruction. The business of the historian is, indeed, to narrate facts, rather than to comment upon them; and it is far from being a fault in a writer of history, that he abstains from offering his reflections on the events which he records. But the literary excellence of a work is one thing; its fitness for the purpose of moral instruction is another; and it is very certain that history, as usually written, is capable of supplying very little useful knowledge to young persons, or of making any very salutary impression. The reflections which its perusal calls up in an enlightened and pious mind, are not those which its revolting details can be expected to awake in the mind of a boy. The question then to be determined, would seem to be, whether history can, without ceasing to be history, be rendered a useful and efficient medium of instruction to young persons, understanding by that term

something more than the bare information of certain facts, which are valuable only as they furnish data for general reasoning.

Mr. Morell's plan is recommended by its uniting the two scarcely compatible functions of the historian and the moralist, while it preserves them distinct. His narrative is simple, clear, concise, and yet interesting. A general view of the state of religion and of literature at the several periods into which the history is divided, is reserved for separate essays; while to each essay are appended 'Reflections,' in which it has been the Author's aim, to make a religious use of the facts comprised in the preceding section. By this means, the narrative, instead of being lengthened out by a profusion of remarks interpersed at every period, moves on briskly; and the summary of events, though sufficiently copious, is well adapted by its conciseness, to impress the great outlines of history distinctly on the memory; while the moral lesson is presented in a detached form, the use to be made of it being left to the reader's or the preceptor's option.

As the former volumes have been so long before the public, and have already become to a considerable extent established class books, it can scarcely be necessary for us to acquaint our readers with the soundness of the Author's judgement, or the truly evangelical spirit of his piety. They have been sufficiently well attested by the previous portions of the series; and where these have obtained approbation, the present volume will certainly be not less acceptable. To those who have not seen the "Greece" and "Rome," the following specimens will convey a fair idea of Mr. Morell's narrative and didactic styles. We purposely select a period respecting which it might have been surmised that he would be liable to a peculiar bias; it is the commencement of the civil war in Scotland, A. D. 1639.

'The hostile armies approached each other on the frontiers of the two kingdoms. But as both parties were desirous of avoiding the blame of commencing the war, and as each seemed resolved to act only on the defensive, though the camps were but a few miles distant, no general engagement took place. A solemn pause seems to have been made by mutual consent, resembling the portentous stillness which frequently precedes a storm. The infantry, on either side, were nearly equal in numbers, but the royal army was far superior in cavalry. This important advantage was, however, more than counterbalanced by the discipline, the union, and the patriotic zeal of the Scottish troops. Many of the officers, and not a few of the privates, had recently served on the continent, in the army of the king of Sweden; but the English forces consisted chiefly of raw recruits, and of an undisciplined militia. In the Scottish camp all were animated by one spirit—all were bound by one covenant—all were intent upon one object: but those who were hastily gathered round the royal standard, were divided in their councils, jealous of each other, and in many instances, secretly attached to the enemy. Some of those whom

Charles was compelled to entrust with the command of divisions of his army, were opposed to his administration, and had distinguished themselves as leaders of the popular party. It was, probably, this latter circumstance, that inclined the king to pursue that timid and wavering policy, for which he has been so much blamed by contemporary historians. A want of confidence in his professed adherents, whether well or ill-founded, could not fail to deter him from those bold and decided measures, which the exigency of the case seemed to demand.

"The hesitating conduct of the king inspired the mal-contents, both in Scotland and England, with new courage, and emboldened them to rise in their demands. Though the Scottish leaders had assumed so menacing an attitude, they continued to profess the utmost loyalty to their sovereign, and an earnest desire of peace. They sent, by various messengers, reassurances of their pacific intentions, and presented their humble petitions, that the king would condescend to treat with them. To this proposal, the king at length acceded, though in opposition to the advice of the earl of Strafford and others of his privy council. Six commissioners were appointed to hold a conference with an equal number of Scottish noblemen, by whom it was concluded, that both the armies should be disbanded within forty-eight hours—that the king's authority should be acknowledged by his northern subjects—that henceforth all ecclesiastical affairs should be referred to the general assemblies, and all civil matters decided by the parliament; and that for these purposes a general assembly and parliament should be convened forthwith at Edinburgh, to compose all differences between the king and his subjects. In pursuance of these articles of pacification, the troops were immediately disbanded on both sides; but it is said, with a secret understanding on the part of the Scottish army, that they should hold themselves in readiness to re-assemble on the shortest notice.

'The promised civil and ecclesiastical assemblies met at Edinburgh, in August, 1639, and proved still more determined in their measures, than those which had been held in the preceding year at Glasgow. They resolved on the utter abolition of episcopacy in Scotland; passed votes of censure on the liturgy, canons, and ceremonies of the Church of England, as tending to popery; forbade the promotion of the clergy to places of civil authority; and denounced the high-commission courts as unjust and tyrannical: The Scottish parliament made also numerous infringements on the royal prerogative, so as to render it almost entirely dependent on the parliament. But in the midst of these proceedings, the king's commissioner suddenly arrived in Scotland, and prorogued the assemblies. The inevitable consequence of this decided measure, was an immediate preparation for renewed hostilities, the king loudly accusing his northern subjects of seditious and treasonable designs; whilst they, on their part, as loudly complained of breach of privilege, and a violation of the late treaty. It now became manifest, that the controversy could only be decided by the sword. Petitions were, indeed, forwarded from Scotland, complaining of the conduct of the earl of Traquair, and others of the king's ministers, and justifying the proceedings of the parliament;

but these were expressed in terms which the English council deemed so insolent and rebellious, as rather to widen than repair the breach. The resolution was therefore fixed to reduce the Scots to obedience by force of arms.

'In consequence of this determination, the king was compelled once more to convene his parliament, after an intermission of more than eleven years. He flattered himself that the danger of invasion, and the ancient jealousy between the two kingdoms of England and Scotland, would induce the senate to support the war, by voting him an immediate and liberal supply. As an encouragement to do this without delay, the lord keeper Finch promised, in the king's name, to discontinue the levying of "ship-money," until that tax should have received the sanction of the national council. But, notwithstanding this important concession, the new parliament steadily adhered to the principle on which the last had acted; they persisted in withholding supplies, till the grievances of which they complained were redressed. In the proceedings of this parliament, Pym, a patriotic senator of great talent and popularity, took an active part. He brought forward in succession, the violation of the privileges of parliament, and of the principles of the constitution, by the arrest and imprisonment of members of the senate—the innovations recently introduced by the hierarchy into religious worship—the oppressions of the star-chamber and high-commission courts—and the illegal taxes which had been levied with the utmost rigour. Each of these became topics of vehement discussion, during several successive days. The king soon perceived that no supplies were to be expected, unless the vote were clogged with the most humiliating conditions; and apprehending yet more violent proceedings from so contentious an assembly, came to a sudden resolution of dissolving parliament, almost as soon as it had been convened.' pp. 85—88.

The Essay extends to the commencement of the civil war in England, in 1642. The 'Reflections' of the Author are as follow:

'The most impartial historians of this eventful reign have given credit to the principal partisans on either side for upright and honest intentions, at the commencement of the contest, though both were subsequently precipitated by their passions into unjust and violent measures. If the king were desirous of maintaining inviolate the royal prerogative, and even of extending its authority, it is not difficult to conceive, that this desire originated in an honest, though mistaken opinion, that arbitrary power was the birthright of princes, and essential to the peace, security, and prosperity of their government: and, on the other hand, if the patriots of that age were resolved to defend their civil and religious liberties—to restrict the authority of the monarch, and accurately to define the boundaries of the constitution, it cannot be questioned, that some, at least, of the self-devoted senators, who took an active, though it may have been an imprudent part in these proceedings, were prompted by a sense of duty, and a conviction of the legitimacy of their claims. If Charles determined to risk his crown and life in the defence of that

ecclesiastical system, which had already been established in England, and which his father had vainly endeavoured to impose on his Scottish subjects, it may be believed, that his zeal arose from a devoted attachment to episcopacy, and a persuasion, that the interests of the Church and State were inseparably united: whilst, on the other hand, the advocates for ecclesiastical reform as firmly believed, that Laud was a concealed papist; that the Church of England was fast verging to popery; and that the prelacy was but a convenient state-engine, unsanctioned by scripture and opposed to the spirit of Christianity.

'To whatever cause the reluctance of Charles to draw the sword against his northern subjects may be ascribed, or whatever opinion may be formed of the policy of that forbearance, it certainly exhibits the character of this unfortunate monarch in an interesting and amiable light. A more energetic and martial prince would have mustered all his military forces, and deluged the country with blood, which had dared to resist his authority: but beside that the exhausted state of the treasury, the violent proceedings of parliament, and the disaffection which had infected all classes of society, were more than sufficient to check the military ardour of Charles; it is evident, that when a formidable army was raised, he was so far from manifesting an unyielding or revengeful spirit, that he readily acceded to the request of those, whom he could not but consider in a state of actual rebellion, and consented to treat with them on equal terms. As yet he seems to have preferred even the humiliating expedient of abandoning his favourite projects, to the more heroic, but less christian resolution of carrying them at the point of the sword. Nor does it reflect less credit on the commanders of the Scottish army, that when so favourable an opportunity was afforded them of pressing forward, almost without resistance, and acquiring great military renown by the rapidity of their conquests, they were content to forego those triumphs, and wait the issue of pacific negociations. It had been well if this spirit of moderation had continued to influence the counsels and direct the measures of these hostile factions; but the sequel of this history will present us with but too striking a contrast to this scene.

'It is most deeply to be regretted, that Religion was blended with the political dissensions of this most unhappy period; and still more, that those who perpetrated the most atrocious crimes, professed to fight beneath her sacred banner. A zeal for God was the pretext not only for enkindling the torch of civil war, and placing subjects in hostile array against their sovereign, but even for the horrible carnage of the Irish massacre itself. It cannot be denied, that persons professing to be actuated by religious motives have broken asunder the bonds of legitimate authority, and committed deeds of cruelty and blood, at which humanity shudders, and stands aghast; but utterly ignorant must they be of the genius of our Holy Religion, who imagine that she affords any sanction to such proceedings. The inscription, traced by the hand of Omnipotence on her sacred standard, is, "peace on earth, good-will toward men." The spirit she breathes, is that of pure, fervent, unfeigned, universal benevolence.

The duty she enjoins on rulers is, to act "as becomes the minister of God, who must ere long give an account to him that is ready to judge the quick and dead;" and to subjects, her command is, "to submit themselves," with a willing mind, to constituted authorities, "and to every ordinance of man, for the Lord's sake," unless when their mandates are at variance with the supreme administration of Him, who is "King of Kings, and Lord of Lords." The instructions addressed to all her disciples, whether of low or high degree, are, "Avenge not yourselves, but rather give place unto wrath: if it be possible, as much as in you lieth, live peaceably with all men; for it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing." Happy were it for society, if men, in every age, who profess submission to these maxims, were actuated by them continually, not only in their letter, but in their spirit.' pp. 96—99.

This is not the place for renewing the inquiry how far the view taken by the historians whom our Author has followed, of the events and characters of this difficult period, is correct. Mr. Morell could not be expected to enter very deeply into the investigation of original documents. In common with most of our historians, he makes Cromwell the arch-conspirator against every constituted authority, and the author or instigator of every criminal transaction that took place. His portrait of the Protector is also sufficiently unfavourable to content the most sensitive of his Episcopalian friends. We are, indeed, inclined to think, that his anxiety to be considered as unbiassed and impartial, has itself betrayed him into something like unfairness. We would press upon him the revision of this 'period,' prior to his next edition; but in the mean time cannot withhold from his volumes our cordial recommendation.

Art. VII. 1. *Historical Prints*, representing some of the most memorable Events in English History, in which the Costumes of the Times are carefully preserved. With Descriptions, by Emily Taylor. To which is added, a brief Chronology of the Kings of England. 24mo. pp. 104. London, 1821.

2. *Stories selected from the History of England, from the Conquest to the Revolution.* 24mo. pp. 180. Price 3s. 6d.

WITH the first of these two little works we have been much pleased. It contains ninety-six prints of a kind very superior to what are generally found in books for children. The costumes, and, in many cases, a general likeness of the persons, are well preserved, by which means the prints will of themselves convey much interesting information, and will serve to fix on the mind accurate associations relative to the leading facts in English history. The Author of the Descriptions (who is *not*, we perceive, one of the Ongar family) states, that 'Lingard and Burke 'have been her chief authorities in the earlier part of the work; 'for the latter portion, Hume, Mrs. Macauley, Mrs. Hutchin-

'son, the Memoirs of Oliver Cromwell, and Evelyn's Memoirs 'have been consulted.' The pains which have manifestly been taken to make the history, so far as it goes, correct, are very laudable. The greater part of the ideas with which children's heads are usually filled respecting the history of England, are positively erroneous. Either, it is thought immaterial what prejudices they imbibe, so long as they are entertained with the 'stories,' or their minds are designedly prejudiced by gross misrepresentations of history. The historians referred to have clearly been consulted, but are followed in some instances with a proper reserve. Mrs. Macauley, for instance, whose name as an authority had better have been suppressed, is admitted to be in a material point at variance with facts established by the decisive testimony of Mrs. Hutchinson. Richard the Third's character is drawn in not quite so deep colours as it usually has been; and the murder of the two royal babes, which forms so interesting a counterpart to the story of the Babes in the Wood, is passed over as of doubtful truth: yet Lingard has satisfactorily shewn, that there is little reason for scepticism on these points.—But it is saying much for such a work, that it is free from any important error, and contains no sentiments of an exceptionable nature. We have only to regret, that the style is certainly not adapted to very young children. The language, though good and free from affectation, is not sufficiently plain; and the reflections are sometimes above the level of boyhood. There is so much merit in the general design of the work, and in the arrangement of the materials, that we advert to this fault with reluctance; but would recommend in the next edition, a diligent revision of the phraseology, to bring it down to the compass of juvenile readers. The last article in the work contains an unadviseable expression of opinion, which it would have been prudent to omit. Henry VIII's character is too slightly passed over. We subjoin the following specimens.

'24. Henry II. and Rosamond Clifford.

'There are a great many romantic tales recorded respecting Henry the Second and Rosamond Clifford, or Fair Rosamond, as she is called. I do not ask you to believe them all, though it is certain that there was such a person, and that King Henry passed a great deal of time with her, which made his queen Eleanor very angry. The songs and stories of the times tell us, that Rosamond lived in a bower at Woodstock, where King Henry concealed her, to avoid the anger of his queen. The bower was supposed to be in a labyrinth, which was very well contrived, so that none but king Henry knew the way. But queen Eleanor managed to find it out, and carried with her a bowl of poison and a dagger, giving fair Rosamond her choice between them. Rosamond pleaded in vain. Her doom was fixed, and she took the poison, queen Eleanor standing over her while she drank it.'

'85. Cromwell refusing to accept the Crown.

'The violent measure of dissolving the parliament placed Cromwell and the independent faction at the head of the government. Whatever may be our opinions respecting himself and the actions of the protectorship, it must ever be a subject of rejoicing, that the presbyterian establishment, which promised even less liberty of conscience than the old episcopalian government had done, was thus overthrown. It cannot be doubted that Cromwell's ambition would have led him eagerly to accept the title and dignity of king, had he not been assured of its being an impracticable measure. One of his friends, who had steadily adhered to him, was sincere enough to advise him rather to recall prince Charles, providing for the security of public liberty by legal restraints, than to accept of any higher dignity himself; and Cromwell prudently followed this counsel, so far as to reject the crown, when offered to him by the parliament. Death put an end to his turbulent career, 3rd of September, 1658.'

The merits and demerits of the other little volume are precisely of an opposite character. On the one hand, its literary merit is of a higher order: it is evidently the unbending of a man of taste and genius, and consists of a series of historical tales told in a nursery style of the most engaging simplicity. On the other hand, the principal object of the Writer being avowedly, not to instruct but to amuse, historical verity, and, in some instances, candour and fairness are wholly disregarded. Were this the result of mere negligence, we should only regret, that he did not think it worth while, in telling the history of their own country even to children, to be correct; but there is rather too obtrusive an attempt to make the perversion of history subservient to the fastening of political prejudices on the infant mind, as if the Writer thought that all the illiberality of Toryism ought to be mixed up with the first food the intellect is capable of receiving, and that ignorance, as it as been said to be the mother of devotion, is the parent of loyalty also. Take the following as an illustration.

'King Charles's *Martyrdom.*

'King Charles the First was an excellent man and a *good king*—he was a tender husband, a loving father, a kind master, and a true friend;—but he had the misfortune to live in bad times, and to have wicked and rebellious subjects.

'These wicked men rose in rebellion against this *good king*, who *had no fault but his unwillingness to punish these wretches*, and after a great many battles they at last succeeded in taking the king prisoner.

'In prison they treated him with the greatest insolence and brutality; and at last they resolved to try him for his life, in a court of their own making, as if the poor king had done any thing for which he deserved to be tried, and (even if he had) these wretches had any right to try him.

'So they assembled a kind of court in Westminster Hall—you know Westminster Hall—that great room with the curious wooden roof which I once shewed you.

'Well, in this room they assembled their court, *which consisted of rebels and madmen, fools and knaves*, and they proceeded to try their king; but they had nothing to prove against him, and his innocence was so clear that they would not let him speak, but they condemned him to be beheaded—contrary to all law and justice, and to the surprize and horror of all good and honest men.

* * * * * *

'Almost all people loved the king; but the rebels, though fewer in number than the *good people*, were soldiers, and had arms in their hands, and forced the rest of the people to submit to their cruel tyranny.'

If a child learns nothing else from this tissue of misrepresentation, he will learn the use of the words fool, and knave, and rebel, and madman—those elegant accessions to the *nursery* vocabulary! Mr. Croker—yes, gentle reader, Mr. Croker is the historian—states, that he has 'not come down later than the Revolution, 'because from that period history becomes too distinct and im-'portant to be *trifled with!!*'

Art. VIII. *The Scripture Testimony to the Messiah:* an Inquiry with a View to a satisfactory Determination of the Doctrine taught in the Holy Scriptures concerning the Person of Christ; including a careful examination of Dr. Belsham's Calm Inquiry, and of other Unitarian Works on the same subject. By John Pye Smith, D.D. In two Volumes. Vol. II. parts I. and II. pp. 810, 8vo, 1821. Holdsworth.

(Concluded from page 388.)

THE criticisms of Unitarian Writers on the valedictory address of our Lord, Matth. xxviii. 19, 20, are noticed at some length by Dr. Smith, who is, in our judgement, completely successful in refuting them, and in establishing that sense of the passage against which they have been directed with so much pertinacity. At the moment of his leaving the world, our Lord addresses to his disciples the promise of his presence, "*Behold, I* "*am with you always:*—ιδου εγω μεθ' υμων ειμι πασας τας ημερας."—such a presence, indubitably, as implies a personal superintendence, assistance, and protection. To this effect Christ had already declared himself, when he assured his disciples that he would impart to them, when they should be brought before rulers for his Name's sake, wisdom and address. Luke xxi. 15. This passage, exactly like the former, has reference to a time and to circumstances subsequent to the ascension of Christ. To us it appears, that these passages are of great importance towards the elucidation of the personal character of the Messiah, whether we adopt the explanation of Unitarian Writers giving the limited construction which Dr. Smith opposes, or whether we agree with him in his ap-

proved and just interpretation. For, on the former hypothesis, the presence and agency of Christ when he was personally retired from the world, are established; and if, when he was thus removed from his disciples, he was able promptly to aid and protect them, to inspect their labours, and to impart success to their ministry, he was equally able to assist and prosper others employed in the same cause, at times remotely distant from the periods of their service and sufferings. It is less the specific reference to the Apostles that is important, than the great and signal claims comprised in the promise of our Lord. Even were it conceded to Mr. Wakefield, that Christ's promise is a declaration to the Apostles of their Lord's continuing with them *in working miracles* to the end of the age, or to Mr. Lindsay, that it is *to them only* an assurance of extraordinary assistance and support,—it would still be a position capable of being maintained by argument, that the person who could give such promises unaccompanied by any intimations of limited power, might continue his watchful care and protection to the proper objects of his superintendence through all time. The promise of Christ must, therefore, upon every fair principle of interpretation, be regarded as a declaration of the Divine qualifications of its Author.

But, though we might thus direct the argument (in a form somewhat different from that which Dr. Smith has employed) against the opinion of Unitarian Writers, founding it on their own concessions, we are fully sensible of the necessity of determining the meaning of the passage in Matthew's gospel by the exactest scrutiny of its terms. The question whether Christ's promise is limited to the Apostolic-age, or relates to the conclusion of all the ages of time, must be ascertained by the fair construction and interpretation of the phrase η συντελεια του αιωνος; and every competent and unprejudiced reader of Dr. Smith's remarks will, we apprehend, be of opinion, that the conclusion which he has established, is fairly brought out, and is the only adequate and correct meaning of the expressions. No passage which could afford assistance to a critic, has been omitted in the learned Author's examinations. He has accurately discriminated between the construction of the text in his proof examples, and the idiom of some other passages which have been pressed into the discussion by writers directly favourable to the limited sense of Matt. xxviii. 20. Mr. Wakefield's precipitate assertions and unsubstantial criticisms are particularly noticed, and it is clearly shewn, that "the end of time," and not the conclusion of the period of the Jewish polity, is the meaning of the phrase in all the examples in which it occurs in the gospel of Matthew, the only book of the New Testament in which this particular idiom is used.

The fourth chapter of the third Book is on the real Humanity of Jesus Christ, particularly as involving the recognition of a su-

perior nature. The principal texts examined in this portion of the work, are, 2 Cor. viii. 9, and Philip. ii. 6, 8. On the former, we transcribe the following passages:

'V. "Ye know the grace of our Lord Jesus Christ, that on account of you he became poor, though he was rich; in order that ye, by his poverty might be enriched."

'The Calm Inquirer expresses contempt for those who infer the pre-existence of Christ from this text; while he admits that "if the fact were antecedently established, this passage might indeed be admitted as a graceful allusion to it." If, however, his interpretation of the terms be just, it would scarcely be warrantable, admitting the concession, to suppose such an allusion; but, if a fair examination should show that his interpretation is erroneous, the passage will remain, not as an allusion merely, but as a positive and strong implication. The sense according to him, is, 'that Christ was rich, and, at the same time, that he lived in poverty:—rich in miraculous powers, which it was at his option to employ for his own benefit;"—but he submitted to the severest privations; "he made no use of his miraculous powers for his own advantage." Undoubtedly this, so far as it goes, is true, and is suited to the design of the connexion, as a motive to compassion and liberality: but that *it is not the entire sense*, nor that which was *specially intended* by the apostle, may, I submit, be maintained on solid grounds.'

The Calm Inquirer assigns as the reasons of his interpretation, first, that the verb πτωχεύω does not properly signify *to become poor*, but *to be poor*, and secondly, that the construction requires that the two states should be simultaneous. Dr. Smith has clearly proved by quotations from the Septuagint, that the Biblical use of the verb is in the sense *to become poor* from a previous better condition; and to the second of the Inquirer's reasons, he gives the following reply.

'2. "The construction requires that the two states should be simultaneous. The aorist expresses a perfect action, in past definite time; which time is ascertained by the connexion *Christ* ἐπτώχευσε *was poor.* When? Πλούσιος ὤν *at the time when he was rich.*"

'We will try this canon by two or three examples in the writings of the same apostle. Συνεζωοποίησε, *he hath made us alive with Christ.* When? At the time *when*, ὄντας ἡμᾶς, *we were dead in trespasses and sins.* The two states must be simultaneous: the Christian converts were dead in sin, and alive through Christ at the same time. So likewise must we reason on the recurrence of the same phraseology in the Epistle to the Colossians. Κατηλλάγημεν, *we have been reconciled to God.* When? At the time *when*, ἐχθροὶ ὄντες, *we were enemies.* The two states are simultaneous: we are enemies to God and in a state of reconciliation with him at the same time. Such would be the theology, such the sense, of this rule, applied after the manner of the Calm Inquirer.

'Let it be admitted that the first aorist active and middle, and the two in the passive voice, (for the observation can apply to these only,)

"express a perfect action in past definite time." Then the translation of ἐπτώχευσε would not so properly be, *he lived a life of poverty*, which expresses a continued action, and would require the imperfect tense, or the second aorist, if the verb had one: but the proper rendering, according to the common Greek signification of the word, would be, *he begged*; or, according to the scriptural acceptation, *he became poor*.

'This conclusion is supported also by another doctrine of the aorists, which is maintained by Fischer and Hermann, critics, whom all will acknowledge to be among the few who have occupied the first rank in this department of literature; whether we consider the prodigious extent and accuracy of their acquaintance with Greek authors, or their surprising acuteness in penetrating, and sagacity in explaining the rationale of the language. The former of these authors says, 'that the second aorist denotes a perfect action, in a past and continued time, but uncertain and undefined; and the first aorist expresses the same affections of time, but *without the idea of continuity*.' The latter makes three cases of the aorist: the first, the notation of an action completed within some portion of time which is not only *now* past, but *has been* past a certain space of time ago, which space of elapsed time is left undefined: the second, the intimating of repetition, frequency, or habit: the third, the idea of possible or probable action. It is only the first of these that can apply to the text under consideration; and according to it, ἐπτώχευσε will admit of being rendered either, *he became poor*, or *he lived a life of poverty*; but it gives no evidence of the assumed community of time with πλούσιος ὤν.

'The Inquirer appears to think that, when the participle ὤν is used in reference to past time, some adverb is requisite to mark the transition to another time: as in John ix. 25. "Being (that is, having been) blind, *now* I see: τυφλὸς ὤν, ἄρτι βλέπω." But any scholar, in his ordinary Greek reading, may observe the frequent instances of this participle occurring in the sense of past time without any adverbial intimation: and every school-boy knows that the present participle is also the participle of the imperfect tense.

'A sentence closely resembling that under consideration, occurs in the former Epistle to the same church: "Though I was free from all, I subjected myself as a servant to all." Will it be pretended that these two states were simultaneous? The meaning evidently is, that the apostle abdicated his liberty, and entered into a new and opposite state.

'Some light is also gained to the sense of ἐπτώχευσε from its position with πλουτήσητε for, if the latter express a change of state, a *becoming rich* from the previous condition of spiritual poverty, it is reasonable to regard the former as correspondent.' pp. 366—371.

The learned and judicious criticisms on the other passage, Philip ii. 6—8, extending from p. 376 to p. 416, are too copious to be transferred to our pages: we must therefore satisfy ourselves with referring to them in the work before us. The just remarks of Dr. Smith on the mode of solution which Unitarian writers have adopted to explain a part of the difficulty which

lies in their way in the elucidation of the preceding texts, admit, however, of being detached without injury from their connexion.

——'the Unitarians maintain that the state of dignity from which Christ descended, is to be referred wholly to certain circumstances in his condition as the messenger of God among men. In his celebrity and popularity, the authority with which he spake in the name of God, and his miracles, they place this superior state; and the *self-emptying* they apply to his submitting to the meanest rank in life, to poverty and want, to indignity, cruel treatment, and a violent and unjust death.

'It appears to me a solid objection to this interpretation, that it is extremely remote from the just signification of the terms; that it is evidently forced to help the exigency of a system; and that it scarcely comports with fact. Let the studious and candid reader examine what has been advanced on the meaning of the terms, and the scope and sense of the connexion; and impartially consider whether this interpretation is at all in congruity with them. As to the facts of the case, there does not appear to have been any such contrast between the prior and the latter parts of our Lord's public life, as the interpretation supposes. The history shews that he was always "a man of sorrows and acquainted with grief." It is recorded of a very early period of his ministry, that he "had not where to lay his head." Reproach and calumny were heaped upon him through its general course: and his stupendous miracles, his engaging address, his admired wisdom, his occasional and fugitive popularity, only gave a keener edge to the blasphemies of his adversaries, and to the pangs of his own soul, while "he beheld the transgressors and was grieved, and reproach broke his heart." With respect, also, to the closing scenes of his life, which these writers conceive to have constituted this humiliation and emptying himself; it is proper to observe, that the evidences of power and majesty were really not suppressed during that period, in the manner that their hypothesis supposes. On the contrary, his peculiar glory was displayed in various ways, and those *more* calculated to impress the beholders with awe and terror, as well as with admiration and gratitude, than any previous demonstration of our Lord's superiority had been. Such were his striking to the ground the band of armed men with a glance of his eye, his healing the high-priest's servant, his shewing mercy and promising heaven to the penitent robber, the preternatural darkness, the rending of the veil of the temple, the terrific earthquake, and the still more astonishing miracle, that "the tombs were opened," and many bodies of holy persons were raised. These events possessed a grandeur till then unequalled; and they turn the argument of the writers referred to, completely back upon themselves. According to their own manner of interpretation, these circumstances, more than any that can be adduced in the previous life of Jesus, amounted to a being *in the form of God* ("teaching and working miracles in God's name, exercising authority, judging mankind,") and a being *like God*. Thus is their interpretation inconsistent and self-destructive.' pp, 404—406.

The Unitarian mode of explication thus noticed, would seem,

in the view of the Calm Inquirer and some of his co-adjutors, to be very sufficient for the purposes to which it is applied. But is there any method of interpretation less intitled to confidence, less substantial, in short, more completely visionary than this? It is purely hypothetical, not having the least real pretensions to scriptural authority. It is by those writers abundantly employed; it is their master-key, which they apply to various passages, but which are not to be explained rationally and consistently by this means. The glory of Christ, the riches of Christ, the exaltation of Christ, are the miraculous powers which it was at his option to employ for his own benefit! Now, throughout the whole New Testament, there is nothing in the form of a direct reference to Christ's miraculous powers as being his glory or his riches;—not the slightest intimation that miraculous powers were ever available for private personal advantage, not a particle of proof that they were ever so used, or could be so employed. And, upon the Unitarian hypothesis, the option of miraculous agency for the private benefit of the *individual*, would seem to be excluded in the most perfect manner. There is no difference in this case between Christ himself and either Paul or Peter, or any other of the Apostles; for, whatever disparity in other respects there might be between the Master and the disciple, they were, on that hypothesis, equally human and dependent, and had no freedom of opinion or power in regard to the objects of their miraculous endowments. That extraordinary qualification had as its special and exclusive design, the establishment of their authority as messengers from God to man. But there is the entire absence not only of all evidence, but of all sober presumption, that it was, or could be available for personal uses. When, therefore, the Calm Inquirer gravely states, that Jesus 'made no use of his miraculous powers for 'his own advantage,' he should have attempted to shew that the 'greatest of all the prophets and messengers of God' could have made such use of them.

The proof of our Lord's Divinity, arising from the worship addressed to him, has always had its share of attention from the advocates of that doctrine. The argument is, indeed, of the very first importance, since the evidence, if substantial, must necessarily be decisive of the controversy. For, if Divine worship is really given to Christ, if there be decisive testimony to such a fact, Christ cannot be a creature; and as there is no medium between a nature which is created and that which is Divine, the true Divinity of the Messiah is clearly established. Unitarian Writers of other times admitted the worship of Christ, though they had methods of applying the fact by which they attempted to reconcile the testimony of Scripture with the exigencies of their system. Their successors in the present day, have abated

this article of their predecessors' creed, but they have not yet obtained the means of disposing of the stubborn difficulties which oppose them in their attempts to shew that the New Testament is not a decisive voucher for the worship of Jesus Christ. Paul prayed to Christ, 2 Cor. xii. 7, 9, but then it is said, 'The 'apostle applied to him upon some occasion when it is evident 'that his master was sensibly present with him.' Suppose that it was so, how is the negative argument helped by this kind of explanation? But Dr. Smith has, we think, very effectually replied to this representation. The argument founded on ascriptions and examples of worship, occupies several of the chapters of his work. The formula of invocation, "*to call upon* "*the name*," επικαλεισθαι, κ.τ.λ., is the subject of an examination truly critical, pp. 465—474. The phrase is so definite in its application in Acts vii. 59, 60, that no other means being left of resisting the conclusive testimony of that passage, the representation to which we have already referred, is adduced to invalidate an argument than which scarcely any is more clear or cogent. 'This holy proto-martyr' (we quote the words of the 'Calm Inquirer') 'had just been favoured with an actual vision 'of our Lord, and the vivid impression of it, if not the vision 'itself, must have continued on his mind, so that he had a certain 'knowledge, if not a visible perception, of the real presence of 'Christ. The example of this primitive martyr, therefore, does 'not fall within the limit of religious worship, nor in the least 'degree authorise addresses to Christ when he is not actually 'present.' But, as Dr. Smith very properly remarks, it is necessary to consider *what* were the blessings which Stephen prayed for; and if it should appear, that his invocation and his request were such as one creature could not address to another, or such as a creature could not receive from him,—if it should appear that the supplication of the dying martyr "full of faith and of the Holy Spirit," had reference to objects which are exclusively comprised in the relation which a Christian sustains to God, it would then seem that the example of Stephen does really fall within the limit of religious worship, and does authorise addresses to Christ. Stephen's prayer referred to two points:—

'(1) The restoration of natural life. Every man must admit that such a restoration, after a total extinction, an extinction which has continued for ages, can be effected by no power inferior to that which first gave life. He, therefore, in whom the confidence was reposed for effecting this work, must have been regarded by the supplicant as possessed of energy omnipotent and equal to creative: and we have before seen that Jesus Christ expressly claimed this power as his own.

'(2) It was not merely a restoration to conscious existence that

the dying martyr sought, but such a restoration as would include the *supreme happiness* of existence; perfect holiness, deliverance from all evil, the fruition of God in everlasting blessedness.

'Now I would ask, Who was competent to confer such a gift as this? Who is able both to give existence, and to make that existence perfectly and immortally happy? Whom would a serious and rational person, in his last moments, choose to invoke and rely upon for this greatest of all blessings; for the highest enjoyment that divine benevolence can, to all eternity, confer upon a dependent being?—— And can it be imagined, that this distinguished saint, a man divinely enlightened in the knowledge of Christian truth, who was so favoured with preternatural discoveries of heavenly realities, that "he saw the glory of God,"—should, in his extremity, turn from the Living and Almighty God and repose his last act of faith and confidence upon a mere fellow creature?

'Upon the principles of those who hold the third sentiment, it will be readily granted that the object which the martyr desired was the eternal salvation of his soul, his immediate reception to the state of purity and happiness, "to be with Christ, where he is, and to behold his glory." He asked, therefore, of the Lord Jesus, the GREATEST GOOD that immortal existence can receive, or that even OMNIPOTENT LOVE can bestow!——And did he ask this of one who was only a fellow-man, however dignified?——Alas, if it were indeed so, language would fail to express his folly and impiety.

'For these reasons, I cannot but regard the notion, that it was allowable in Stephen to pray to Jesus, because "he actually saw him," as a childish and imbecile subterfuge, incapable of freeing the martyr, upon the Unitarian hypothesis itself, from the charge of absurdity, profaneness, and idolatry. For, let it be observed, that the point of the case is not a mere "*address* to Jesus," as it is artfully represented; but it lies in this, that the incontrovertible meaning and purport of the words used by Stephen, was a *prayer* for the GREATEST of *possible blessings*; a petition which would have been equally preposterous and irreligious, whether offered to a visible or an invisible being, unless that being were "over all, God blessed for ever."

'But the Calm Inquirer will not be moved by these reasonings. He does not hesitate at the broad insinuation that this dying act of faith and devotion was an act of disobedience to Christ. Was it, then, in scorn and irony that, in the same breath, he denominates Stephen "this good man, this holy proto-martyr?" Or are his notions of duty and of sin so lax, that, in his account, worship "unauthorized" and "contrary to the precepts of Christ," was a trifling error, an inconsiderable weakness, such as we may very *calmly* attribute to one of the most eminent of the Saviour's disciples; and may even expect to find it recorded in the apostolic history, not only without censure but with every appearance of approbation?

'He says that this is a "*solitary* example." But it should be observed that it is *the only* circumstantial account of the death of a disciple of Christ, which it has pleased the wisdom of inspiration to preserve in the New Testament. It is, indeed, *one*; but it is *all*: and therefore we have a right to regard it as *instar omnium*; as equiva-

lent, for all the purposes of instruction and example, to the possession of a larger number of instances. It is, however, the fact that the New Testament furnishes us with references to the death of Christians, which are very remarkably impressed with the same character as this of Stephen, *a peculiar and distinguished respect to the Lord Jesus Christ.* Believers, at their mortal dissolution, are described as "fallen asleep in Christ, dead in Christ, fallen asleep through Jesus, blessed henceforth [as] dying in the Lord:" and when the apostles Peter and Paul write in anticipation of their own death, it is very observable that the thought in their minds was most intimately associated with the authority, power, and glory of our Lord Jesus Christ.

'The Inquirer also pronounces this example to be "unauthorized." Surely logical equity, leaving modesty out of the question, might have taught him to spare this assumption. If, by being *authorized*, he refers to the general warrant of Christianity, I appeal to the judgment of the serious and impartial reader, upon the evidence which has been and may be laid before him. If the expression be taken as respecting Stephen's personal knowledge of the principles of his religion, and his own obligations and duty; I humbly submit that it is, in a very high degree presumptuous and unreasonable for a writer of the nineteenth century, who professes himself to be an obedient believer in the religion of the New Testament, thus to question the *authority*, and to condemn the practice of an apostolic Christian, a man evidently held in the first rank of approbation by the inspired servants of Christ, and of whom we have no right to doubt that he was himself inspired: "a man full of faith and of the HOLY SPIRIT. Certainly, this writer has little considered, whether he was not assuming the character of certain disputants against Stephen, who "could not resist the wisdom and the spirit by which he spake;" and therefore they accused him of "speaking blasphemous words."

What man of scriptural wisdom and humble piety, will not say; Let me die as Stephen died! let his faith and devotion be mine! But let me not be numbered with those who think themselves qualified to judge and censure him.' pp. 476—81.

The New Testament challenges the regard of believers to Christ, in a manner which evinces most strikingly and unequivocally the estimate of his person which was familiar to the Apostles, and from which Divine claims, as being the ground of the affections to be exercised towards him, cannot be separated. It is not on principles by which the intercourse of creatures with each other may be regulated, nor is it on account of benefactions conferred, such as the most exalted of human beings may bestow, or be the means of procuring, that the devout feelings of the Christian towards his Lord and Saviour are to be explained. Those feelings are not so qualified by the authority which demands them, as would be proper in the case of an inferior order of obligations, which lead the mind to a cause of blessings

merely instrumental, but without allowing it to settle and terminate its devotions there. They are affections fully, perfectly claimable by, and due to a Being of Divine excellence, the immediate author of the highest gifts received by man. To Dr. Smith's representations in the following passage, too much attention cannot be given.

'The absence of strong encomiums, on even the most eminent human instruments of divine beneficence to the world, is a *very remarkable* characteristic of the inspired writings, and especially of the New Testament; and it is a circumstance strictly accordant with the great plan of divine wisdom, that "no flesh should glory in the presence of God, but that he who glorieth should glory in the Lord." But to all this a most striking contrast is presented, in the whole manner of mentioning and referring to the Lord Jesus Christ. There is no restraint to the fulness of expression, no caution against trenching upon the divine prerogatives, no appearance of apprehension lest the line should be stretched too far in celebrating the honours of the Blessed Redeemer, and in pouring out the fulness of affectionate encomium and admiration with respect to him. Christians are taught to glory in him, with the warmest affection and zeal. Faith, love, trust, devotedness to Christ, and expectation from him of the highest blessings in all spiritual and immortal good, are habitually represented as the genius and essence of true piety. Yet, on the supposition that Christ is of the same class of beings with Moses, John and Paul, it was the fact with regard to him, equally as to them, that all his excellency was given to him by grace from above; and that restrictive cautions must have been the more necessary, on account of the abundance and higher description of the revelations of which he was the vehicle.' pp. 591, 2.

In the subsequent pages, the argument is further illustrated; and numerous instances are collected from the Epistolary parts of the New Testament, in its support and confirmation: at the close of the enumeration there occurs the following appeal.

'In the preceding passages, to which there are others similar, the attributions are made to the Redeemer alone: in the following he is united, in terms which clearly indicate a parity of power and influence, with the Almighty Father.

'"Grace and peace be unto you, from God our Father, and the Lord Jesus Christ! Grace, mercy, and peace from God the Father, and the Lord Jesus Christ our Saviour! Our Lord Jesus Christ himself, and our God and Father (who hath loved us and hath given everlasting consolation and good hope by grace,) comfort your hearts and establish you in every good word and work."

'To the serious and sincere inquirer, whose faith in the divine word, whose meditations and devotions, permit him not to be a stranger to the weaknesses and wants, the sins and dangers, of human nature, in its existing state of probation, anxiety, and guilt, and in its expectancy of eternal judgment,—I make the request, that he would closely reflect on the NATURE of the blessings here declared

to be the gift and work of Christ, on the PERFECTIONS from which alone they can emanate, and on the POWER over the mind and moral condition of man which the bestowment of them implies. We here find attributed to Christ in the plainest and fullest language, a condescension from a previous state, in order to deliver men from the deepest misery;—the all-comprehensive and infinite good, the SALVATION of sinners;—the exercise of boundless kindness and forbearance;—the most glorious, stupendous, and triumphant mercy;—deliverance from the greatest evil, in the present and the future life;—the conferring of perfect holiness, the highest honour and the germ of supreme bliss;—the gift of the best blessings that can be enjoyed in our present condition, the knowledge of divine truth, ability to teach it, the progress and success of the gospel, the greatest mental enjoyments, the exercise, improvement, and confirmation of all moral virtues and Christian dispositions;—the gracious presence of Christ with "the spirit" of man;—effectual preservation from sin, temptation, enemies, persecutions, sorrows, and death;—and the crown of heavenly and everlasting happiness.—Who can make THUS blessed but HE who is the FOUNTAIN OF LIVING WATERS?

'To this argument, which I humbly think is highly important and convincing, very little attention is paid in the Calm Inquiry. Of all the passages in the first class of the enumeration above made, that work notices but one: and of that, the Inquirer touches upon only the final clause. His observation is at best, but a surmise: and it entirely overlooks the point of the case, the nature of the "glory" which is attributed to Christ, and the identity of this style of ascription with that which so frequently occurs as a definite act of homage and worship to the Deity. See the preceding Chapter, Section III. Article II. Upon the passages in the second class he offers some remarks, which have been already considered in the Chapter and Section just now referred to, Article I. But it is to the *nature* of the blessings themselves, what they *presuppose*, what they *involve*, and to what they have respect as their *tendency* or *termination*, that a judicious inquirer will look for satisfaction as to the character and powers of their Author.' pp. 610.—613.

Dr. Smith does not 'retrograde' on the authenticity of the disputed passage, 1 John v. 7.; he retains his opinion that it is spurious; and we partake of his surprise and concern, that a passage so thoroughly untenable, should have had its warm defenders; some of whom have, in their late attempts to maintain its authority, very clearly shewn that they were unacquainted with even the very rudiments of the controversy.

The subjects of the several Appendices are, I. On the supposed Unitarianism of the Majority of the Early Christians. II. On the Doctrine of the Holy Spirit. III. On the Doctrine of the Trinity. IV. Observations referring to Dr. Carpenter and the Rev. W. J. Fox. V. List of the most important Manuscripts, and of the Ancient Versions of the New Testament. The Indices to the work are very complete.

In concluding our notice of a work which, by the importance of its subject, and the seasonableness of its appearance, will strongly recommend itself to the attention of our readers, it is quite unnecessary for us to enlarge our remarks. Our encomium on these volumes has already been pronounced in a manner which could leave us but little to say relative to either the talents or the temper of the Author. The reader of Dr. Smith's work will have it impressed upon his mind, as he proceeds in the perusal and study of its contents, that he has not entered upon the examination of a theological speculation, but is committed to all the interest of a question of practical and fundamental importance. There are, we believe, many persons to whom the inquiry suggested by the title of the book has presented itself, to whom such a work as the Scripture Testimony, will, from the fulness and plainness of its criticisms, be essentially serviceable. It is a valuable addition to the many able defences already before the public, of doctrines which, in our view, comprise the essential principles of the Christian Revelation.

Art. IX. *Les Ogres du seizieme Siécle.* The Ogres of the Sixteenth Century; an historical Fairy Tale. By Madame D*****. 12mo. pp. 118, London, 1820.

THERE are few things so difficult to hit off, as a genuine fairy-tale; and, always excepted the illustrious author of the unrivalled marvels of Mother Bunch,—the White Cat, Puss in Boots, the Yellow Dwarf, and that tale of wo which cost our 'infant eyes' so many tears, the Royal Ram,—we are not acquainted with any writer who has so completely seized the true spirit of this species of composition, as Count Anthony Hamilton. The Arabian Nights are gorgeous and massy structures of rich enchantment: wizards, genii, peris, sultanas, monarchs, warriors, with variegated groupes of scarcely definable shape and feature, pass before the eye rather than the mind, in splendid and unbroken procession. The Tales of the Genii contain much of poetic and picturesque beauty, and their invention and costume are happy imitations of Eastern mildness and magnificence. Still, these are not fairy-tales. They characteristically avail themselves, and not unfrequently with dexterity and good effect, of the agency of spirits and enchanters of all sizes and sexes; but none of these gifted beings make the slightest approach to the lightness, brilliancy, rapidity, and gracefulness, which invest the form and movements of that radiant and ethereal essence, the authentic fairy. The traditions of the East probably suggested the primary idea of this exquisite imagination. 'The 'Peris are, in the ancient Persian romances, what in ours we 'term Fairies, and inhabit a country which the Easterns call

'Ginnistan, equivalent to our Fairy-land. They are represented 'as amiable and beneficent spirits of unrivalled beauty. The 'Dives, on the contrary, are deformed and malevolent, and are 'perpetually engaged in making war against the Peris. In the 'Caberman Nameh' (the title of an oriental romance) 'the Dives 'having made prisoners some of the Peris, enclosed them in iron 'cages, which they hung on the highest trees, where their com-'panions came at intervals to visit them, and supply them with 'the most precious perfumes. These odours were not only the 'habitual nourishment of the Peris, but procured them another 'advantage, since they prevented the Dives from approaching to 'molest them. The exquisite scent of these perfumes was in-'tolerable to those malignant beings, who, when they came 'nigh the trees and cages of the imprisoned Peris, were sad-'dened and depressed by the uncongenial atmosphere.'—(Her-belot: Vol. III. p. 97, Ed. 1778.

The Elves of the old Scotch Ballad, though an interesting race, are sadly degenerated from the primeval purity of this delightful legend. They are not only infected with earth, but they have about them a taint of still lower regions: they hold of Satan by a kind of feudal tenure, and 'pay a tiend to hell.' The most perfect conception of this aërial order of beings is, however, to be found in Shakspeare, who has traced their form, their movements, their habits, their tempers, and their intrigues, with that inimitable felicity, and that *fidelity to nature*, which distinguish this bright child of genius among all his compeers. Had there ever been fairies, their qualities and occupations must have been such as he has described them. They would have lurked in the 'cowslip's bell,' flown on the 'bat's back,' sheltered under 'the 'blossom that hangs on the bough,' hung, dew drop-pearls in 'the cowslip's ear,' stolen 'honey bags from the humble-bees' and cropped their 'waxen thighs' for 'night-tapers,' tripped 'after 'the night's shade swifter than arrow from the Tartar's bow,' and danced their 'ringlets to the whistling wind.'

> 'By paved fountain, or by rushy brook,
> 'Or on the beached margent of the sea.'

Count Anthony Hamilton's fairies are of a different (and inferior) class from these. He has no Ariels, Oberons, Titanias, or Pucks; he selects his agents from a lower sphere, and has no claim to invention in its higher moods, nor to that magic faculty which gives to its wildest creations the form and features of simple reality. His *fées*, good and bad, are little or nothing more than gifted mortals, performing their slight-of-hand tricks by 'wizard-wands' and 'mystic books and muttered spells;' and his whole *diablerie* is of quite a common-place cast. But his excellence lies in the consummate skill with which he tells his story, in the beauty of

his descriptions, in the sly humour of his *persiflage*, and in an indescribable air of graceful and courtier-like ease which pervades his strangest and most ridiculous excursions. His sarcasms cut with the finest edge; and every now and then, there darts from his keen and laughing eye, a satiric glance that withers a whole host of prevailing follies before its brilliant but momentary flash. His *Fleur d'epine* is, with all its unaccountable absurdities, an exquisite story The description of the heroine, as she first appeared to Tarare, is the most enchanting portraiture of female loveliness, in *prose*, that we can at the present moment recollect. The *Belier*, inferior to the former in interest, surpasses it in humorous *badinage*, and is full of satirical phrases which have passed into proverbs. Even the *Quatre Facardins*, a tale of which the whimsical and intertwisted extravagance was probably designed to ridicule similar excesses in other works, is written in a style which communicates fascination to undisguised nonsense.

We cannot, certainly, pay the Author of the fairy tale before us, the compliment of placing her on the same level with Count Hamilton; but we think that she has displayed considerable ingenuity in her adaptations, and that while she dresses up a fantastic story of this kind quite as well as Madame d'Aulnoy, she deserves the praise of having directed her inventive and decorative faculties to a more important end. As, however, we do not feel ourselves much inclined to enter into an elaborate analysis of such a work, we shall content ourselves with stating that it contains the history of Mary, Queen of Scots, transformed into a *Conte des fees*. We are informed by the Writer, that, being on a visit to a lady who took occasion to regret the little relish that her young daughters testified for the study of history, and their inordinate appetite for books of fiction, she determined on composing an 'historical' tale in which actual events should be represented in the guise of Elfin romance. The scheme succeeded to admiration, attention was excited, and the little deviations from strict parallelism which were purposely introduced, answered the intended objects of stimulating inquiry and of affording the gratification of eliciting truth. We shall not now discuss the propriety of a systematic adoption of such a plan; but we must say, that we have never yet seen the instance in which history failed, when judiciously taught, of interesting the youthful mind without the aid of artificial excitement. Assuming the utility of the scheme, we have no hesitation in praising the execution. Much fanciful description and much appropriate decoration are lavished on the tale: the national fairies, with their respective costumes and liveries, are well discriminated; and, altogether, the spirit of this kind of composition is not unskilfully kept up.

Art. X. 1. *The Emigrant's Guide to Upper Canada*; or Sketches of the Present State of that Province, collected from a Residence therein during the Years 1817, 1818, and 1819. By C. Stuart, Esq Retired Captain of the Honourable East India Company's Service, and One of His Majesty's Justices of the Peace for the Western District of Upper Canada. 12mo. pp. 335. London. 1820.

2. *A few plain Directions for Persons to proceed as Settlers to His Majesty's Province of Upper Canada in North America.* Pointing out the best Port to embark at for Quebec, a Description of that fine and interesting Province, &c. &c. &c. By an English Farmer, settled in Upper Canada. With a Map. 12mo. pp. 100. Price 3s. 6d. London. 1820.

3. *America and the British Colonies.* An Abstract of all the most useful Information relative to the United States of America, and the British Colonies of Canada, the Cape of Good Hope, New South Wales, and Van Diemen's Island. Exhibiting at one View the comparative Advantages and Disadvantages each Country offers for Emigration. Collected from the most valuable and recent Publications. To which are added, a few Notes and Observations. By William Kingdom, Jun. 8vo. pp. 360. Price 10s. 6d. London. 1820.

THERE can be no greater cruelty than that of deceiving poor men from their native country, by delusive representations, to endure tenfold hardships and privations in the unkindly genial climate of some untamed wilderness, or to beg in foreign cities, or to return, if any means of returning are left them, broken spirited and disgraced, to die at home. To a man whose habits are formed, Emigration must, under the most favourable circumstances, involve a large measure of inconvenience and discomfort. To one who has any love for his native soil, it will present itself only in the shape of a last resource, a painful sacrifice of feeling to necessity. Instead of wishing to escape from his country, he will be glad to carry along with him into distant lands, all that will bear transplanting of English feelings, English recollections, and English manners. He will not wish to strip himself altogether of the character of a subject and citizen of his native land; but will prefer, if he can enjoy the undisturbed possession of civil and religious freedom, to enrol himself among her colonists, and to live still under British laws, and in a country where the familiar names of home districts bestowed on the divisions of the territory, or on the infant towns, may serve to cheat him into the feeling that he is not quite a foreigner. It was with such feelings as these that the patriot emigrants of other days, left their country, yielding, not to discontent, but to a sad necessity, flying from the intolerable yoke of ecclesiastical tyranny, to found free commonwealths in the New World; and they carried with them a spirit

and a sanction, a strength of principle and a power of endurance, an intelligence as well as moral resources, which precluded their ever repenting of the adventure. They were men fitted in every sense to overcome the world.

A man driven from his country by the pressure of the times, whose object is to obtain, not independence, for he would be content to be dependent at home, could he secure a maintenance, but subsistence,—an emigrant of this description carries with him no such resources; and his condition in a foreign country is likely to be peculiarly deplorable. Our closet philosophers, who are for referring all the distresses of the times to a redundant population, may view with undisturbed complacency the exportation of successive ship-loads of these poor victims to transatlantic *prairies*. But the philanthropist will shudder at such a mode of reducing the amount of pauperism. It is not by *such* colonists, that the advantages to be reaped from a well regulated emigration, in reference alike to the parent state and the new settlers, can be realized.

We have been much pleased with the excellent spirit, sound sense, and integrity displayed by Mr. Stuart. The poor man, he says, 'will tell me, and I shall admit the fact, that in Britain, even with all that the most diffusive system of charity in the world can do, in a society, and under a government, one of the happiest existing, he and his wife and children may starve, or verge in chillest penury on starvation, although their arms are strong, and their hearts ardent for labour; and he may ask, what worse than this can be endured in a foreign country?'

'It is worse than this, I would say, to be destitute amongst strangers; in a climate, fine as it is, still not yet assimilated to your constitution; to see your wife, if you have one, deprived of the comforts of an established acquaintance, and she and your children, should you be taken away from them by sickness, destitute of all human countenance or friends. True, there is a Power which watcheth over the fatherless and the widows, and which sayeth, "Commit thy destitute ones to me." But his voice of love is addressed to the sorrows of the afflicted, to cheer the souls of His faithful and his contrite ones; not to encourage the impatience of discontent, or the hasty efforts of inconsiderate enterprise.

'Beware, I would say, for my heart has seen, and mourned over the sufferings in America of such as you; of arms as strong as yours, and of tempers as prepared as yours for toil. Oh, beware, nor think lightly of the evil, because it is distant. Accept the warning of one, who calls himself your friend; who contradicts his own interests (or what, in the language of the world, would be called his interests) in thus advising you: for he himself is a settler in Canada, and his temporal advantages are greatly involved in the early peopling and improvement of that country. But, perish such interests for ever,

before he become an accomplice in accumulating the poor man's sufferings.' pp. 79, 80.

'The first difficulty is that of removing from your native country. This is seldom appreciated at the time; but is often felt bitterly afterwards. It is a difficulty, to produce which, arise all those associations of reason and affection, which bind us to our native place wherever it be; which when removed from that place, throw around its remembrance a kind of sweet, but melancholy enchantment, and often unnerves at a distance the arm that was strong, and the heart which at first forgot or despised them. Many has been the mind, firm as it was, and willing to struggle, which pining in secret under their influence, hath found through them, prosperity shorn of its charms, or adversity aggravated with thorns not its own. This indeed is a difficulty, from which many doubtless are free. But I would call upon every man, before he undertakes to leave the scenes of his former life, the abode, perhaps, of his ancestors, the graves of those whom he hath loved, and still loves, the places where he hath smiled, and where he hath wept (now alike dear to him,) and the companions of his past years, and his own people, and his own country; I would call upon him seriously to examine his heart, and if possible, to ascertain, what is the strength which it possesses to control or to smother all these recollections, when placed at a distance, and amongst a new people, and in a new country, and surrounded by objects, not one of which comes to his bosom, endeared with the bewitching recollections of earlier days!' pp. 170, 171.

The difficulties to be encountered by foreign settlers, are such, Mr. S. justly remarks, as ought to make every stranger pause. 'They demand the whole energies of our nature to 'overcome them, and should be contemplated with an enlight-'ened and steady eye before they are confronted.' Common humanity requires that they should be fully and distinctly exposed to view; and the government is imperiously called upon to see to it, that the disposal of the superfluous population should not involve a useless cost of individual suffering, and a final loss to the parent community. To stop the tide of Emigration, were an impracticable as well as an impolitic attempt; but to direct it into right channels, and to facilitate successful colonization, is one of the most important duties of a state.

A solitary Emigrant is in the most helpless condition imaginable. Numbers without a plan, a definite object, and united means, form a body almost as helpless as the individual. The only chance of success is presented by a scheme of colonization that is attended by such adequate securities as either the Government or substantial capitalists alone can furnish. It is not a little surprising, that while the United States have for many years past been receiving from this country so great an influx of English mechanics, English labourers, English capitalists, and English adventurers, our own colonies have been almost

The objections which are stated to lie against Canada, apply chiefly, if not exclusively, to Lower Canada. We must except the representation which is given, on the authority principally of Weld, that almost every part of the Upper Province is unhealthy. This is in direct opposition to the assertion of the English Farmer. The fact seems to be, that, like other countries of the same latitude, its character for healthiness varies in different situations and in different seasons. The western extremity, which has permanently a greater proportion of heat, is less healthy than the more eastern districts lying between the St. Lawrence and Ottawa rivers, and to the north west of Lake Ontario. In very hot and dry seasons, the marshy lands, having their vents into the neighbouring lakes impeded, become stagnant. But such situations will be avoided by the settler. The winter, though longer and severer than that of England, is much milder and shorter than that of the lower province; while its summer is much more temperate than that which scorches the southern part of the United States. The English laws entirely prevail here, and the manners, customs, and amusements are entirely English. Add to this:

'Canada is a country of considerable trade; possessing not only the advantages of a direct commercial intercourse with the mother country, and, by means of the Lakes, with the United States of America: but also, that of supplying our West India settlements with grain and timbers, in which a very active trade is carried on, and West India produce received in return, thereby causing an almost certain demand for superabundant produce, as well as various openings for the employment of capital.'

Notwithstanding all these advantages attaching to our colonies, more than nine-tenths of the British Emigrants who have left their country within the last two years, are stated to have gone to the United States.

'That there is some cause for this unequal division,' remarks Mr. Kingdom, 'is certain: it cannot be in the fancied superiority of the government, for that can make but little difference to the generality of emigrants, thousands of whom never entertain a thought about it. If, however, we take into consideration the state of the major part of the emigrants, as well as the chief cause of their emigrating, we shall not be surprised to learn that nearly the whole of them leave this country in debt; indeed, this is known to be the case in almost every instance. In America, a man thus situated is safe; but not so in our own colonies: he may be proceeded against the moment he sets his foot on shore, or his creditor, with an apparent lenity, may wisely allow him a year or two to bring his land into cultivation, and then seize it, together with his house and stock, turning the unhappy settler and his family into the desert, to seek a subsistence how and where they can. For a man to think of settling in the British Colonies, with this prospect in view, would be madness; and thus, by all accounts, as many

and flocks of pigeons, and the blue jays, woodpeckers, robins, and others of the feathered tribe, enliven the scene.

'Canada, perhaps, has been represented to him as a gloomy and impenetrable forest, the abode of savage beasts of prey, or of Indians, even exceeding them in ferocity. Perhaps he has been told that it is locked up by frost for seven months in the year, or buried in snow; and he may have been influenced by these false or malicious representations. He will, therefore, be agreeably surprised at meeting with the very reverse of such a deformed picture; at seeing a country of an aspect agreeably undulated, watered with fine streams, and possessing a soil as rich and productive as the most fertile parts of the Old World; at finding that the stately and beautiful forests are so free from underwood and projecting branches, that he may take his horse at full speed through any part of them; and that there are no noxious beasts of prey, no venomous reptiles, and no wild Indians, to molest him.' pp. 94—96.

The sum and substance of his Directions are, a recommendation to Emigrants, whether farmers, mechanics, or husbandmen, to establish themselves finally in the neighbourhood of Amherst (or the Courthouse) in the township of Hamilton, in the Newcastle district, county of Northumberland, about 500 miles west of Quebec. His reasons for such a preference are somewhat forcible; and his Directions will be found very serviceable to those persons who may be contemplating such a change of residence.

Mr. Kingdom has been at considerable pains to collect into as compendious a form as possible, all the scattered information which we possess relative to the comparative advantages and disadvantages of our several colonies, as well as of the American settlements. His volume will be found very useful and convenient for the purposes of comparison and reference. It has a complete index. Mr. Kingdom gives a decided preference to the British Colonies. He speaks very highly of Van Diemen's Island, as containing millions of unappropriated acres of the very best land, which require no previous expense to be incurred in clearing; while the country is free alike from the inundations and the droughts to which New South Wales is liable. Add to which, the whole distance is traversed by water; the settler is victualled for six months at the expense of Government; and the price of labour is scarcely half what it is in America: but the labourers are convicts. To *capitalists* he considers that this colony offers greater inducements than even the Cape, although the latter is more eligible, he thinks, for the *labourer*. The advantages of the Cape are, its climate and its commercial situation: its disadvantages consist in the barrenness of some parts, the number of ferocious animals, the Caffres, the badness of the harbours, the dangerous nature of the coasts, and the want of navigable rivers.

reigned, sobriety, attention to the holy day, and seriousness have arisen. Little congregations have been formed, and exist extensively, where holiness and devotion (however abused by false professors) grace the exterior, at least, with propriety, and I doubt not, flourish sweetly in many a regenerate bosom. They have evidently been (and in a very extensive degree) the ministers of God to the people for good. They pervade, more or less, almost every part of the province; and they are going on, I trust, to thrive in the power and spirit of the Lord.

'The Baptist ministry is more confined, and far less energetic; but in their narrower sphere, they appear to me more spiritual and more scriptural; and the tone of character, produced under their preaching, is more interesting to me, and as far as I can judge, more sound. I can only lament the contracted circuit of their means and of their efforts.

'It has not come within my sphere to observe the course of the Presbyterian branch. But so happy is the influence of the Methodists and Baptists in my neighbourhood (Western District, Upper Canada,) that many of the late emigrants from the north of England, have expressed to me their surprise and their joy, at finding a people of God (few as indeed perhaps the genuine members are), and small societies established for His worship, so far away amongst the woods.

'A church-building spirit has been increasing of late in the province, and has been greatly aided by the ministers of the establishment, as well as by the Society for propagating the Gospel, and by a fund raised some time ago, in this country, for that purpose, by the Honourable and Rev. C. Stuart. It betokens good, though it is not devoid of its dangers. Young men are also beginning to be educated at York for the established church, and some of the most forward have been lately ordained. But the prospects of free religion, that is of Christianity, are still here, as elsewhere, wavering. There is all to hope and all to fear.

'Religious toleration, that noblest mark of political wisdom, flourishes, and promises still more to flourish, in this province. The mists of presumption, of superstition, and of intolerance, which remain, seem to be dissipating; and it may be hoped, that after a few expiring struggles, (for falsehood, pride, and intolerance always struggle before they fly,) the liberty of the Gospel, in allowing every man the undisturbed possession of his own conscience, on the infallible basis of the undoubted Word of God, (in contra-distinction to all human inferences, and to all human presumptions,) shall entirely prevail.'

Mr. Stuart speaks in terms of warm eulogy, of the late Duke of Richmond, the governor-general, as a man of an unassuming, enlarged, and liberal mind; active, public-spirited, and benevolent; 'whose loss the Canadas will long deplore.' In the fourteenth section, he offers an opinion on the measures essential to the security and advancement of the Province, which he considers as resolving themselves into seven heads:

'1. The improvement of its military posture, or of its means of military defence. 2. The most active, prudent, and liberal encourage-

ment to its population. 3. The throwing open to settlement, if possible, by just and lawful means, of the deeded lands. 4. The diminution of the (Crown and Clergy) Reserves. 5. The improvement of the internal navigation. 6. The immediate provision of a really pious and zealous clergy of whatever Protestant denomination or denominations. 7. The improvement of our system towards the Indians.'

For the remarks by which these important points are severally illustrated, we must refer our readers to the volume itself. The Indians are represented to have been hitherto indebted chiefly to the zeal of the Roman Catholic Church, for the measure of civilization and Christian knowledge which has been introduced among them.

'It is not towards the St. Regis Indians only (on the southern shores of the St. Lawrence) that the Roman Catholics have borne away from us (and beneficently and unostentatiously borne away from us) the palm; but towards almost all the Indians who have heard the the name of Christ under whatever misrepresentations), or who have been rescued in any degree from the slavish freedom and mendicant pride evinced by them when brought into contact with us.'

A highly interesting portrait is drawn of one of their converts, Deyhootoroon Thore, the war-chief of the small tribe of Hurons, who lives retired in the woods with his family, surrounded by his tribe. 'He appeared to me,' says the Author, 'to have derived 'from their instructions (amidst errors) some of the happiest 'fruits of the genuine spirit of Christianity.' 'Can we not,' he asks, 'find amongst our millions another Brainerd?'

Art. XI. SELECT LITERARY INFORMATION.

*** Gentlemen and Publishers who have works in the Press, will oblige the Conductors of the* Eclectic Review, *by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

A volume of Sermons is now in the press, on the nature and effects of Repentance and Faith, from the pen of the Rev. James Carlile, Minister of the Scot's Church, Mary's Abbey, Dublin.

In the press, Spiritual Recreations in the Chamber of Affliction; or pious Meditations in verse: written during a protracted illness of thirteen years, by Eliza Post.

In the press, Woman in India, a Poem, by John Lawson, Missionary at Calcutta. Part the first, Female Influence, foolscap, 8vo.

In the press, Sunday School Dialogues, by the Rev. Dr. Marshman, one of the Senior Missionaries at Serampore. Two parts.

Shortly will be published, the History of the Plague, as it lately appeared in the Islands of Malta, Goza, Corfu, and Cephalonia, &c. detailing important facts illustrative of the specific contagion of that disease, with particulars of the means adopted for its eradication, by J. D. Tully, Esq., Surgeon to the Forces; Member of the Ionian Academy, late Inspector of Quarantine; and President of the Board of Health of the Ionian Islands.

In the press, and speedily will be published, in 8vo. with coloured plates, a Practical Essay on Ring-worm of the Scalp, Scald Head, and the other species of Perrigo, with a view to establish the treatment of these diseases on sound and efficient principles, by Samuel Plumbe, Member of the Royal College of Surgeons, &c.

In the press and speedily will be published, a general History of Birds, by John Latham, M. D. F. R. S. author of the Synopsis of Birds, Index Ornithologicus, &c. &c. To be completed in ten vols. demy 4to. with at least 180 coloured plates. The first volume of this interesting work is intended to be published by the end of June, and the succeeding ones at an interval of about three months. The price to Subscribers is Two Guineas per volume, to be paid on delivery, at which sum, names will be received until the 1st of July, 1821; after which period, the price will be advanced to £2. 12s. 6d.

Doctor Wood, author of the Prize Essay on Irish History and Antiquities, published in the thirteenth volume of the Transactions of the Royal Irish Academy, has now in the press, a work, entitled "An Inquiry concerning the Primitive Inhabitants of Ireland," which is expected to appear on the 1st of May, in one volume octavo, illustrated with a curious Map, containing the local situations of the tribes of Ireland in the second century—partly Ptolemy's, and partly the Author's. There will be a dissertation proving the authenticity of Ptolemy's Map. From the talents, research, acute reasoning, and antiquarian knowledge displayed by the learned author in his Prize Essay, we are led to expect a faithful history of Ireland, abounding with curious and interesting matter relative to its antiquities, and the degree of civilization, manners and customs of its primitive inhabitants. The Work will be brought down to the close of the twelfth century.

Dr. E. Nares is preparing a continuation of Professor Tytler's Elements of General History, from the deaths of queen Anne and Louis XIV, to the present time.

The Rev. B. Bridge is printing in an octavo volume, an Elementary Treatise on the Theory of Equations of the Higher Orders; and on the Summation and Reversion of Algebraic Series.

Captain Cox will soon publish in octavo, with plates, a Journal of a Residence in the Burmhan Empire, and particularly at the Court of Amarapoorna.

Dr. Bethell, dean of Chichester, has in the press, a general view of the Doctrine of Regeneration.

Mr. Swainson is preparing for publication, Exotic Conchology, a work to consist of coloured plates of rare and non-descript shells.

The Rev. H. Newell is printing in roy-

al octavo, Letters on the Scenery of Wales, illustrated by numerous plates in aquatinta.

Mr. John Hamilton will soon publish, the Garden of Florence, and other Poems, in foolscap octavo.

Dr. L. Wachler's Lectures on the History of the National Literature of the Germans, translated from the German, is printing in two octavo volumes.

Mr. Parlington of the London Institution has nearly completed his work on Steam Engines, comprising a description of that stupendous machine in all its varied modifications.

Mr. John Farey, jun. is printing a work on Steam Engines and Steam Boats, illustrated with numerous engravings.

In the press, in 1 vol. 12mo. A Series of Discourses to young persons on select and interesting subjects. By the Rev. I Hooper, M.A.

Mr. I. Fitzadam, formerly an able seaman, and author of the Harp of the Desert, will soon publish, Lays on Land, in foolscap octavo.

A Nottinghamshire Farmer has in the press, Monopoly and Taxation Vindicated, against the errors of the Legislature.

The Principles and Doctrines of Assurances, Annuities on Lives and of Contingent Reversions stated and explained, by William Morgan, Esq. F. R. S. Actuary of the Equitable Insurance Office, will shortly be published in 1 volume, octavo.

Speedily will be published in octavo, Views of America, in a Series of Letters, from that country, to a Friend in England, during 1818, 19, and 20, by an Englishwoman.

Ismael, the Arab; Sketches of Scenery, Foreign and Domestic, with other Poems, by David Carly, Esq.

Mr. Thomas Cromwell will soon publish Oliver Cromwell and his Times, in octavo with a portrait.

Proposals have been issued to publish by subscription, 'The Royal Exile, or Poetical Epistles supposed to be written by Mary Queen of Scots, during the early part of her captivity in England; to which will be added, other original Poems, by a Young Lady. Edited by her Father, with a Preface, Notes, and a dissertation by him on the Life and Character of the Scottish Queen. Embellished with a portrait of the Queen. The profits to be applied in aid of the Society in Sheffield for the relief of widows and other aged females.

Preparing for immediate publication, a series of Portraits illustrative of the "Novels and Tales" of the Author of Waverley. The whole will be engraved in the most highly finished manner from Drawings made expressly for the purpose from the most authentic originals and will be completed in six numbers each containing four Portraits.

ART. XII. LIST OF WORKS RECENTLY PUBLISHED.

ASTRONOMY.

Elementary Illustrations of the Celestial Mechanics of Laplace, comprehending the first book; with an introduction containing the rudiments of the mathematics; being the first part of a work intended to supply the student with every link that is actually required for a complete chain of demonstration, extending to the whole theory of Planetary Motions. 8vo. 10s. 6d.

The Young Navigator's Guide to the Sidereal and Planetary Parts of Nautical Astronomy; being the theory and practice of finding the latitude, the longitude, and the variation of the compass by the fixed stars and planets; to which is prefixed the description and use of the new celestial planisphere. With a newly constructed planisphere of the starry heavens, on a very large scale. By Thomas Kerigan, Purser, R.N. royal 8vo. 18s.

*** As many persons may wish to have the planisphere separate from the book, or desire to supply the place of one worn out, some copies are printed on very thick drawing-paper, and sold at 5s. each.

BIOGRAPHY.

Memoirs by James, Earl Waldegrave, K. G. one of H. M. privy council in the reign of George II. and governor of George III. when Prince of Wales: being a short account of political contentions, party quarrels, and events of consequence from 1754 to 1759. With a portrait. Small 4to. 1l. 5s.

The Life of William Sancroft, Archbishop of Canterbury. Compiled principally from original and scarce documents; with an appendix containing the diary of the learned Henry Wharton. Now first published from a manuscript in Lambeth Palace; also, the remaining

works, now extant, of Archbishop Sancroft. By the Rev. George D'Oyly, D.D. F.R.S. domestic Chaplain to his Grace the Archbishop of Canterbury. With a portrait, from an original picture, by Luttrell, in Lambeth Palace. 2 vols. 8vo. 1l. 4s.

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THE

ECLECTIC REVIEW,

FOR JUNE, 1821.

Art. I. *Narrative of the Operations and recent Discoveries within the Pyramids, Temples, Tombs, and Excavations in Egypt and Nubia; and of a Journey to the Coast of the Red Sea, in Search of the Ancient Berenice; and another to the Oasis of Jupiter Ammon.* By G. Belzoni. 4to. pp. xx, 534. London. 1821.

THE Author of this narrative is an extraordinary man. If ardour in the pursuit, and indefatigable labour in the execution of his purpose, were required for the researches which he carried on in Egypt, no one could have been more eminently fitted for the task. A vigorous constitution and a muscular frame, a temperament of mind equally proof against petty difficulties and great discouragements, and a state of the nervous system so happily fortified, as to carry him along undismayed by danger, and untired with toil, seem to have concurred in sustaining him through the course of his Herculean achievments.

Belzoni, as it appears from his own unadorned and ingenuous story, is a native of Padua, descended from Roman ancestry. The troubles of Italy in 1801, having driven him from his native city, the greater portion of his youth was passed in Rome, the abode of his ancestors, where he was preparing to 'become a monk,' when the sudden irruption of the French army into the ecclesiastical states, altered the course of his education, and he has ever since led a life of wandering and vicissitude. Determined to alleviate the burthen of his maintenance to a family who were by no means affluent, he continued to live by his own industry, and particularly by his knowledge of hydraulics, a science which he had prosecuted at Rome. It was his proficiency in this art which ultimately suggested to him the project of his travels. Having passed nine years in England, where he arrived in 1803, and having visited Portugal, Spain, and Malta, with Mrs. Belzoni, (an English lady, and his companion on his subsequent adventures,) he was informed that an hydraulic ma-

chine would be of great service in Egypt, to irrigate the fields by an easier and more economical process than had hitherto been known in that country. He therefore embarked from Malta for Egypt, where he remained from 1815 to 1819. During this residence, he had the good fortune to discover many remains of Egyptian antiquity, and the volume now under our consideration is the narrative of those discoveries.

This ancient and interesting country has, indeed, been the subject of much copious illustration and inquisitive research. Norden, Shaw, Pococke, Denon, and the French *scavans*, Legh, Hamilton, and above all, the indefatigable Sheik Ibrahim, (Burkhardt) have supplied public curiosity with all that could be gleaned concerning its manners and customs. Yet, Belzoni has been destined to discover in recesses which his predecessors wanted opportunities or perseverance to explore, many valuable and recondite memorials of ancient art, which elucidate the early history of that primitive people. Added to this, his indefatigable pursuit after antiquities brought him into perpetual contact with the natives, and gave him the means of becoming minutely familiar with the character of Turks, Arabs, Nubians, the Bedoween, and the Abaddy tribes. For he was constantly employed in urging these superstitious and ignorant tribes to undertake labours, from which their natural indolence, as well as their invincible bigotry, rendered them averse.

Having been recommended to Mr Baghos, the principal interpreter of Mahomed Ali, (the Pasha, whom Mr. Belzoni through his whole work persists in calling the Bashaw,) the day was arranged, on which he was to be presented to his highness on the subject of erecting an hydraulic machine for that minister. But having been wantonly and savagely wounded in the leg by a Turkish soldier, he was confined for thirty days. On his recovery, however, he was at length presented to the Pasha, and civilly received; and an arrangement was concluded, by which he undertook to frame a machine which would raise as much water, with one ox, as the machines of the country could raise with four. Our Author's labours were carried on in the Pasha's garden at Soubra on the Nile, three miles from Cairo, a small house within the walls of the governor's palace having been assigned to him for his residence. The failure of the project is related with much simplicity, and on this account, as well as for the characteristic traits which it unfolds of Mahomed Ali, we give it in Mr. Belzoni's own words.

'The Bashaw was now come to Soubra, accompanied by several connoisseurs in hydraulics. The machine was set to work; and, though constructed with bad wood and bad iron, and erected by Arabian carpenters and bricklayers, it was a question whether it did not draw six or seven times as much water as the common machines

The Bashaw, after long consideration, declared that it drew up only four times as much. It is to be observed, that the water produced by this machine was measured by comparison with the water procured by six of their own; and that at the time of measuring, the Arabs urged their animals at such a rate, that they could not have continued their exertion above an hour: and for the moment, they produced nearly double the quantity of water that was usually obtained. Notwithstanding all this, the calculation of the Bashaw was to my satisfaction, as it decided on the accomplishment of my undertaking. Still Mahomed Ali plainly perceived the prejudice among the Arabs, and some of the Turks, who were concerned in the cultivation of the land; for instead of four hundred people and four hundred oxen, they would only have to command one hundred of each, which would make a considerable difference in their profits: but, as it happened, an accident occurred, that put an end to all their fears.

'The Bashaw took it into his head to have the oxen taken out of the wheel, in order to see, by way of frolic, what effect the machine would have by putting fifteen men into it. James, the Irish lad in my service, entered along with them; but no sooner had the wheel turned round once, than they all jumped out, leaving the lad alone in it. The wheel, of course, overbalanced by the weight of the water, turned back with such velocity, that the catch was unable to stop it. The lad was thrown out, and in the fall broke one of his thighs. I contrived to stop the wheel before it did farther injury, which might have been fatal to him. The Turks have a belief, that, when such accidents happen in the commencement of any new invention, it is a bad omen. In consequence of this, exclusive of the prejudice against the machine itself, the Bashaw was persuaded to abandon the affair. It had been stated to him also, that it cost as much as four of the usual machines in making, while nothing was said of the advantages as to the oxen that would be saved in the working of it. The business ended in this manner; and all that was due to me from the Bashaw was consigned to oblivion, as well as the stipulation I had made with him.' pp. 22—24.

His ardour for exploring antiquities, was not, however, cooled by this disappointment. Influenced by the suggestions of Mr. Salt, the British Consul at Cairo, and of Mr. Burkhardt, who had generously offered to pay half the expense of his ascending the Nile, Belzoni departed for Thebes, for the purpose of conveying the colossal head of Memnon (now in the British Museum) to Cairo. Having visited in his progress thither the ruins of ancient Tentyra on the western bank of the Nile, and examined with minute attention the largest of the three temples, whose remains still exist and are in a fine state of preservation, he describes at some length, and with considerable accuracy, that beautiful fragment of Egyptian architecture. We forbear to insert this interesting description, because our readers will probably recollect the correct and elaborate account of it given by Denon; but we think it right to re-

mind them, that it was at the sight of these temples, that the detachment of Hindoo Sepoys who joined Lord Hutchinson's army in 1801, almost unanimously exclaimed, that they had found their own pagodas, uttering at the same time expressions of contempt and indignation against the Egyptians for suffering them to crumble into ruins: an unanswerable piece of testimony in favour of the connexion and common origin of the theologies of Egypt and Hindûstan.

Our Traveller was enraptured with the mighty ruins of Thebes, when he landed at Luxor, which is at a short distance from 'the hundred-gated city.' His approach to those stupendous remains seemed to be 'like entering a city of giants, who, after 'a long conflict, were all destroyed, leaving the ruins of their 'various temples as the only proofs of their former existence.' But the colossal bust which he had undertaken to remove, occupied all his solicitudes. When he first beheld it, it was lying with its face upwards,—'apparently smiling upon me,' he says, 'at the thought of being taken to England.' He seems instantaneously to have arrived at the conclusion, that it was the same statue mentioned by Norden as lying, in his time, with the face downwards; a circumstance to which he attributes its preservation. How the bust was separated from the rest of the body, or how it was turned face upwards, he does not venture a conjecture. The details which follow, of the difficulties he had to encounter from the Cacheff of Erments, the governor of the Fellahs of Gournou, in obtaining men for the undertaking, are simply and artlessly narrated; and they shew the triumph of perseverance and zeal over the most discouraging impediments. At last, however, he procured an adequate number of Arabs, at thirty parahs a day, a price equivalent to fourpence half-penny of English money. This sum, insignificant as it may appear, was more than double the amount of what they received for their daily labours in husbandry. With this aid, he succeeded in placing the bust on a car constructed for that purpose; an undertaking which will appear almost miraculous, when we advert to its weight, which was not less than twelve tons, and the simplicity of the mechanism employed, which consisted only of four levers. By gradually propelling the car at the rate of sometimes fifty, sometimes a hundred yards a day, on the 10th and 11th of August, the Young Memnon arrived on the bank of the Nile. No labour can be compared to that which the Arabs underwent on this occasion. 'The hard task,' says Mr. Belzoni, 'they had to track such a weight, the heavy poles they 'were obliged to carry for levers, and the continually replacing 'the rollers, with the extreme heat and dust, were more than 'any European could have withstood.' What is most remarkable is, that during all this exertion, they never ate or drank till after sun-set, for it was the fast of Rhamadan.

The next day, our Author met with an adventure in one of those caves which are scattered about the mountains of Gournou, and which are celebrated for the mummies they contain. It is of so singular a character, and is so strong an illustration of the fraudulent character of the natives, that we cannot refrain from inserting it.

'The Janizary remained without, and I entered, with two Arabs and the interpreter.

'Previous to our entering the cave, we took off the greater part of our clothes, and, each having a candle, advanced through a cavity in the rock, which extended a considerable length in the mountain, sometimes pretty high, sometimes very narrow, and without any regularity. In some passages, we were obliged to creep on the ground, like crocodiles. I perceived, that we were at a great distance from the entrance, and the way was so intricate, that I depended entirely on the two Arabs, to conduct us out again. At length we arrived at a large space, into which many other holes or cavities opened; and after some consideration and examination by the two Arabs, we entered one of these, which was very narrow, and continued downward for a long way, through a craggy passage, till we came where two other apertures led to the interior in a horizontal direction. One of the Arabs then said, "This is the place." I could not conceive how so large a sarcophagus, as it had been described to me, could have been taken through the aperture which the Arab now pointed out. I had no doubt but that these recesses were burial-places, as we continually walked over skulls and other bones; but the sarcophagus could never have entered this recess, for it was so narrow, that on my attempt to penetrate it, I could not pass. One of the Arabs succeeded, however, as did my interpreter; and it was agreed, that I and the other Arab should wait till they returned. They proceeded evidently to a great distance, for the light disappeared, and only a murmuring sound from their voices could be distinguished, as they went on. After a few moments I heard a loud noise, and the interpreter distinctly crying, "*Oh mon Dieu! mon Dieu! je suis perdu!*" After which a profound silence ensued. I asked my Arab, whether he had ever been in that place? He replied, "Never." I could not conceive what could have happened, and thought the best plan was to return, to procure help from the other Arabs. Accordingly, I told my man to shew me the way out again; but staring at me like an ideot, he said he did not know the road. I called repeatedly to the interpreter, but received no answer. I watched a long time, but no one returned; and my situation was no very pleasant one. I naturally returned through the passages by which we had come; and after some time, I succeeded in reaching the place where, as I mentioned, were many other cavities. It was a complete labyrinth, as all these cavities bore a great resemblance to the one we first entered. At last, seeing one which appeared to be the right, we proceeded through it a long way; but by this time our candles had diminished considerably; and I feared that, if we did not get out soon, we should have to remain in the dark; meantime it was dangerous to put one out, to

save the other, lest that which was left, should by some accident be extinguished. At this time, we were considerably advanced to the outside, as we thought; but to our sorrow we found that the end of that cavity was without any outlet. Convinced that we were mistaken in our conjecture, we quickly returned towards the place of the various entries, which we strove to regain. But we were then as perplexed as ever, and were both exhausted from the ascents and descents which we were obliged to go over. The Arab seated himself, but every moment of delay was dangerous. The only expedient was, to put a mark at the place, out of which we had just come, and then examine the cavities in succession, by putting also a mark at their entrance, so as to know where we had been. Unfortunately, our candles would not last through the whole researches: however, we began our operations.

'On the second attempt, when passing before a small aperture, I thought I heard something like the roaring of the sea at a distance. In consequence, I entered this cavity; and as we advanced, the noise increased, till I could distinctly hear a number of voices all at one time. At last, thank God, we walked out, and the first person I saw, was my interpreter. How he came to be there, I could not conjecture. He told me, that, in proceeding with the Arab along the passage below, they came to a pit that they did not see; that the Arab fell into it, and in falling put out both candles. It was then that he cried out "Mon Dieu! je suis perdu!" as he thought he also should fall into the pit; but, on raising his head, he saw at a great distance a glimpse of day-light, towards which he advanced, and thus arrived at a small aperture. He then scraped away some loose sand and stones to widen the place, where he came out, and went to give the alarm to the Arabs, who were at the other entrance. Being all concerned for the man who fell to the bottom of the pit, it was their noise that I heard in the cave. The place by which my interpreter got out, was instantly widened; and in the confusion, the Arabs did not regard letting me see that they were acquainted with that entrance, and that it had lately been stopped up. I was not long in detecting their scheme. The Arabs had intended to shew me the sarcophagus without letting me see the way by which it might be taken out, and then to stipulate a price for the secret. It was with this view they took me such a why round-about. I found that the sarcophagus was not in reality a hundred yards from the large entrance. The man was soon taken out of the well, but so much hurt in one of his hips, that he went lame ever after.' pp. 51—54.

Being obliged to despatch a courier to Mr. Salt [redacted] boat to be sent to convey the colossus down the Nile, (at that season none being procurable in Upper Egypt,) he resolved to continue his voyage up that river. At Edfou, (the ancient Apollinopolis Parva,) he surveyed the remains of a temple, which was equal to that of Tentyra in magnitude and beauty. The propylæon is the largest and most perfect of any in Egypt, and is covered with colossal figures of intaglio relevato. It contains several apartments in the interior. Both this part of the temple and

the pronaos, (the most perfect in Egypt,) are encumbered and blocked up with Arab huts. On the side wall of the pronaos, Belzoni observed the figure of Harpocrates seated on a full-blown lotus, with his finger on his lips. He concludes, though in our opinion upon insufficient data, that the temple was dedicated to Typhon. It has generally, and, we think, by Mr. Hamilton among others, been supposed to have been dedicated to Apollo. The only grounds for Mr. Belzoni's opinion, are, that the figure of the destroying god frequently recurs on the capitals. From Ombos, whose ruins he visited, our Traveller ascended to the village of El Kalabshe, where he observed a temple in ruins similar to those at Edfou, for the decorations of which we refer our readers to the interesting book of plates which accompanies the work. An attempt to convey the faintest notion of them by written description, would be idle and absurd. He refers them to the reign of the Ptolemies, inferring from the elegance of their forms, that they are comparatively recent, and that they were executed under the direction of the Greeks.

The island of Elephantine, visited by Belzoni on this voyage, as well as its temple, supposed to be in honour of the serpent Knuphis, have been accurately described by Norden. In the morning of the 27th of August, long before the rising of the sun, he stood at the stern, anxiously awaiting the light that was to unveil to his eyes the beautiful island of Philoe: but he deferred his examination of its ruins till his return. The next day, at a village on the eastern bank, they met with an odd and unpleasant adventure.

'The Reis, the Janizary, and the sailors went on shore; Mrs. B., the interpreter, and myself remained on board. Some time after, a few natives came to our boat, as if anxious to see what was in it; but as it was covered with mats, they could not well look into it. After one of them had approached and examined every thing with attention, they all retired; but a few minutes had scarcely elapsed, when we saw several of them returning armed with spears and shields of crocodile skins. As they came straight towards us, and were joined by others, their appearance was rather alarming. Though we were well armed, we were only three; accordingly I took a pistol in each hand; Mrs. B. also seized one, and the interpreter another. They approached us in their boats, as if with intention to come on board. I made signs to them to keep off; but they appeared indifferent to all we said or did. I then stepped forward, and with my right hand, prevented the first from entering the boat, holding the pistols in my left. He began to be rather rough in his manner; at last I pointed a pistol to him, making signs that, if he did not retire, I would shoot at him. On this he drew back, and consulted with the others. When the Reis with the crew and the Janizary came back, I remonstrated with him upon the impropriety of leaving the boat without any one who could speak the language of the country, and told him what had

happened. He talked to the men in their own language, and then told us that they had a dispute with their neighbours, which was the reason of their being armed, and that they *merely* wanted our boat to go to another island to fight with their adversaries.' pp. 66, 7.

Having conceived the project of uncovering the great temple of Ipsambubl, first discovered by the enterprising Burkhardt, he commenced the operation of removing the accumulations of sand which blocked it up. He had previously obtained the consent of Osseyn Cacheff, on the liberal condition that, if the temple should be full of gold, the Cacheff should have one half; but if it should only be full of stones, they should be Belzoni's exclusive property. Such, however, were the obstacles he experienced from the intractable and indolent character of the natives, that having, after surmounting a thousand obstacles, succeeded in uncovering about twenty feet in front of the temple, till the colossal statues above the door were completely exposed, he was obliged to defer the termination of his task for want of money, (which, though at first they hardly knew its uses, had at length manifested its usual power amongst the wild people on whose assistance he depended,) and to resume his voyage down the Nile.

On this voyage, he had ample opportunity of observing the singular race of Nubians, by whom the vessels of that country are navigated. They are a people who eat any thing. They chew the rock salt or natron, mixed with tobacco. When a sheep was killed, they devoured the entrails raw with great avidity. The head and feet, skin, wool, hoofs, are put into a pot and half boiled, when they drink the broth and devour the rest. This savage repast is sufficiently horrid; but it recals to our recollection the still more dreadful banquet at which Juvenal, who was also a traveller in Egypt, relates the inhabitants of Ombos to have sated their hunger; for it was human flesh on which the Egyptians of that day regaled themselves.

——— nec ardenti decoxit aheno
Aut verubus; longum usque adeo tardumque putavit
Expectare focos, *contenta cadavere crudo.*

Being now once more at Thebes, his whole time and attention were engrossed in the embarkation of Memnon for Cairo; and this, with considerable difficulty, he effected on the 17th of November. His account of the simple mechanism by which this arduous task was accomplished, is highly interesting. It went smoothly on board. The Arabs, who unanimously thought that it would go to the bottom or crush the boat, were anxious for the event; and when the owner of the boat, who considered it as consigned to perdition, saw the huge piece of stone, as he called it, safely on board, he came and squeezed Belzoni heartily by the

hand. It was natural that our Author should feel the delight of self-gratulation on this occasion; for he truly remarks, that it would have been easier to embark a mass ten times larger, if mechanical powers had been furnished to him, whereas he was destitute of every requisite. It was twenty four days before he reached Cairo, having passed five months in a state of anxious exertion. Here he had the pleasure of finding his valued friend Burkhardt, to whose character he pays the testimony of an honest and affectionate heart; a testimony in which we sincerely concur, for a kinder and gentler spirit never animated the human form. *Heu iniquis fatis abreptus!*

Having accompanied his bust on its further voyage to Alexandria, he took his leave of it, and communicated to Mr. Salt his project of another excursion into Upper Egypt and Nubia, to open the temple of Ipsambuhl. Under the auspices of this gentleman, Belzoni once more ascended the Nile, accompanied by Mr. Beechey, and joined at Philoe by Captains Irby and Mangles of the navy. The narrative of this second expedition is peculiarly interesting, but our limits forbid us to attempt an analysis of it. We must therefore hasten with him to the great temple of Ipsambuhl. After encountering perplexities and difficulties sufficient to overthrow the constancy of any ordinary man, which were chiefly interposed by the cunning and malice of the Cacheffs of the district, and despairing of any aid from the natives, who having obtained three hundred piastres in advance for their services, left them to accomplish the task by themselves,—they were convinced that the temple could be opened only by their own exertions. With the assistance, therefore, of the crew, they set to work, and by dint of unspeakable efforts, on the eighteenth day, dug as far as the door-way of the temple; and on the 1st of August, 1817, entered, says Mr. Belzoni, the finest and most extensive excavation in Nubia, excepting perhaps the tomb subsequently discovered in Beban el Malook. It is one of the most magnificent of temples, enriched with paintings and colossal figures. They first entered a pronaos fifty seven feet long, and fifty two wide, supported by two rows of pillars, to each of which is attached a figure whose turban reaches the ceiling, which is thirty feet in height. The walls are covered with hieroglyphics and with various representations of battles, the storming of castles, sacrifices, &c. They found that some of the columns had been injured by the heated atmosphere, the temperature of which must have been 130 degrees. Our readers will be pleased with the description of the interior.

'The second hall is about twenty-two feet high, thirty-seven wide, and twenty five and a half long. It contains four pillars about four feet square; and the walls of this also are covered with fine hieroglyphics in pretty good preservation. Beyond this is a shorter chamber, thirty

seven feet wide, in which is the entrance into the sanctuary. At each end of this chamber is a door, leading into smaller chambers in the same direction with the sanctuary, each eight feet by seven. The sanctuary is twenty-three and a half long, and twelve wide. It contains a pedestal in the centre, and at the end four colossal figures, the heads of which are in good preservation. On the right side of this great hall, entering into the temple, are two doors at a short distance from each other, which lead into two long separate rooms, the first thirty-eight feet long and eleven feet wide, the other forty-eight feet by thirteen. At the end of the first are several unfinished hieroglyphics, of which some, though merely sketched, give fine ideas of their manner of drawing. At the lateral corners of the entrance into the second chamber from the great hall, is a door, each of which leads into a small chamber twenty-two feet long and ten wide. Each of these rooms has two doors leading into two other chambers, forty-three feet long and ten wide. There are two benches in them. The most remarkable subjects in this temple are, 1st, a groupe of captive Ethiopians, in the western corner of the great hall; 2d, the hero killing a man with his spear, another lying dead under his feet, on the same western wall; 3d, the storming of a castle, in the western corner from the front door. The outside of this temple is magnificent. It is a hundred and seventeen feet wide, and eighty-six feet high: the height from the top of the cornice to the top of the door being sixty-six feet, and the height of the door twenty. There are four enormous sitting colossi, the largest in Egypt or Nubia, except the great sphinx at the pyramids, to which they approach in the proportion of near two thirds.' pp. 212—13.

The heat was so great in the temple, that it scarcely permitted them to take drawings, the perspiration from their hands rendering the paper quite wet. During this operation, their provisions were so much reduced, that for six days they had only dhourra boiled without salt, of which they had none left; the Cacheffs having given orders that no food should be sold to them, in hopes of starving them away. An Abady, of a different tribe, brought them milk at night, but was soon detected, and came no more. Such is Mr. Belzoni's narrative of this surprising excavation of a temple which must have been buried in sand at least two thousand years. But, from verbal description, no idea can be formed either of the interior or the exterior of this stupendous relic. Our readers, therefore, must consult the volume of plates, where they will find them accurately delineated.

The next excavation, which he carried on in the valley of Beban el Malook, near Thebes, was also, to use Mr. Belzoni's phrase, magnificent. From his long and minute account of the tomb of Psammuthis, containing many spacious apartments, which was the fruit of this excavation, we can extract only a few particulars: they convey the best notion that can be obtained of the progress of Egyptian sculpture.

'The entrance into the tomb is at the foot of a high hill. The first thing the traveller comes to, is a staircase cut out of the rock, which descends to the tomb. The entrance is by a door of the same height as the first passage. I beg my kind reader to observe, that all the figures and hieroglyphics of every description are sculptured in basso relievo, and painted over, except in the outlined chamber, which was only prepared for the sculptor. It gives the best ideas yet discovered of the original process of Egyptian sculpture. The wall was previously made as smooth as possible, and when there were flaws in the rocks, the vacuum was filled up with cement, which, when hard, was cut along with the rest of the rock. Where a figure was to be formed, after the wall was prepared, the sculptor appears to have made his first sketches, which being finished in red lines, another more skilful artist corrected the errors in black. When the figures were thus prepared, the sculptor proceeded to cut the stone all round the figure, which remained in basso relievo, some to the height of half an inch, some less, according to the size of the figure. The angles of the figures were all smoothly rounded, which makes them appear less prominent than they really are. The parts of the stone that were to be taken off all round the figure, did not extend much further, as the wall is thickly covered with figures and hieroglyphics.

'When the figures were completed and made smooth, they received a coat of whitewash all over. This white is so beautiful and clear, that our whitest paper appeared yellowish when compared to it. The painter came next and finished the figure. It would seem as if they were unacquainted with any colour to imitate the naked parts, since red is adopted as a standing colour for all that meant flesh: except that, in certain instances, when they intended to represent a fair lady, to distinguish her complexion from that of the men, they put on a yellow colour to represent her flesh. Yet it cannot be supposed that they did not know how to reduce their red paints to a flesh colour; for on some occasions, where the red flesh is supposed to be seen through a veil, the tints are nearly of the natural colour. Their garments were generally white, and their ornaments formed the most difficult part, when the artist had to employ red in the distribution of the four colours. When the figures were finished, they appear to have laid on a coat of varnish: though it may be questioned, whether the varnish were thus applied or incorporated with the colour. The true customs of the Egyptians cannot be seen elsewhere with greater accuracy than in this tomb.' pp. 227—9.

Having accumulated considerable collections of antiquities, Mr. Belzoni arrived again at Cairo, after an absence of ten months. His next operation was that of penetrating one of the pyramids, those stupendous monuments of human labour, and, probably, of human folly, whose origin and purpose are hid in the darkest obscurity. Our Traveller seems here to have arrived at the most arduous of his enterprises; but difficulties almost vanished at his approach. The word impossibility, the standing apology for those who attempt undertakings with a faint spirit and sickly resolution, has hardly a place in his vocabulary.

'In an intelligent age,' he says, speaking of the Pyramids, 'one of the greatest wonders of the world stood before us, without our knowing whether it had any cavity in the interior, or if it were only one solid mass. The various attempts which have been made by numerous travellers to find an entrance into this pyramid, and particularly by the French Scavans, were examples so weighty that the enterprize seemed little short of madness.' p. 255.

His first attempts failed; but, having made accurate observations on the first pyramid, he applied them so judiciously to the second which it was his object to explore, that, after various labours, his description of which has all the vigour and the charm of truth, he found himself at length in the very heart of the structure,—the central chamber of that pyramid which had for ages been the subject of obscure conjecture. It is computed to be upwards of forty-two feet long, sixteen wide, and twenty-three in height, and excavated, from the floor to the roof, out of the solid rock. Here he found the granite sarcophagus, which contained bones that were deemed human, but turned out, on examination in London, to be those of an ox.* And here also he found an inscription in Arabic, purporting that the pyramid had been opened in the presence of Ali Mohammed, one of the sovereigns of the Mohammedan dynasty, and again closed up. It was, no doubt, opened in search of supposed treasure.

The pyramids have been fruitful of endless speculations. In the wildness of hypothesis, they have been gravely maintained to be basaltic eruptions produced by some vast derangement of the earth. Can we be surprised at such an absurdity, when a learned antiquary of our own time undertook in downright earnest to prove, that the stupendous piles on Salisbury plain, which retain the Saxon appellation of Stonehenge, were large hail-stones dropped upon the earth? The opinion that has prevailed in almost all times, is, that these immense piles were the tombs of three ancient Egyptian kings; Cheops, Cephrenes, (by Mr. Belzoni called Cephron, we know not why,) and Mycerinus. This was the tradition in the time of Herodotus; and it receives confirmation from the circumstance of their being surrounded by smaller pyramidal structures, among which mausolea or burial grounds were interspersed, and also from the fact of several mummy-pits having been explored in their vicinity.

We are obliged to omit all mention of several curious and ingenious observations made by Mr. Belzoni, particularly of his well-supported hypothesis (corroborated by important discoveries) of the real site of the Memnonium; and proceed to

* They were brought to England by Lieut. Col. Fitzclarence, then on his route with despatches from India.

accompany him on his long journey to the Red Sea. This expedition originated partly in his being disappointed in his project of pursuing the researches he had so successfully commenced at Thebes, the ground having been pre-occupied by the agents of Mr. Salt and Mr. Drouetti, who had literally partitioned the whole country between them; and partly in an ardent inclination to explore the ruins of the ancient Berenice. A M. Calliud had prevailed, it seems, upon the Pasha to send him on a commission to ascertain the existence of certain sulphur and emerald mines, which had been reported by two Copts, who had lately landed from Arabia on the coast of the Red Sea, to be near that shore above Cosseir. He had found the mines sterile and unproductive; but, in this pursuit, he appears to have stumbled on some ruins, which, upon his return, he persuaded the antiquaries in Egypt to believe to be those of the ancient Berenice. Diffident of the accuracy of his report, Belzoni, on the 16th of September, 1816, sailed with Mr. Beechey, and seven other persons, for the purpose of examining the supposed position of the city. They at length reached the place described by Calliud; where they found so little to confirm the relation of that gentleman, that they could come to no other conclusion, than that the ruins which he had described, existed only in his own imagination. They advanced, therefore, over the desert; and after incredible hardships, reached the Red Sea. After traversing its shores for several days, they unexpectedly came to some ruins, which Mr. Belzoni conjectured to be those of that great emporium of the commerce of Egypt. Here they found the walls of a considerable temple. The site of the town occupies about 2000 square feet, as far as the outlines could be traced; and they conjectured that it might have contained about 2000 houses. They inferred that this must have been the Berenice described by Herodotus and Pliny, though it did not exactly agree with the place where it had been laid down by D'Anville. But, to strengthen the grounds of their conjecture, they went 'half a 'day higher towards the South, to be certain that they should 'pass the very spot where that geographer had fixed it.' According to Belzoni, the situation of the town is delightful.

'The open sea before it is on the east, and from the southern coast to the point of the cape, is like an amphitheatre of mountains, except an opening on the north-west plain, where we came from. The cape El Galahen extends its point nearly opposite the town on the east, and forms a shelter for large ships from the north and north-west winds. Opposite the town is a very fine harbour entirely made by nature: its entrance is on the north; it is guarded on the east by a neck of incrusted rock, on the south by the land, and on the west by the town: the north side, as I said before, being covered by the

range of mountains which forms the cape, protects the harbour also. Its entrance has been deep enough for small vessels, such as the ancients had at those times, but, no doubt, was deeper. It had at present a bar of sand across, so that nothing could enter at low water. I took the plan of the temple, which in construction is according to the Egyptian style, and we imagined that the Greeks had taken their plans from this ancient people.'

For the topography of the town, and the plan of the temple, the reader must be referred to the thirty-second and thirty-fourth plates of Mr. Belzoni's book of engravings.

It was in this expedition that he witnessed one of those dreadful and overwhelming inundations of the Nile, which occur at irregular cycles in that country. The river rose three feet and a half above the highest mark left by the former inundation, carrying off several villages and their inhabitants. Its force baffled all the efforts of the Arabs to resist it, which consist chiefly of artificial fences of earth and reeds. The poor Caimaikam of the first village they came to (Agalta), greatly lamented his situation, as he expected to be washed away. There was not a boat in the place, the boats being then employed in the transport of corn, and the lives of human beings not being of much account to the Pasha, who derives considerable profit from trafficking in corn: the only chance of escape was by climbing the palm-trees. They saw, as they advanced, several villages in great danger.

'The rapid stream,' says our Traveller, describing this awful desolation, 'had carried away the fences, and the inhabitants were obliged to ascend to higher grounds with what they could save from the water. Fortunate was he who could reach a high ground. Some crossed the water on pieces of wood, some on buffaloes or cows, others with reeds tied up in large bundles. The small spots of high ground that stood above the water, were so many sanctuaries for these poor refugees, and were crowded with people and beasts. The scanty provision they could save, was the only subsistence they could expect. No relief could be expected for four-and-twenty days. The Cacheffs and Camaikans did all they could to assist them with their little boats, but they were so few in proportion to what was wanted, that the relief they afforded was very inconsiderable. To approach these poor wretches in our little boat would have been dangerous to them and to us, for so many would have entered it at once that the boat would have sunk. We landed as soon as we could, and employed our boat to fetch the people from an opposite village. The Camaikan set off himself with another boat, and returned in an hour with several men and boys. He sent the boats again, and they returned with corn, buffaloes, sheep, goats, asses, and dogs. I remarked that there were no women in the village; but was soon convinced of the regard paid to the fair sex in that country. It was not till the fourth voyage that they fetched over the women, as the last and most insignificant of their property.' pp. 301, 302.

Our Author's last excursion was to the Oasis el Cæsar, a place abounding in Egyptian antiquities. Here, he conceived, though by a process of induction somewhat too laboured, that he had discovered the Oasis of Jupiter Ammon, celebrated for the splendid temple of that divinity, and the fountain dedicated to the sun. He was prevented by the jealousy of the natives, from taking a minute survey of those memorable ruins. He visited, however, several different times that far-famed fountain. His description of it differs from that which Herodotus gives of it; a circumstance which we by no means mention in derogation of the justness and accuracy of Mr. Belzoni's conclusions; for the father of history did not himself penetrate the desert as far as the Oasis, and derived his knowledge of the miracle ascribed to the fountain, (the periodical change of its temperature from extreme heat to extreme cold,) from mere fame and tradition.

We have thus noticed all that can be properly called new in this interesting work; conscious, at the same time, that a minuter analysis would have rendered ampler justice to its merits. But among its merits, we cannot conscientiously include correctness of style and composition. Its diction is evidently that of a man accustomed to think and to speak in another idiom. Yet, making all due allowances for a defect which ought to smooth the frown of criticism, we cannot help breathing the wish, that Mr. Belzoni's clear and perspicuous narrative had been permitted to run its course like our own Thames, 'strong without rage,' and undisturbed by the contemptible altercations and petty jealousies which will be for ever breaking out among competitors occupied in the same pursuits, and looking for fame or profit from priority of discovery. A book dedicated to science, ought to exhibit the dignity of science; and that enlightened portion of the public to whom the Author looks for the reward and patronage of his labours, ought not to have been tormented with his squabbles with Count Forbin, or M. Drouetti, or Mr. Salt.

We cannot conclude this article without again referring our readers to the admirable lithographic engravings which accompany the volume, for beautiful delineations of the chief objects of the Author's researches: they do the highest honour to this new school of engraving. Appended to the volume, is Mrs. Belzoni's 'Trifling Account of the Women of Egypt, Nubia, and Syria.' But, as other travellers have exhausted the subject, it would be unfair to the lady herself, and uninteresting to our readers, to insert any extracts from it.

Art. II. *Historical Memoirs of the City of Armagh*, for a Period of 1373 Years, comprising a considerable Period of the General History of Ireland; a Refutation of the Opinions of Dr. Ledwich, respecting the Non-existence of St. Patrick; and an Appendix, on the Learning, Antiquities, and Religion of the Irish Nation. By James Stuart, A.B. 8vo. pp. 661. Price 18s. Newry. 1819.

THIS bulky and somewhat unsightly mass of letter-press will be found to contain a fund of information, historical, biographical, and topographical, laboriously collected from sources not very accessible to ordinary readers, and to be replete with matter highly curious and interesting. The general summary of its contents, as stated in the preface, is as follows.

'1. Historical Memoirs of Armagh, with a statistical account of that city.—2. Biographical Sketches of the various Prelates who presided, in Succession, over the See of Armagh, from the Year 445, till the Reformation.—3. A Biographical Account of the Protestant Archbishops of Armagh, Primates of all Ireland, from the Period of the Reformation, till the Year 1818.—4. A similar Account of the Lives of the Roman Catholic Archbishops of Armagh, or titular primates of all Ireland.—5. A Narrative of various important Events in the general History of Ireland, in which the Archbishops of Armagh, and the Church of Ireland, were either directly or indirectly concerned.—6. An Account of the Establishment of Presbyterian Congregations, and of other Religious Societies in the city of Armagh; with biographical Sketches of the Presbyterian Ministers in regular Order.—7. Various matters relating to the Trade, Manufactures, Antiquities, Manners, Customs, Learning, and Religion of the Country, &c.'

It is not long since we had occasion to advert to a controversy relating to the birth, parentage, and education of a Saxon saint, the renowned St. Neot; in which the affirmative hypothesis came under our consideration, which identifies him with Prince Athelstan. In the Introduction to the present volume, a negative hypothesis of a still more daring character, is made the subject of investigation, which would reduce no less a personage than the patron saint of Ireland to a nonentity. This attempt at posthumous murder, has been made by the learned author of the "Antiquities of Ireland," Dr. Ledwich; whose theorizing ingenuity has shewn itself in an opposite direction to that taken by the inventive boldness of Mr. Whitaker. He takes upon him to affirm, that 'it is absolutely asserting me-'ridional light to be nocturnal darkness, to maintain St. Pa-'trick's existence, mission, or primacy.' The dogmatism of this assertion would prepare us to find that the arguments which could be brought in support of it, are singularly unsatisfactory. And Mr. Stuart has shewn, that Dr. Ledwich has nothing but his own blunders to produce in justification of his

epticism. Fleury, Cave, Ussher, Camden, Ware, Tillemont, Bollandus, Baronius, Spelman, Stillingfleet, and Mosheim, all oincide in their belief of his existence, and upon no doubtful estimony. But Dr. Ledwich finds no difficulty in assuming hat all his predecessors have on this subject mistaken 'meridional light for nocturnal darkness;' and because some of the raditions relating to the Saint are apocryphal, or of uncertain uthority, he would have us blot out his whole story as fabulous, hough far better attested than a large portion of what passes for cclesiastical history. 'The mind of our antiquary,' says Mr. tuart, 'possessed with a kind of credulous scepticism, a sort of dogmatizing doubt, rejects the probable, and implicitly believes in the impossible.' A writer who takes the negative side f even a doubtful question, can have no right to indulge himself n the language of peremptory decision. Almost the slightest legree of positive testimony is sufficient to overthrow the most lausible hypothesis that has for its object to establish a mere egation, provided there is no natural improbability in the atested fact. But, to maintain, in contempt for all but contemporary estimony, the non-existence of an individual,—a point which it would seem under any circumstances, a delicate task to place eyond dispute,—and that individual, one so illustrious as the rish apostle, betrays either an ungovernable love of paradox, or a singular wantonness of scepticism. While we cannot avoid miling at the honest warmth and indignant earnestness of St. Patrick's present champion, we fully agree with him in deprecating the temerity and dogmatism of Dr. Ledwich's assertions, which are so much at variance with the spirit that ought to haracterize the historian and the antiquary. Yet, the Dr.'s *ipse dixit* appears to have been implicitly relied upon by the Rev. James Gordon in his History of Ireland, and by some ther modern writers. Mr. Gordon asserts, that the apostle 'is mentioned in no writing of authentic date, anterior to the ninth century, and that he is quite unnoticed by Bede, Adamnan, and Cumian.' Whereas Dr. Ledwich admits that St. Patrick is xpressly mentioned in Bede's Martyrology, though he insinuates a doubt of its authenticity. Cumian, who wrote about he year 650, styles St. Patrick 'the first apostle of Ireland;' nd Adamnan, who also lived in the seventh century, makes xpress mention of him. To these authorities is to be added Bishop Tirechan, whose two books of "the Acts of Saint 'Patrick," referred to by Ussher, were written about the year 50, besides other very ancient documents.

That it was not till the ninth century that St. Patrick was dubbed the Patron-saint of Ireland,' is highly credible. Had his been all that Ledwich wished to establish, it is a pity that he should have gone to the very unnecessary length of disputing

thority of Pope Celestine, who, on that occasion, is stated to have dignified him with the honourable Roman title of Patricius, father of the people. Such is Mr. Stuart's account, on the authority of Nennius; and to his work we must refer our readers for the romantic particulars of his returning to a country to which he had been originally carried as a captive, and where, having been sold to the prince of Dalaradia, in the county of Antrim, he had been employed as a swineherd,—now in the plenitude of apostolic dignity, attended by twenty disciples eminent for piety and wisdom, and other attendants, to assume the primacy of the island. There are writers, however, who venture to question whether the bishop of Rome, at that early period, assumed the power of sending bishops and primates to distant countries, and whether Pope Celestine had any thing to do with either the mission of Germanus to Britain, or that of Patrick, *alias* Magonius, to Ireland. This knotty point we cannot pretend to discuss; nor would we wish to disturb the complacency with which our worthy Historian, having disposed of the unmeasured scepticism of Dr. Ledwich, revels in the legendary memorials of the Hibernian Saint, adopted with implicit faith from Nennius, Matthæus Florilegius, Prosper, Jocelyn, Marianus Scotus, Probus, Colgan, &c. &c., as if no other writer would dare impeach those venerable authorities, or harbour a doubt as to the historical accuracy of the marvels they have transmitted to us. Assuredly, the acts of all the Apostles cannot be compared with the acts of St. Patrick. Suffice it to say, that, 'after having established three hundred and sixty-five 'churches, ordained a like number of bishops, and three thou-'sand presbyters, he died on the 17th of March, 493, at the 'patriarchal age of one hundred and twenty, and was buried at 'Downpatrick,' which had also the honour of receiving the holy relics of Saints Bridget and Columba. So saith the following distich:

Hi tres in Duno, tumulo tumulantur in uno,
Brigida, Patricius, atque Columba pius.

We have suffered ourselves to be so long detained by St. Patrick, that we can take but little notice of his most reverend successors.

St. Patrick 'is generally deemed the first archbishop of 'Armagh;' but, if so, he would seem to have been both self-constituted and self-consecrated. He did not, however, long retain the episcopacy, which was held successively, during his life-time, by three saintly personages, all of blood royal. St. Patrick seems to have had some strong aristocratical predilections; and the primacy of Armagh, as established by him, approached very nearly to the papal dignity. In the unbroken line of this arch-episcopacy, during the first seven centuries, we find the illustrious names of Ailild, prince of Hy-Bressail, of

Conchessa, and his uncle St. Martin, are stated to have resided; while he admits it to be beyond all question, that the saint was of British origin. His chief authority appears to us, however, to be very equivocal. The expression of Fiech, is, that he was born at *Nem Tur*, which would seem to mean nothing more than *Turris Cœlestis*, the holy tower; as it is rendered by one of his early biographers. Mr. Owen, in his Cambrian Biography, and Mr. Hughes, in his recent disquisitions on ancient British history, claim him on behalf of their countrymen as a native of Wales; stating, that among the Welsh, Patrick is called the son of Mawon, and styled *Padrig Maenwyn* of *Gwyr*, in the west of Glamorgan. The place of his nativity is said to have been Aberllychwr, or Loghor, where there is a church dedicated to his memory; and he is, moreover, affirmed to have been a teacher of the faith, in the college founded at Caer-worgan, in the vale of Glamorgan, by the father of the emperor Theodosius, until he was carried away captive by the Gwyddelians, or Irish. The genealogical account of his descent given by Colgan, which makes him the son of Calphurnius, a deacon, and the grandson of Potitus, a presbyter, assigning to his family a Roman origin, carries the marks of monkish fiction on the face of it. Thus much appears to be certain; that he was first carried into Ireland as a captive, and that this circumstance ultimately led to his becoming a preacher of Christianity in that country. He is stated to have been ordained a presbyter by Germanus bishop of Auxerre. All accounts notice his intimacy with that prelate, who twice visited Britain; once in 429, and again in 446, for the purpose of suppressing Pelagianism, and of regulating the British churches. Germanus, or, as the Welsh style him, Garmon, was the uncle of Emyr Llydaw, an Armoric prince. He resided for a considerable time in Britain; and several churches in Wales, as well as the metropolitan church of the Cornish Britons, were dedicated to him. St. Patrick's acquaintance with the worthy bishop, must, however, have been of a prior date to the visit of the latter to this country; and it is highly probable, that the Son of Mawon, or, as he was styled, Magonius, if born in Britain, received his education in Armoric Gaul. He could not have been brought up in one of the seminaries instituted by Germanus in this country, (as the Author of Horæ Britannicæ conjectures,) for this obvious reason, that the Welsh tradition represents him as presiding over the choir at Caer-worgan, prior to its re-establishment by Germanus, who appointed Iltutus to be the principal; and St. Patrick, if the year of his birth be correctly given by Ware, was at that period nearly sixty years old. The year 432 is assigned as the date of his arrival in Ireland as the accredited successor of Palladius, under the au-

thority of Pope Celestine, who, on that occasion, is stated to have dignified him with the honourable Roman title of Patricius, father of the people. Such is Mr. Stuart's account, on the authority of Nennius; and to his work we must refer our readers for the romantic particulars of his returning to a country to which he had been originally carried as a captive, and where, having been sold to the prince of Dalaradia, in the county of Antrim, he had been employed as a swineherd,—now in the plenitude of apostolic dignity, attended by twenty disciples eminent for piety and wisdom, and other attendants, to assume the primacy of the island. There are writers, however, who venture to question whether the bishop of Rome, at that early period, assumed the power of sending bishops and primates to distant countries, and whether Pope Celestine had any thing to do with either the mission of Germanus to Britain, or that of Patrick, *alias* Magonius, to Ireland. This knotty point we cannot pretend to discuss; nor would we wish to disturb the complacency with which our worthy Historian, having disposed of the unmeasured scepticism of Dr. Ledwich, revels in the legendary memorials of the Hibernian Saint, adopted with implicit faith from Nennius, Matthæus Florilegius, Prosper, Jocelyn, Marianus Scotus, Probus, Colgan, &c. &c., as if no other writer would dare impeach those venerable authorities, or harbour a doubt as to the historical accuracy of the marvels they have transmitted to us. Assuredly, the acts of all the Apostles cannot be compared with the acts of St. Patrick. Suffice it to say, that, 'after having established three hundred and sixty-five 'churches, ordained a like number of bishops, and three thou-'sand presbyters, he died on the 17th of March, 493, at the 'patriarchal age of one hundred and twenty, and was buried at 'Downpatrick,' which had also the honour of receiving the holy relics of Saints Bridget and Columba. So saith the following distich:

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We have suffered ourselves to be so long detained by St. Patrick, that we can take but little notice of his most reverend successors.

St. Patrick 'is generally deemed the first archbishop of 'Armagh;' but, if so, he would seem to have been both self-constituted and self-consecrated. He did not, however, long retain the episcopacy, which was held successively, during his life-time, by three saintly personages, all of blood royal. St. Patrick seems to have had some strong aristocratical predilections; and the primacy of Armagh, as established by him, approached very nearly to the papal dignity. In the unbroken line of this arch-episcopacy, during the first seven centuries, we find the illustrious names of Ailild, prince of Hy-Bressail, of

royal descent; Dubtach II., also of royal stock; Flan Febla, of another regal sept; the learned Mæl-brigid Mac Dornan, denominated 'the ornament of Europe,' lineally descended from Nial the Great; Mælmurry Mac Eoch, styled 'the head of 'the clergy of western Europe, the principal of all the holy 'orders of the West, a most wise and erudite doctor;' Cellach, or Celsus, styled 'the primate of Western Europe,' who also belonged to the regal family; and Maurice Mac Donald, descended from the same stock, who contested the primacy with Malachy the friend of St. Bernard. In fact, during fifteen generations or successions of bishops, the See was monopolized by a single princely family or tribe, as their hereditary right. Eight of these princely primates were *(proh pudor!)* married men, and, what was still worse, unordained—'lay chieftains.' To this prostitution of the archiepiscopal authority, St. Bernard sagaciously attributes the decay of religion which had taken place in Ireland. Maurice was the last of 'the usurping dynasty' who held possession of the primacy. He eventually resigned it in favour of his saintly competitor, and died full of remorse; but, notwithstanding his penitence, he is charitably consigned by St. Bernard, with his whole family or sept, to eternal perdition. Mr. Stuart states, that the worthy saint's anathema has not, however, yet had its desired accomplishment in effecting the extinction of the noble race of O'Nial. The well known Clanabuoy, or Clan-Aodh-Buidhe, the sept of Hugh the Yellow, still exists, we are told, being represented in the O'Neills of Shanes Castle.

'The O Nial (or O Neill) of Banville was alive a few years ago. He was a man of princely aspect, noble deportment, majestic stature, and almost preternatural strength. In him was exhibited a lively instance of the mutability of fortune and the instability of human greatness. This representative of an illustrious branch of the noble family of O Nial, from which have descended many of the most powerful sovereigns of Europe, was the unambitious proprietor of a bleach-green. Glory did not indeed gild his name, but contentment was the inmate of his cot, and happiness his companion through life. His sister and representative, a dignified and venerable lady, has not yet paid the great debt of nature.'

It should seem, then, that the hero of the late Mr. Parnell's interesting tale of "Maurice and Berghetta," was not a purely ideal character.

To what circumstances it was really owing that Ireland, which in the seventh and eighth centuries, was distinguished above all the countries of Western Europe as the seat of learning and religion, gradually retrograded so as to afford any colour for the sweeping terms employed by St. Bernard at the beginning of

the twelfth, is a question of no small interest. According to that saintly father, the whole nation was barbarous and brutal; and making every allowance for his violent prejudices against them on account of their inconformity to the Romish Church, especially on the point of clerical celibacy, there must have been some ground for his representation. In the seventh century, according to Bede, 'many noble English and others of 'inferior rank, leaving their native country, withdrew to Ireland 'to cultivate letters, or lead a life of greater purity. Some be-'came monks; others attended the lectures of celebrated 'preachers.' The college of Lismore, in particular, attracted scholars from all parts of Europe. That the Hibernians were lovers of learning, and distinguished themselves in those times of ignorance, by the culture of the sciences, beyond all other European nations, is referred to by Mosheim as an incontestible fact; and he adds, on the contemporary testimony of Benedict, bishop of Aniam, that they were the first teachers of scholastic theology in Europe, and, so early as the eighth century, illustrated the doctrines of religion by philosophy. Further, William of Malmesbury, as quoted by Dr. Ledwich, remarks, that whereas the loss of libraries in England in the ninth century, drew after it that of learning, so that mental darkness diffused itself over all the inhabitants of the isle, no such consequence in Ireland followed the Danish Invasion. 'The flourishing 'state of letters there for many centuries, had greatly multi-'plied books on every art and science then known: numbers of 'these were carried to the Continent, and more were secreted 'by the clergy in their devious retreats.' The repeated invasions of the barbarous Ostmen, and still more, perhaps, the civil wars incessantly carried on by the petty kings of Ireland, would seem, however, at length to have driven the Irish literati to take refuge in other countries, especially in France, which, according to Mezerai, was greatly indebted to the exertions of these pious and laborious refugees. From this time, the glory of Ireland departed; and, as her star declined, that of England appears to have arisen above the horizon. At the beginning of the twelfth century, Anselm, the British Primate, sought to assume a supremacy in Ireland; and Ralph, his successor, persisted in the claim; probably on the ground that the Irish Church had not yet received from Rome the grant of 'the pall,' and that her archbishops were not *bona fide* such. Dublin, Waterford, and Limerick, were Danish foundations; and the Ostmen bishops of those sees were consecrated at Canterbury.

'The Danes,' says Mr. Stuart, 'had not been converted to Christianity by the Irish, whom they utterly abhorred, but by their countrymen, who had settled in England in the ninth and tenth cen-

turies, and had there adopted the religion of the Anglo-Saxons. Hence, they acknowledged the primatial rights of the Archbishop of Canterbury, who in vain attempted, through their medium, to extend his ecclesiastical jurisdiction over the whole kingdom.'

Archbishop Malachy laboured hard to 'reduce the Church of 'Ireland to a conformity with that of Rome;' to effect which, Gillebert, bishop of Limerick, had been appointed legate by the Pope. He resigned the primacy to Gelasius, who is reckoned in the annals of St. Mary's Abbey, *the first archbishop of Armagh;* 'that is, the first who used the pall, although others 'before him were called archbishops and primates out of re-'verence to St. Patrick, the apostle of Ireland, whose see was 'from the beginning held in the greatest honour, not only by 'bishops and priests, but by kings and princes.' In 1152, Doctor John Paparo, cardinal of St. Laurence, legate to Pope Eugene III., arrived in Ireland with four palls, which were distributed among the archbishops of Armagh, Dublin, Cashel, and Tuam. At the convocation then held, tithes were established by papal authority. Thus the Irish Church renounced that independence of the Romish see, by which she had so long been nobly distinguished from the other churches of Western Europe, and voluntarily submitted her neck to the yoke of spiritual bondage. The extinction of the political independence of Ireland, dates from the same era. It had already suffered much from a Welsh invasion; and a powerful British colony had been planted in the neighbourhood of Wexford; but in October, 1172, Henry II. landed at Waterford, with an army of four hundred knights and four thousand soldiers.

'He had, indeed, long meditated the conquest of Ireland; and to give his claim to that country some semblance of right, had obtained a bull from Pope Adrian (IV.), which empowered him to "enter and possess the land, and there to execute, according to his wisdom, whatever shall be for the honour of God, and the safety of the realm." The Pope made this grant "in right of Saint Peter and the Church of Rome, to which Ireland," he said, "and the other islands where Christ is known, belong." The ostensible objects were, first, "that the people might be brought to obedience unto law, and sin rooted out from amongst them;" secondly, "that the payment of Peter's pence should be enforced, and the rites of the church preserved inviolate;" thirdly, "that the people might be reformed to some better order and trade of life." This ridiculous transfer of a whole nation to a foreign sovereign, was accompanied by a gold ring, in token of investiture; and was afterwards confirmed by a breve of Pope Alexander III. The clergy, (Gelasius, and those of Ulster excepted,) probably influenced by the Pope's bull, were amongst the first to acknowledge Henry as their liege lord.'

Gelasius, however, though prevented by indisposition from attending the synod of Cashel, at which the sovereignty of the

English king was formally recognised, visited king Henry in Dublin during the winter, and paid him homage as his liege.

A recent historian, whose work is now on our table, Mr. Lingard, has attempted to shew that his Holiness was really not to be blamed for this monstrous grant; that he merely gave his consent to Henry's project; and that 'he must have smiled at 'the hypocrisy' with which the king urged religious considerations as an argument for the undertaking. Thus much is certain; that the Pope lent his sanction to the hypocritical pretence, and, so far as his power and authority could go, directly concurred in the unprincipled enterprise. Mr. Stuart gives, in No. XVIII. of his Appendix, an account of a very curious and spirited letter, written by Donald O'Nial to Pope John, about the year 1329, in which he complains, that, by this act, Pope Adrian had, at the unjust and iniquitous suggestion of Henry, king of England, without any legal or just process, deprived them of their dominion, their people, and their country. 'Thus,' he adds, 'he delivered us, without any reasonable cause 'or fault committed by us, to be lacerated by the ravenous fangs 'of wild beasts.' Mr. Lingard vindicates, also, the terms of the breve by which Pope Alexander confirmed this unrighteous grant:—'quatenus, eliminatis terræ illius spurcitiis, barbara 'natio, quæ christiano censetur nomine, vestra indulgentia mo-'rum induat venustatem.' To justify these strong expressions, he refers to the testimony of St. Bernard, who, as we have noticed, was strongly prejudiced against the Irish, and the complaints of two *English* primates, Lanfranc and St. Anselm, the latter of whom was at issue with the Irish archbishop on the subject of the ecclesiastical supremacy. Mr. Lingard can find no proof that the ancient clergy of Ireland were married; but he gives implicit credence to the gross charges of immorality brought against the nation at large. On these points, without entering further into the discussion, we shall content ourselves with giving the statements of Mr. Stuart.

'Another characteristic of the Irish Church, as it existed for a long period of time, prior to the days of Malachy Morgan, is to be found in the marriage of its clergy, a circumstance which is mentioned by St. Bernard in terms of the strongest reprobation. He calls the married hereditary archbishops of Armagh, a wicked and adulterous race, and bitterly complains that before Celsus, eight of them had been married men, and unordained, though literate. In forming matrimonial connexions, which was a manifest departure from the regulations and established customs of the Roman See, the whole clergy of Ireland seem to have imitated the example of their bishops. In a very ancient Irish canon it is decreed, "that the wife of any clergyman who does not wear a veil when she goes abroad, shall be separated from the church." In the twelfth century, Pope Innocent III. directed John Salernitan, his legate in Ireland, to have the prac-

tice abolished by which sons and grandsons were accustomed to succeed their fathers and grandfathers in ecclesiastical benefices.'

'In the same century, if St. Bernard may be credited, the Irish laity gave no first-fruits or tenths to the clergy; neither did they confess, nor do penance, nor receive confirmation, nor enter into legitimate wedlock. But, from another passage in the same writer, it is manifest that auricular confession and confirmation had, at a former period, been in use. "Malachy," says he, "anew instituted the most salutary use of confession, the sacrament of confirmation, and the matrimonial contract, which they were either ignorant of, or neglected." Indeed, the statement made by Bernard seems to have been greatly exaggerated, for, in the year 1074, Lanfranc, archbishop of Canterbury, in his letter to Gothric, King of Dublin, speaks explicitly of Irish wives and husbands *legitimé copulati*—legitimately joined in wedlock. Lanfranc, in an epistle written about the year 1074, to Terdelvach King of Ireland, complains that in the Hibernian church, as constituted at that period, bishops were often consecrated by a single bishop—that Irish children were baptized without the chrism—and that holy orders were granted by the prelates for money.'

Thus it should seem, that offences purely ecclesiastical constituted no small part of the alleged enormities which it was sought to extirpate; and although some more distinct charges of immorality are specified in the papal briefs, there can be little doubt, that marriages within the prohibited degrees, and any marriages contracted by the clergy, would be held ground sufficient for the imputation of incest and adultery.

Mr. Lingard is of opinion, that the national institutions of the Irish, those in particular of tanistry and gavelkind, had a very considerable influence in retarding their civilization. Yet, something analogous to the former, was common to most of the countries of Europe in feudal times; and the latter, though a bar to agricultural improvement, will by no means account for their relapsing into barbarism. But, what finally arrested the progress of civilization, was, in his opinion, the almost annual invasions of the Northmen or Ostmen. 'These savages traversed the island in every direction, went through their usual round of plunder, bloodshed, and devastation; and at last occupying the sea coasts, formed settlements at the mouths of the navigable rivers. The result was the same in Ireland as in Britain and Gaul. Hunted by the invaders into the forests, and compelled to earn a precarious subsistence by stealth and rapine, men forgot the duties of religion, lost their relish for the comforts of society, and quickly relapsed into the habits and vices of barbarism.'* This would seem to be the only satisfactory explanation of the fact, although one wonders that St.

* History of England, Vol. II. p. 94.

Bernard should not have adverted to it in accounting for the decline of religion in Ireland. Other countries, however, suffered not less from the repeated invasions of these same barbarians, which afterwards made rapid progress in civilization. Ireland alone, the ancient seat of learning and religion, seems to have had a fatal paralysis inflicted upon her energies, and remains, after the lapse of ages, in almost Gothic night and in the attitude of vasalage.

Among the prelates who held the archiepiscopal see of Armagh after the English invasion, one of the most remarkable personages is Dr. Fitz-Ralph, or Ralphson. He is said to have been born at Dundalk in the county of Louth, although some accounts make him a native of Devonshire; and had been chancellor of the University of Oxford, when, by provision of Pope Clement V., he was, on the 8th of July, 1347, consecrated at Exeter, archbishop of Armagh. Mr. Stuart adds:

'Fitz-Ralph was a very learned and excellent prelate. He was an author of repute, and wrote eighteen distinct tracts on Theological and other subjects, besides an Irish translation which he made of the bible, probably the first version of the Scriptures which had ever appeared in that language.

'A very warm controversy arose betwixt this prelate and the order of Friars-Mendicant, who, at that period were very active in his diocese. The following propositions maintained by Fitz Ralph, in a series of sermons delivered by him in London, about the year 1356, will demonstrate the nature of this controversy. They are as follow:—

'*First*, "Christ whilst on earth was always poor."

'*Second*, "He never begged voluntarily."

'*Third*, "Nor taught men voluntarily to beg."

'*Fourth*, "He taught that men ought not voluntarily to beg."

'*Fifth*, "No man consistently with prudence and sanctity, can bind himself by vow to perpetual beggary."

'*Sixth*, "Spontaneous beggary is no necessary part of the rule of Friars Minor."

'*Seventh*, "The bull of Pope Alexander IV. does not impugn the above conclusions."

'*Eighth*, "Confessions ought rather to be made in the parish church than in the oratory of Mendicant Friars."

'*Ninth*, "And they should be made to the ordinary rather than to the begging friars."

'The warden of the Minorites then established at Armagh, and those of "The order of Predicants," offended with these propositions cited the Primate to appear before the Pope at Avignon, where he died on the fourteenth of November, 1360. The bones of this divine were translated in the year 1370, to Dundalk, where he was denominated a saint, and styled Saint Richard. His relics were said to have wrought miracles.'

It is to the example, and probably, in some degree, to the in-

structions of this prelate, that we may trace the bolder measures and the Biblical labours of Wycliffe. His name first occurs about the year 1360; he must, therefore, have been acquainted with Fitz-Ralph, and Mr. Lingard contemptuously represents him as treading in his footsteps in maintaining at Oxford, that a life of mediocrity was repugnant to the precepts of the Gospel. This point, Mr. L. intimates, Wycliffe attempted to make good by 'nice distinctions;' and he speaks of the controversy as unimportant except as it was the origin of that 'violent hostility to the 'friars' which the Reformer displayed in every subsequent stage of his life. Which means no more than this, that his violent hostility originated in his violent hostility! In the case of Fitz-Ralph, however, he asserts that 'the reputation and pros-'perity of the new orders awakened the jealousy of their rivals.' This is very possible; and it is equally possible, that it might be a well-founded jealousy. The above extract will shew that the controversy was not a mere logomachy.

Among Fitz-Ralph's successors occur the names of several prelates of English birth. In 1480, Octavian de Palatio, a Florentine, was advanced to the see by Pope Sixtus IV. This primate is distinguished by his steady adherence to Henry VII., when the majority of the nobility, clergy, and gentry of Ireland declared themselves in favour of the pretender, the pseudo Edward VI., *alias* Lambert Symnel. In his time, Armagh, the hallowed city of St. Patrick, had been reduced to a state of so extreme wretchedness and insignificance, having been burned down some scores of times by successive visiters, that it drew the following sarcastic lines from an Italian friar.

'Civitas Armachana,
Civitas vana
Absque bonis moribus;
Mulieres nudæ,
Carnes crudæ,
Paupertas in ædibus.'*

* Armagh was built in the year 445. It was consumed by fire, A.D. 770; set fire to by the Danes in the year 830; and again, by the Normans under Turgesius, in 836; taken by storm by the same invaders in 851, 2; pillaged and set on fire by the Normans of Dublin in 890; and by the Normans of Loch-Foyle in 893, in 898, and, a third time, about 913; re-visited by the Normans in 919; by the people of Uriel in 989; destroyed by fire generated by lightning in 995; burned by Sitric the Norman in 1016; accidentally injured by extensive conflagrations in 1020, 1091, and the following two years; injured by domestic invaders in 1108; partially destroyed by conflagrations in 1121, 1165, and 1167; again in 1179; wasted with fire by lord deputy Sussex in 1557; by Shane O Nial in 1566; and once more by Sir Phelim O Neil in 1642.

The 'great Earl of Kildare' was lord lieutenant of Ireland at the period of Symnel's rebellion, and took part in favour of his pretensions, but was pardoned and reinstated in his office. Mr. Stuart gives the following anecdote, but does not, as is usual with him, refer to his authority.

'He had been accused before the king of having burned the church of Cashel, and his majesty, having granted him leave to choose his counsel, inquired whom he would select, and advised him to nominate a good pleader, for it was to be feared he had a bad cause to defend. "I will choose," said the earl, "the best counsel "in England." "Who is that?" asked the king. "Marry, even "your majesty," replied the earl. The king, amused with his *naiveté*, laughed; and when the earl's opponent asserted that all Ireland could not govern this one man; "then," said the king, "he "shall govern all Ireland."

It makes rather against the literal accuracy of this anecdote, that our monarchs prior to the Eighth Henry, were not, we believe, addressed by any other titles than those of Grace and Highness. The grandson of this Earl was, with his five uncles, executed at Tyburn in 1536, for high treason; and the vindictive monarch vowed vengeance against the whole lineage. Gerald Fitz-Gerald, the only surviving branch, was, at the time that his brother and uncles were arrested, a youth of thirteen years of age, and lay sick of the small pox at Donoare in the county of Kildare. His adventures would form a romantic story.

'His tutor, Thomas Leverouse, anxious for his safety, conveyed him in a basket into Offaly, and from thence, after his recovery, into Thomond, and lastly to Kilbrottin in the county of Cork, the residence of Eleanor Fitz-Girald, the boy's aunt. Solicitous to preserve the last hope of a noble family, this lady consented to marry O Donnel, chief of Tirconnel, on condition that he would protect her infant nephew. Her husband, seeking to aggrandize himself by betraying his ward, meanly commenced a treaty with the English government, for the surrender of the noble youth. Eleanor, however, who had discovered his treachery, found means to send her nephew into France, with one hundred and forty pieces of gold called Portugueses, to bear his expenses. When he had completely escaped, she upbraided O Donnel for his perfidy, and withdrew indignantly from his society and habitation.

'Meanwhile the young Fitz-Gerald proceeded to Paris, where the English embassador demanded him from the French king, as a rebel subject of his sovereign. The demand was evaded and the boy was suffered to escape to Flanders. He was pursued by James Sherlock, an emissary of the embassador who overtook him at Valenciennes. The governor however of that town committed Sherlock to prison, and suffered Fitz-Gerald to proceed to Brussels. Here again he was persecuted by the English embassador, and forced to remove to Liege, where in consequence of the recommendation of the emperor, the

bishop allowed one hundred crowns, per month, for his expenses. At last, his kinsman, Cardinal Pole removed him to his palace at Rome. Here he spent three years with his protector, and then entered into the service of the Knights of Malta, where he exhibited strong proofs of an ingenuous and noble mind. After this, he was, for three years, master of the horse to the great duke of Tuscany. One day as he was hunting in company with Cardinal Farnese, his horse fell with him into a pit of vast depth. When, in his descent, he had arrived within a few fathoms of the bottom, he, with great presence of mind, caught hold of some bushes or roots, that projected from the sides of the pit. His descent was thus impeded, and the *momentum* of his fall diminished. He, of course, was separated from his horse, who, tumbling precipitately, and without interruption to the bottom, was already dead, when Fitz-Gerald, probably struggling from bush to bush, dropped unhurt upon him. Here he remained three hours, until a favourite dog, who had missed his master, traced him to the pit, and attracted the attention of the company, by his lamentable howling.

'This gallant youth lived to restore the fallen house of Kildare to its pristine honours. In the reign of Edward VI. he returned to England. Possessed of a graceful form, a cultivated mind and elegant address, he won the affections of a daughter of Sir Anthony Brown, and through the influence of her powerful family, soon obtained the royal favour. Minooth and other portions of his hereditary property were restored to him in 1552. On the thirteenth of May, 1554, he was created earl of Kildare and baron of Ophaly, at Westminster, by Queen Mary, and put into complete possession of his ancestorial honours and estates.' pp. 226, 227.

In the list of Protestant archbishops occur the illustrious names of Ussher, Bramhall, and Newcome. Of these distinguished men, copious biographical notices are contained in the present volume. Mr. Stuart has, indeed, spared no pains to collect information on every subject that came within the range of his inquiry. We have adverted to only a small part of the contents, and must now pass over the topographical details which, together with the biographical sketches, occupy a considerable portion of the volume. The notes attest the indefatigable diligence of the Author's researches, and some of the matter is highly curious. The work contains views of the present archiepiscopal palace, of the college of Armagh, and of a remarkable ancient stone cross. We cannot speak highly of their execution, but they sufficiently answer their purpose.

Art. III. *Marino Faliero, the Doge of Venice.* An Historical Tragedy. In five Acts. With Notes. The Prophecy of Dante; a Poem. By Lord Byron. 8vo. pp. xx. 262. Price 12s. London. 1821.

IF the tragedy which we are proceeding to examine, had been the production of an unknown or obscure author, our notice of it would have been brief. We should have confined ourselves to a rapid outline of its plan, and a few specimens of its execution, have pointed out the inherent defects of both, and then, have dismissed it to that gulf of forgotten things, to which notwithstanding Lord Byron's celebrity, its mediocrity and feebleness seem to have condemned it.

Of a writer, however, who occupies so wide a space in the public eye, every production is entitled to a deliberate trial;—not on the score of justice merely, for to this, all authors have an equal claim. But, when a poet has so long revelled in the sunshine of public patronage, seems on a sudden either wilfully to abdicate his high place, or, by a languid and debilitated effort, to give another instance to the history of letters of the early decay of the inventive faculty,—it becomes the essential duty of those whose province it is to assert and vindicate the principles of taste, to seize the opportunity of impressing by the example of such a failure, the important truth, that those principles are not to be transgressed with impunity.

In his Preface, the noble Author disclaims the idea of the piece having been written for the stage. 'In its present state,' he remarks,

'it is perhaps not a very exalted object of ambition; besides I have been too much behind the scenes to have thought it so at any time. And I cannot conceive any man of irritable feeling putting himself at the mercies of an audience:—the sneering reader, and the loud critic, and the tart review, are scattered and distant calamities; but the trampling of an intelligent or of an ignorant audience on a production, which, be it good or bad, has been a mental labour to the writer, is a palpable and immediate grievance, heightened by a man's doubt of their competency to judge, and his certainty of his own imprudence in electing them his judges. Were I capable of writing a play which would be deemed stage-worthy, success would give me no pleasure, and failure great pain.'

Much of this complaint is unquestionably well founded. A theatrical audience is far from being a fair tribunal: the sentence is carried by acclamation, and the cause is scarcely ever reheard. But, judging it merely as a drama intended for the closet, let us ask the noble Artist, whether he expects us to feel a tragic interest for his story, or for his personages, or to be moved by the griefs, or to swell with the passions of those personages as he has chosen to portray them. The union of these sympathies is the tri-

umph of the dramatic bard; but, if the plot is destitute of a genuine and awakening interest, and the characters leave the solicitudes of the reader wholly dormant as to their fate or their sufferings, the play must labour under some deep and incurable defect. If, moreover, the dialogue is unprogressive, and encumbers the march of the action, it evidently fails in another essential requisite.

First, as to the story, which is told in a few words, and is taken from the Venetian history. Marino Faliero, having been elected Doge for important military services rendered to the republic, espouses Angiolina at an advanced period of his life, who had been betrothed to him by her dying father. Filial piety and esteem for his character take place in her bosom of those warmer emotions which generally constitute the loves of the heroines of tragedy. Like Desdemona, she had 'eyes and 'chose him,' but her attachment has nothing of that exquisite tenderness and heart-felt devotion which entered into Desdemona's affection for the Moor. The Doge is a mighty choleric sort of person. One Michael Steno, a young patrician, having been guilty of some levity or indecorum towards one of Angiolina's female attendants, at a public banquet where that magistrate was present, had been turned out of the company by his order. Smarting from the indignity, and warmed perhaps with the Tuscan grape, the inconsiderate gallant took an opportunity, when evening came on, of scribbling a kind of pasquinade on the Ducal chair, reflecting upon Angiolina. The ribaldry was soon reported to the Doge, who preferred his complaint against Steno before the Tribunal of Forty. That council, weighing the matter with a compassionate reference to the youth of the offender, rather than the dignity of the accuser, sentenced him to the mild punishment of a month's restraint. So lenient a sentence awakes in the mind of Faliero the wildest passions. Goaded to madness by the wound his honour has received from the unrequited affront cast upon the purity of his wife, he forthwith lends himself to a conspiracy already set on foot by other discontented spirits, to overthrow the commonwealth. The plot, like that of Venice Preserved, is betrayed by one of the accomplices, whose nature, like Jaffier's, is too milky not to sicken at the blood which was destined to flow; and the result is, the apprehension of the Doge and the chief conspirators. The last act ends with his decapitation.

Out of this incident, the Poet has spun the tissue of his tragedy; and it must be obvious, that so unpromising a subject has imposed upon him two difficulties. The first is, that which is of the very essence of his plot,—the inadequacy of the supposed griev-

ance to the storm of passion conjured up in his soul; a storm resembling

> ..... ocean into tempest tost
> To waft a feather or to drown a fly.

The other is, the nature and character of the conspiracy itself, which excites no sympathy; for, however the Writer may endeavour to trick out the raggedness of a most villainous confederacy in the garb of patriotism and public feeling, it is necessarily barren of all sublime emotion, and shews the absolute impossibility of attributing grandeur and elevation to that which is essentially mean and profligate.

With regard to the former difficulty, the Poet is evidently conscious of it. The Doge is for ever dwelling on the affront, as if he were himself conscious that it stood in need of rhetorical heightening.

> ' *Angiolina.* To what does this conduct?
>
> ' *Doge.* To thus much—that
> A miscreant's angry breath may blast it all.—
> A villain, whom from his unbridled bearing,
> Even in the midst of our great festival,
> I caused to be conducted forth, and taught
> How to demean himself in ducal chambers;
> A wretch like this may leave upon the wall
> The blighting venom of his sweltering heart,
> And this shall spread itself in general poison:
> And woman's innocence, man's honour, pass
> Into a by-word; and the doubly felon
> (Who first insulted virgin modesty
> By a gross affront to your attendant damsels
> Amidst the noblest of our dames in public)
> Requite himself for his most just expulsion
> By blackening publicly his sovereign's consort,
> And be absolved by his upright compeers.
>
> ' *Angiolina.* But he has been condemned into captivity.
>
> ' *Doge.* For such as him a dungeon were acquittal;
> And his brief term of mock-arrest will pass
> Within a palace. But I've done with him;
> The rest must be with you.
>
> ' *Angiolina.* With me, my lord?
>
> ' *Doge.* Yes, Angiolina. Do not marvel, *I*
> *Have let this prey upon me till I feel*
> *My life cannot be long.*
>
> * * * * *
>
> But never more—oh never, never more
> O'er the few days or hours which yet await

The blighted old age of Faliero, shall
Sweet Quiet shed her sunset.'

Act II. Scene 1.

How slight and inadequate is the cause of this emotion! Or, as Sir Lucius O'Trigger would express it, 'what a pity that so 'much good passion should be wasted!' Othello labouring beneath the unutterable load of the most overwhelming conviction which can press upon the heart,—writhing under the smart of an ardent affection, cankered and corroded by the death-taint of a feverish suspicion, could scarcely have expressed himself with greater emphasis of mental agony. But, while Othello gives speech to the tortures that are rending him, it is nature whose unexaggerated and genuine voice is echoed from his bosom. No tumid phrase of passion, no forced and unnatural sorrows burst from him in tones beyond the precise amount of the suffering. There is an equipoise (and Shakspeare never failed to adjust it by the nicest moral proportion) between the anguish of the soul and the phrase that gives it utterance. And it is from the total absence of this proportion, that we refuse our sympathies to Faliero.

But the other is the most important defect of the subject chosen by Lord Byron;—we mean the conspiracy on which the action of the drama hinges. It matters little that he has been faithful to history, if the event is destitute of a poetic character. Like Alfieri, to whom in many points his genius approximates, he is fettered by an intractable story, which is wholly remote from the instincts and feelings of mankind. How elevated soever may be his diction, how vivid soever his colouring, a moral truth is wanting;—that charm, so difficult to define, so easy to apprehend, which, diffused over the scene, excites in generous bosoms an exalted enthusiasm for the great interests of humanity. This is the poesy of history. It is the charm of the William Tell of Schiller; it is felt in the awful plot of Brutus, and, to a certain degree, in the conspiracy of Pierre and Jaffier; for the end and purpose of those conspiracies, were, to redeem their country from insult and oppression. But, in Marino Faliero's attempt against the state, we contemplate nothing but the project of a sanguinary ruffian, seeking to grasp unlimited authority, and making, after the established precedents of all usurpers, the wrongs and sufferings of the commonalty his pretence; while, in another aspect of his character, we see him goaded by an imagined injury, into an enterprise which would have inundated Venice with her best blood. Is this a sublime spectacle, calculated to purge the mind, according to the aphorism of Aristotle, by means of terror or pity? The unmixed selfishness of the motives with which he accedes to the

plot, perpetually escapes him. He thus addresses the ducal cap which he has thrown down.

> 'Hollow bauble!
> Beset with all the thorns that line a crown,
> Without investing the insulted brow
> With the all-swaying majesty of kings;
> Thou idle, gilded, and degraded toy!
> How my brain aches beneath thee! and my temples
> Throb feverish under thy dishonest weight.
> Could I not turn thee to a diadem?
> Could I not shatter the Briarean sceptre
> Which in this hundred-handed senate rules,
> Making the people nothing, and the *prince*
> *A pageant.*'
>
> Act I. Scene 2.

Again.

> 'You overrate my power, which is a pageant.
> This cap is not the monarch's crown; these robes
> Might move compassion, like a beggar's rags;
> Nay more, a beggar's are his own, and these
> But lent to the poor puppet, who must play
> It's part with all its empire in this ermine.'
>
> *Ib.*

Not that the Doge is wholly untouched by 'the compunctious 'visitings of nature.' But the fearful unity of such a character is broken by assigning to it the throbbings and the pangs of human feeling, and by making him recoil with affright from slaughter and destruction. In the roar and whirlwind of the mighty passions which precede the acting of a dreadful plot, it is wholly unseasonable and out of keeping, to put into his mouth the sentimental effusions of affectionate pity for his friends, whom he thinks of rather too late to give these touches of remorse and mercy any other character than that of hypocritical whining. The sentiments are certainly good, but lamentably out of time and place, and remind us of Scarron's remark upon the moralizing Phlegyas in the infernal regions.

> 'Cet sentence est vrai et belle,
> 'Mais dans enfer, de quoi sert elle?'

Yet, though wholly repugnant to dramatic congruity, the passage has great poetic power, and we gladly insert it.

> '*Doge.* And is it then decided? Must they die?
> '*Israel Bertuccio.* Who?
> '*Doge.* My own friends by blood and courtesy,
> And many deeds and days—the senators!
> '*Israel Bertuccio.* You passed their sentence, and it is a just one.

'*Doge.* Ay, so it seems, and so it is to you.
You are a patriot, a plebeian Gracchus—
I blame you not—you act in your vocation;
They smote you, and oppressed you, and despised you;
So they have *me;* but you ne'er spake with them;
You never broke their bread, nor shared their salt;
You never had their wine-cup at your lips;
You grew not up with them, nor laughed, nor wept;
Ne'er smiled to see them smile, nor claimed their smile
In social interchange for yours, nor trusted,
Nor wore them in your heart of hearts, as I have.
These hairs of mine are grey, and so are their's,
The elders of the council. I remember
When all our locks were like the raven's wing,
As we went forth to take our prey around
The isles, wrung from the false Mahometan;
And can I see them dabbled o'er with blood?
Each stab to them will seem my suicide.'

Of rhetorical and highly embellished sentiments, there is no scarcity. But, while they are spoken by the personages of the drama, the Poet is their prompter. They seem to be wholly adventitious to the piece, neither arising out of its events, nor illustrating its moral. But, in truth, the play has no moral purpose to illustrate. Not that we have any opinion of the Stage as a school of morality, or attribute any superior efficiency to what is called a moral play. We have always considered dramas written in avowed subserviency to a moral, as very aukward machines for the purpose; and not unfrequently, as in George Barnwell, and the Gamester, they act in direct opposition to the principles on which they are constructed. Yet, without formally taking the chair as a moral professor, the tragic poet has ample scope for the exhibition of sublime and interesting pictures of magnanimity and goodness, in which our complacency is soothed by contemplating, or thinking that we contemplate, something that resembles ourselves. We put out of our consideration the recompenses and the retributions which go by the name of dramatic justice. But, in Marino Faliero, we are neither delighted with the image of virtue, nor warmed with its glowing and noble sentiments. If, according to the rules of poetic justice, severe penalties visit the criminal, it is intercepted in no inconsiderable degree by the sympathies which the Poet attempts to excite for his downfall. It is not that the writer of a drama is bound to exclude these vicious anomalies; but there is a mode of infusing into his personages the darkest and most hateful passions, which absolves the poet from the shame of being poetically accessary to the crime, and makes us imagine the blush of indignant virtue on his cheek, while in the act of portraying the criminal.

Another and an equally serious exception to the tragedy, is its total want of progress. The action languishes from the beginning to the end. The principal cause of this dramatic paralysis, if we may be allowed the phrase, is, that the Poet substitutes himself for his characters. It is he who philosophizes in a strain of cold metaphysical speculation, while the persons of the scene should be in action. So predominant is this fault, that, in that most anxious moment of the piece, whilst Faliero is waiting in breathless and horrid expectation for the tolling of the dreadful bell which, at the hour appointed for the insurrection, was to be the alarum of assassination and treason,—even in this awful moment, the Doge finds time for generalities and abstractions.

> 'My nephew's messenger
> Should be upon his way to me, and he
> Himself perhaps even now draws grating back
> Upon its ponderous hinge, the oracular bell,
> Which never knells but for a princely death,
> Or for a state in peril.
> * * * * *
> What! silent still?
> I would go forth but that my post is here,
> To be the centre of re-union to
> *The oft discordant elements which form*
> *Leagues of this nature.*'

How he could find leisure in a crisis big with fate, to enter into an abstract reasoning upon the qualities and characters of 'leagues of this nature,' correct and philosophically true as that reasoning is, really astonishes us. And when, upon the detection of the plot, the officer comes with the warrant to apprehend him, he does not think it either unseasonable on such an occasion, or a departure from the stern dignity and proud daring of his character, to reason astutely and almost technically on its legality.

> — 'till that warrant has my signature,
> It is illegal, and as now applied
> Rebellious.'

There is much more good sense in the answer of the officer, which in substance is this: 'Sir, I cannot enter into these subtleties. The warrant was put into my hands to be executed, and acting under the authority of my superiors, I shall be borne harmless. So, Sir, be pleased to come along with me.'

There is no end of enumerating these passages, which are not merely incongruities, but insurmountable impediments to dramatic movement. It is to no purpose, that Lord Byron

repudiates the notion of having written for the stage, and classes himself with those,

> qui se lectori credere malunt,
> Quam spectatoris fastidia ferre superbi.

We fear the reader will have as much reason to be fastidious as the spectator. For even in dramas expressly written to be read, something like a representation is going on in the mind of the reader in his closet, and he requires pretty nearly the observance of the same laws which are requisite to give effect to it in the theatre.

But we are happy to pronounce, on the other hand, our opinion of the poetic merit of this unfortunate drama; and the beauties which are thickly strewn over it, bear abundant attestation to the great talent of its Author, while they prove also that talent not to be dramatic. The soliloquy of Leoni is a fine instance of repose, as the painters term it, amidst the horrors of the scene, and of that obscure but restless presentiment of evil, of which Shakspeare frequently made a use somewhat similar.

> 'What a stillness!
> And what a contrast with the scene I left,
> Where the tall torches' glare, and silver lamps'
> More pallid gleam along the tapestried walls,
> Spread over the reluctant gloom which haunts
> Those vast and dimly-latticed galleries
> A dazzling mass of artificial light,
> Which show'd all things, but nothing as they were.
> There Age essaying to recall the past,
> After long striving for the hues of youth
> At the sad labour of the toilette and
> Full many a glance at the too faithful mirror,
> Prankt forth in all the pride of ornament,
> Forgot itself, and trusting to the falsehood
> Of the indulgent beams, which show, yet hide,
> Believed itself forgotten and was fool'd.
> There youth, which needed not, nor thought of such
> Vain adjuncts, lavish'd it's true bloom, and health,
> And bridal beauty, in the unwholesome press
> Of flush'd and crowded wassailers, and wasted
> Its hours of rest in dreaming this was pleasure,
> And so shall waste them till the sunrise streams
> On sallow cheeks and sunken eyes, which should not
> Have worn this aspect yet for many a year.
> The musick, and the banquet, and the wine—
> The garlands, the rose odours, and the flowers—
> The sparkling eyes and flashing ornaments—
> The white arms and the raven hair—the braids
> And bracelets; swan-like bosoms, and the necklace,
> An India in itself, yet dazzling not

The eye like what it circled; the thin robes
Floating like light clouds 'twixt our gaze and heaven;
* * * *
All the delusion of the dizzy scene,
Its false and true enchantments—art and nature,
Which swam before my giddy eyes, that drank
The sight of beauty as the parched pilgrim's
On Arab sands the false mirage, which offers
A lucid lake to his eluded thirst,
Are gone—around me are the stars and waters—
Worlds mirror'd in the ocean, goodlier sight
Than torches glared back by a gaudy glass.'

Yet, this splendid passage, with reference to the romantic character of the poem, is adventitious and obviously transplanted from the mind of the Poet. It is the habitual cast of thought, tinged with misanthropy, which is peculiar to Lord Byron, and does not, as we have already remarked, adapt itself to the situation or feelings of the personages of his poem. It is the cool contemplation of a mind raised above the storms of human life, and the perturbation of its passions, and viewing, as from 'a specular mount,' the strife and conflicts of a world in which it disdains to mix. The drama, from the principles of its construction, is too rapid in its progress, and its agents are too much involved in the business and tumult of the action, to find leisure for such meditations.

Of the prophecy of Dante, our limits will forbid us to say much. It is a rhapsody,—and being a prophetic vision, allows the Author to expatiate with an unbridled imagination over those historical incidents which were in the time of Dante still veiled in futurity. The subject is the exile of the Bard, who is supposed to foretell the fortunes of Italy in the ensuing centuries. The measure is the *terza rima* of Dante, and may be considered, therefore, as a metrical experiment in our language. But we confess that we should have been better pleased, had the noble Writer adopted the stanza of Spencer or Fairfax. Lord Byron's habits of inversion have already carried that dangerous licence to an extent scarcely to be endured by those who revere the established canons of our tongue. In the fragment under consideration, he seems, like the horse in Homer, emancipated from his yoke, and, from the unrestrained indulgence of this fault, is occasionally more than obscure; he is unintelligible. The picture of Italy as it bursts upon the spectator from the brow of the Alps, is, however, in his best manner. We cannot forbear citing the beginning of the Fourth Canto.

'Many are poets who have never penned
Their inspiration, and perchance the best;

They felt, and loved, and died, but would not lend
Their thoughts to meaner beings; they compressed
The god within them, and rejoined the stars
Unlaurelled upon earth, but far more blest
Than those, who are degraded by the jars
Of passion, and their frailties link'd to fame,
Conquerors of high renown, but full of scars.
Many are poets but without the name.
For what is poesy but to create
From overfeeling good or ill; and aim
At an external life beyond our fate,
And be the new Prometheus of new men,
Bestowing fire from Heaven, and then, too late,
Finding the pleasure given repaid with pain,
And vultures to the heart of the bestower,
Who, having lavished his high gift in vain,
Lies chained to his lone rock by the sea-shore.'

Even in this little poem, though evidently in a less degree, we may trace the thoughtful, melancholy, and querulous attributes of Lord Byron's muse; the same delineations of the inmost workings of the soul, embodying at the same time the feelings of a lofty but wounded spirit, which finds no solace in the remedies beneficently scattered in the moral world, to heal 'the hurt mind,' and to wean it from vulgar perturbations and transient griefs to those nobler aims and higher aspirations which bespeak its Divine origin, and accord with its final destination. Personal sorrow is sacred; and we forbear to draw the veil from those cherished disquietudes over which he loves to brood, and to 'chew the cud of sweet and bitter 'fantasy.' But the general character of his poetry is perpetually forcing upon us the conviction, that he is unmindful of that which is the essence of poetic enthusiasm,—an indwelling reverence for his Maker, and a confidence in his dispensations. It is from the lamentable absence of this inspiring sentiment, that he seems to be for ever blotting and defacing man—the image of God, by representing him on his gloomy canvas as the victim only of the stormy and ferocious, or the slave of the sensual and voluptuous passions; and that even when he brightens his picture with the beauty and riches of the visible creation, he throws in those captivating colours, to render the beneficence that reigns in the moral world more dark and doubtful. We have frequently felt this to be the general character of his writings; and indulged the wish, we trust not an uncharitable one, that in his progress towards real wisdom, the gloom and darkness which seem at present to overshadow his highly gifted understanding, may give way to those serene and tranquil dispositions which religion only can infuse, and without which, poesy has no charms, and genius no inspiration.

Art. IV. *The Diary of an Invalid*, being the Journal of a Tour in Pursuit of Health, in Portugal, Italy, Switzerland, and France; in the Years 1817, 1818, and 1819. By Henry Matthews, Esq. A.M. Fellow of King's College, Cambridge. Second Edition. 8vo. pp. 515. Price 15s. London. 1820.

TRAVELLING diaries, especially when manufactured among regions nearly as well known by description or inspection as the mail coach road from London to York, require something better than the average qualities of friendly intercommunication, to make them really interesting. We now naturally look for something more stimulating than the scarcely varied delineation of well known scenes, and the palling re-introduction of familiar characters. We cannot consent to accept of quaintness in lieu of humour; nor to take as a substitute for wit, that sort of conventional joking which keeps alive the merriment of a college wine-party. We have, for instance, no very ready perception of the facetiousness (to say nothing of taste and right feeling) of such lumbering and profane attempts at raising a laugh as the following.

'The depression and despondency of spirit which accompany the sickness, deprive the mind of all its energy, and fill up the last trait in the resemblance, by taking away even the consolations of hope,—that last resource of the miserable, which comes to all, but to the *damned*, and the sea-sick.'

Neither have we a keen relish for such small-ware puns as that which is let off, with glee, at the vermin-swarming capital of Portugal—'the *Lusitanian* or the *Lousitanian* metropolis.' Mr. Matthews deals much too largely for our taste, in this cheap retail of composition. He is determined to be perseveringly humorous against the very wind and tide of nature. He is always looking round him for some opportunity of saying a smart thing. The consequence of all this must be, that, although his book, from its rapidity and liveliness, may excite a casual attention, it cannot live: it wants the substantial vitality of sound and animated composition. Let us not defraud, however, Mr. M. of his just due. His book has merit, though not of a high order; and it may suit the appetite of general readers better, perhaps, than a more valuable work. Although our perusal of it has not furnished us with many new ideas, it has pleasantly refreshed some delightful recollections.

Towards the close of the year 1817, Mr. Matthews, by the recommendation of his medical advisers, 'determined to set out 'on a wild-goose chase after health, and try, like honest Tris-'tram Shandy, whether it be possible to run away from death.' His first halting-place was Lisbon, where his senses were annoyed in such various and offensive ways that, after a brief so-

journ, he left it, 'fairly stunk out.' On the 8th of November he landed at Leghorn, and soon after reached Florence, whence he dates the first specimen of a series of criticisms on the arts, which, though they are certainly original, and may possibly be ingenious, are yet so completely at variance with our notions on the subject, as to leave us very much in the dark respecting the principles on which Mr. Matthews has formed his judgement, or the processes of reasoning by which he has arrived at his conclusions. He is entranced in admiration of the Venus, but there is so little discrimination in his raptures, that we are confused rather than instructed by his expression of them. We learn, however, that there are not to be recognised

'in this divine statue, any traits of the queen of love and pleasure. It seems rather intended as a a personification of all that is elegant, graceful, and beautiful;—not only abstracted from all human infirmities, but elevated above all human feelings and affections; for, though the form is female, the beauty is like the beauty of angels, who are of no sex.'

If currency were allowed to this vague and vapid style of composition, criticism on the fine arts, instead of being the most difficult thing imaginable, would become the easiest and least costly. This specimen is, however, more condescending in point of explanation, than is frequently the case with Mr. Matthews; for he usually contents himself with an elevation of the eyebrows, a shrug of the shoulders, and a contraction of the *ringent* muscles, accompanying a brief and decisive judgement. 'The 'famous Farnese Hercules,' saith this 'excellent critic,' 'may 'be calculated to please an anatomist, but *certainly no one* 'else.' 'The groupe of the Laocoon,' exclaims this 'admi-'rable connoisseur,' '*has no charms for me.*' Michael Angelo's 'Moses, which is considered his *chef d'œuvre*, is to me '*any thing but sublime.*' 'Gaspar Poussin's green landscapes '*have no charms for me!!*'

Now all these exquisite absurdities, and many more of the same cast, are admirably introduced, supposing it to be the Writer's intention to make sport for men of sounder minds; but if they are set down in serious conviction, it is really quite too much for a Traveller, palpably ignorant of the very hornbook of art, to obtrude upon us such flippant crudities as these. If he be indeed incapable of admiring the mastery of execution displayed in the majestic repose of the Hercules, the feeling and power of conception and production which distinguish the unrivalled groupe of Agesander and his illustrious comrades, the high qualities which mark the style of Angelo,—we cannot help thinking that it would have been wiser as well as more decorous in Mr. M., to withhold the wanton exposure of his tastelessness,

and not to fling down his impotent defiance in the face of centuries of fame. Equally indiscreet is the sneer at the 'green land-'scapes' of Gaspar Dughet. The colouring of that great artist may not be always what his critic is pleased to term 'the 'delightful green of Nature;' but its tone is in admirable harmony with the fine choice and management of his subjects. If Mr. Matthews has no eye for the richness and ease of Gaspar, if he can have passed by without gratification the depth of his still water, and the flash of his falling streams, he must retain his opinions: we can have no controversy with him. We should exhaust the reader's patience, were we to give a *catalogue raisonnée* of the dashing blunders on this subject, which meet us at every turn. Hitherto, for instance, we had supposed, unsuspecting of error, Glover's accurate transcript of the tints of nature to be his main excellence; but we now find, to our no small mortification, that 'the beauty of his pictures is in an inverse 'ratio to their fidelity.' The pictures of Carlo Dolce are felicitously termed 'the *treacle* of painting.' In short, Mr. M.'s censures of some of the greatest artists of ancient and modern times, and especially his marvellous estimate of the Hercules and the Laocoon, have reminded us of the antique gem—possibly designed to satirize similar essays at criticism—which represents a dwarf vainly attempting to measure a giant's thumb.

We had intended to venture a few comments on other points of this kind, such as his characteristic discovery, that Vernet ranks among the 'masters of the *sublime* and the beautiful;' his unfavourable critique on the Transfiguration; his condemnation of fresco-painting; and his affirmation that the Madonna 'is only tolerable' in the 'hands' of Raffaelle. He has crushed Guido by a masterly sneer at his 'sky-blue draperies;' but he might have recollected Parmegiano. There would, however, be literally no end to dissertation, were we to notice all the intrepid assertions of this kind, which we had marked for animadversion. We must leave Mr. Matthews to his own theories: unpalatable as they are to us, we have not the smallest expectation of disturbing his complacent persuasion of their correctness.

On the journey to Rome, Mr. Matthews takes advantage of a halt at Baccano, to eulogize the inns, wines, larders, and beds of Italy. In England, he complains, you are compelled to make your election between 'a beef-steak, a mutton-chop, or a 'veal-cutlet,' and to be satisfied with 'bad beer or worse wine:' in Italy, you meet with abundant and various dishes, excellent wines, and, instead of the 'suffocating feather-beds' of fatherland, 'you find every where an elastic refreshing mattress, 'which will conduce to ensure a good night's sleep, in spite of 'the dreary unfurnished room in which it is placed.' *De gustibus non disputandum*—we suspect that our Traveller is here,

as before, original in his preferences; and we shall continue to prefer the furnished rooms, feather-beds, and plain cookery of an English inn, to the very *questionable* arrangements in all these respects of an Italian hostelry.

At Rome, our Invalid indulges in the usual train of sentimental reflection.

'The Roman Forum is now the *Campo Vaccino*—the papal Smithfield;—but it is still the finest walk in the world; and I doubt whether, in the proudest days of its magnificence, it could have interested a spectator more than it now does,—fallen as it is from its high estate. Nothing can be more striking, or more affecting, than the contrast between what it was,—and what it is. There is enough in the tottering ruins which yet remain, to recal the history of its ancient grandeur,—while its present misery and degradation are obtruded upon you at every step. Here Horace lounged;—here Cicero harangued;—and here now, the modern Romans count their beads,—kill their pigs,—cleanse their heads, and violate the sanctity of the place, by every species of abomination. The walk from the Capitol to the Coliseum comprizes the history of ages. The broken pillars that remain of the temple of Concord, the temple of Jupiter Tonans, and the Comitium, tell the tale of former times, in language at once the most pathetic and intelligible;—it is a mute eloquence, surpassing all the powers of description.

Mr. Matthews differs widely from the general opinion, in his estimate of the advantage to be derived by consumptive patients from a continental hybernation. The air of Montpellier, he characterises as 'sharp and biting.' Nice he describes, 'from 'good authority,' as injurious to pulmonary debility. Naples he recommends as likely to save an invalid some trouble and suffering, by accelerating the progress of disease. The most favourable residences for persons threatened with this formidable malady, are Pisa and Rome: the air of the former place is 'warm, mild, and muggy;' the climate of the latter city, 'pure 'without being piercing.' We are, however, much at a loss to reconcile this eulogy of the Roman atmosphere with the following descant on its miseries, coupled with the intimation that 'the 'temperature varies twenty degrees between one street and 'another.'

'The more I see of Italy, the more I doubt whether it be worth while for an invalid to encounter the fatigues of so long a journey, for the sake of any advantages to be found in it, in respect of climate, during the winter. To come to Italy with the hope of *escaping* the winter, is a grievous mistake. This might be done by getting into the southern hemisphere, but in Europe it is impossible;' (surely, Mr. Matthews does not suppose that the Mediterranean separates the two hemispheres;) 'and I believe, that Devonshire, after all, may be the best place for an invalid, during that season. If the thermometer be not so low here, the temperature is more variable, and the winds

are more bitter and cutting. In Devonshire too, all the comforts of the country are directed against cold;—here, all the precautions are the other way. The streets are built to exclude as much as possible the rays of the sun, and are now as damp and cold, as rain or frost can make them. And then,—what a difference between the warm carpet, the snug elbowed chair, and the blazing coal-fire of an English winter evening;—and the stone stair-cases, marble floors, and starving casements of an Italian house!—where every thing is designed to guard against the heat of summer; which occupies as large a proportion of the Italian year, as the winter season does of our own. The only advantage of Italy then is, that your penance is *shorter* than it would be in England; for I repeat, that during the time it lasts, winter is more severely felt here than at Sidmouth, where I would even recommend an Italian invalid to repair, from November till February;—if he could possess himself of Fortunatus's cap, to remove the difficulties of the journey.'

At Naples, Mr. Matthews found his countrymen busy in playing at cricket; and he takes occasion very justly to reprehend that haughty and reckless nationality which disgusts by its contemptuous airs, and by its unaccommodating egotism, the more pliable foreigner. His lodgings were in the house of a bishop, 'a little dirty-looking, chocolate-coloured creature, 'with no single pretension to the appearance of a gentleman.' This dignified ecclesiastic proved to be a finished knave, descending to the meanest expedients of obtaining money, and feeling no hesitation at direct robbery.—Pompeii we have recently had occasion to describe sufficiently at large to release us from the necessity of further delineation here. The examination of Herculaneum is said scarcely to repay the labour. The relation of the journey up Vesuvius is extremely brief, and contains no novelty excepting a quotation from Shakspeare, and the description of the Invalid's *chairing* up the mountain. The following anecdote of Murat, with its connected reflections, is worth extracting.

'The leading feature in his character seems to have been that gallant generous bravery, so becoming a soldier, which he displayed on all occasions. In his very last retreat, he is said to have risked his life, to save the son of one of his nobility, who wanted the courage to do it himself. They were crossing the river, under the fire of the Austrians; the horse of the young man was wounded; and his situation appeared hopeless. Joachim, moved by the distress of the father, plunged into the stream, and brought the son in safety to the bank, where the father had remained a helpless spectator of the whole transaction. But peace be to his ashes.—I am no advocate for the scum, to which the fermentation of the French Revolution has given such undue elevation; but there are always exceptions;—and Joachim, however he might be tainted with the original sin of the school in which he was bred, had deserved too well of mankind, by his

own conduct in power, not to merit more compassion than he found in the hour of his adversity.'

Early in April, Mr. Matthews returned to Rome, and had an opportunity of witnessing a public execution by the guillotine. The criminal had, at the instigation of his mother, murdered his father; and the atrocious act had been brought to light by the fidelity of a dog.

'At last the bell rang, the Host was brought from a neighbouring church, that he might receive the last sacrament, and soon afterwards the criminal was led out. *Inglese* was a passport on this as on other occasions. The guards that formed in a square round the guillotine, made way for me to pass; and I was introduced, almost against my will, close to the scaffold. A crucifix, and a black banner, with death's heads upon it, were borne before the culprit, who advanced between two priests. He mounted the scaffold with a firm step, and did not once flinch till he stooped to put his head into the groove prepared to receive it. This is the trying minute; the rest is the affair of less than a moment. It appears to be the best of all modes of inflicting the punishment of death; combining the greatest impression on the spectator, with the least possible suffering to the victim. It is so rapid, that I should doubt whether there were any suffering; but, from the expression of the countenance when the executioner held up the head, I am inclined to believe that sense and consciousness may remain for a few seconds after the head is off. The eyes seemed to retain speculation for a moment or two, and there was a look in the ghastly stare with which they glared upon the crowd, which implied that the head was aware of its ignominious situation. And indeed there is nothing improbable in this supposition, for in all injuries of the spine whereby a communication with the sensorium is cut off, it is the parts below the injury which are deprived of sensation, while those above retain their sensibility. And so, in the case of decapitation, the nerves of the face and eyes, may for a short time continue to convey impressions to the brain, in spite of the separation from the trunk.'

There are some sketches, not particularly striking, of Italian preachers. One is said to be elegant, another plain and affectionate; but the Dr. Chalmers of Italy, is the *Frate Pacifico*, who must unquestionably be an astonishing resemblance of the Doctor, since this ornament of the Roman pulpit, is 'ruddy, 'robust, and portly,' with a 'deep, rich, double-bass voice,' and entirely destitute of 'Chalmers's splendour of language or va-'riety of illustration.' In fact, Mr. Matthews expressly limits the similarity to the 'devoted earnestness, entire absorption in 'the subject, and fertility of invention of the two orators;'—qualities which it was hardly worth while to note as the ground of specific comparison, since they are common characteristics of the larger proportion of popular divines.

The banditti who roam the country about Rome, are slightly

noticed. In one instance, Mr. M., having ascended to the roof of the castle of St. Angelo, found a party there drinking wine, 'who very courteously invited him to partake of their good 'cheer.' The gentry who made up this jovial groupe, proved to be the leaders of a band of robbers, who, finding their occupation less profitable than usual, had actually surrendered themselves to the government, claiming at the same time the reward offered for their apprehension. The terms were accepted, and after a years enthralment, these worthies will be at liberty to follow their old courses. The English at Rome are, it seems, accustomed to enter into conversation with these desperadoes; and one of our countrywomen is said to have made them a handsome present.

The reflections on the moral and political condition of Italy, which commence the ninth chapter, are just and forcible: they describe the spirit of impatience which inflames the people, and advert to that utter degradation of character and principle which render any effectual melioration scarcely practicable. At Bologna, Mr. Matthews finds out that he has not formed 'a 'just estimate' of the merit of Guido, and learns 'to ap-'preciate properly the excellence' of Dominichino and the Caracci. His picture of Venice contains few details, and those 'somewhat musty.' The following pleasing illustration of Italian courtesy, deserves transcription.

'I ought to record, as an instance of the obliging civility of the Italians, that I met a serenading party in a gondola to-night, singing very beautifully to their guitars, the songs of a favourite opera. Supposing they were professional people, and under the idea that I was to make them a recompense, I detained them half an hour; and it was not till they explained their refusal of any remuneration, that I found it was a nobleman's family returning from an excursion to Padua.'

Switzerland and France have of late been drawn upon so largely by our lady and gentleman travellers, that Mr. Matthews cannot be expected to supply his readers with much novelty; but, as he describes common scenes and events with vivacity, he will be read with gratification. He has analysed the popular amusements with talent and spirit; the skill of the French in cookery, and the cheapness and variety of the Parisian eating-houses, are also duly commemorated. The administration of justice seems to stand urgently in need of radical reformation. The wretched system of procedure by interrogatories; the leaning of the judge against the prisoner; the constant and whispering communication between the public accuser and the jury; and the severe cross-examination of the culprit himself;—all these circumstances, together with the indecorous levity of the bench, amply justify the disgust with which Mr. Matthews witnessed the whole transaction.

Art. V. *A Grammar of Botany*, illustrative of Artificial as well as Natural Classification, with an Explanation of Jussieu's System. By Sir James Edward Smith, M.D. F.R.S. &c. &c. President of the Linnæan Society. 8vo. pp. 241. [21 plates.] 12s. plain, 1l. 11s. 6d. coloured. London. 1821.

WE are somewhat doubtful whether this work will add much to the Botanical fame of Sir J. E. Smith, already so well established by his Introduction, his Flora Britannica, his articles in Rees's Cyclopædia, and his co-operation with Mr. Sowerby in the great national work, the English Botany. The title would indeed seem to be a misnomer, if the term grammar is to be understood as meaning an elementary manual of principles; for the book contains only a brief and not very clear account of the Latin terms applied to the roots, stems, leaves, flowers, and fruits of plants; a hurried abstract of the Linnæan Classification; and a long explanation of the system of Jussieu. This Grammar, in a word, will never enable any body, learned or unlearned, to master the rudiments of Botany, for this plain reason, that they are not contained in the volume; whoever, therefore, may purchase it with this view, will be greatly disappointed. If the reader be previously acquainted with Systematic Botany, he may, indeed, obtain from this Grammar a succinct and tolerably clear view of Jussieu's System, the exposition of which occupies about two thirds of the work. A tyro would only bewilder himself among the sesquipedalian terminology of the classes and orders. The System of Linnæus is despatched in a few pages, which have the merit of being nearly unintelligible to any body but a thorough botanist. This, we think, is not a little surprising in a work coming from the President of the Linnæan Society, and the possessor of the MSS. and the *Herbaria* of the learned Swede.

One thing we may clearly infer from this circumstance, namely, that the System of Linnæus, after having for nearly a century been studied and admired in every part of the world, seems now to be on the wane. The time was, that from the boarding school Miss, to the most learned professor, Linnæus was called great and immortal, and his System looked upon as equal in stability to the Newtonian System itself.

The chief merit of Linnæus consisted in making his *Systema Naturæ* a practical index to all the productions of nature; or rather, in making the parts and the structure of individual animals, plants, and minerals, an index to his book: so that a proficient, upon meeting with a strange plant or animal, has only to examine its parts and structure, in order to discover at once where it is placed and described in the Linnæan arrangement. Whosoever has resolution enough to commit to memory two or

three hundred barbarous terms compounded of Latin, Greek, and Teutonic, may soon qualify himself to turn readily to any part of the System to identify a specimen, and to learn all that Linnæus thought useful to be known concerning it. The knowledge of a *mere* Linnæan naturalist appears to us, however, to be exceedingly circumscribed, and of small value. He hunts so incessantly after minute and barely palpable distinctions, or slight variations of number, form, and colour, that all useful knowledge, and all practical and enlarged views of nature, are thrown into the shade. Nobody, not even Sir J. E. Smith himself, would think of reading consecutively a single page of the *Systema Naturæ* except by way of consultation, any more than of reading a School Dictionary. Yet, we must admit the utility of the Linnæan *Index Naturæ* (as we should rather call it) in the same way as we must admit the utility of a Dictionary. But, what would any rational philosopher think of making a dictionary the ultimatum of study, and not only so, but of asserting, that it contained all requisite information in literature or in science? This, however, is exactly what is done in Botany; and those who cultivate the physiology of vegetation, or investigate the economical uses of plants, are considered by the man of names, to be engaged in a very inferior sort of inquiry, which he contemptuously stigmatises with the epithet "*popular*."

Sir J. E. Smith is not himself considered to be an altogether genuine nosologist, being, if we mistake not, ranked by the amateurs only among second-rate botanists. The 'head and 'front of his offending' seems to lie in his having been too physiological in his "Introduction," and not sufficiently minute and technical in his other works; while Brown, Hooker and other first-rate botanists, carefully abstain from making a single useful or practical remark, and confine themselves most rigidly to varieties of colour, form, and structure, and to the coining and arrangement of names. The Grammar before us exhibits, in this respect, some symptoms of improvement. It contains no physiology, and, so far as we can discover, no useful or practical remarks whatever. It is, consequently, a genuine botanical work, though deficient in two of the parts which, as our Author teaches us, belong to the science. Take his own words:

'SUBJECT.'

'1. Botany teaches the knowledge of Plants, either, 1, with respect to their characters and distinctions; 2, their structure and the uses of their several parts; or, 3, their various qualities with regard to mankind and the brute creation.

'2. The 1st is called Systematical, the 2nd Physiological, and the 3rd Economical Botany.'

'3. Systematical Botany is founded on a knowledge of the external structure of plants, and the different forms under which their various parts and organs appear.

'4. Physiological Botany, besides a knowledge of the external forms of the vegetable body, requires an acquaintance with its internal structure, and the different substances therein produced and contained, termed Secretions, with the purposes which such secretions answer.

'5. Economical Botany is either empirical or philosophical. The former originates in the experience and practical observation of mankind from one age to another: the latter is deduced from a consideration of certain characters in vegetables; either indicating peculiar properties; or pointing out affinities, more or less remote, by which certain known qualities in some plants, are presumed to exist in others.' pp. 1, 2.

Now, this is an accurate and complete division of the science, exactly as we should wish to see it cultivated:—1. Beginning with the form and appearance of a plant, marking its relation of similarity or difference with other plants, and giving it a name to aid the memory, and to enable us to speak of it to those who have not seen it:—2. Making this preliminary knowledge subservient to the investigation of the internal structure and functions of the plant; its manner of growth, of fructification, and decay; the nourishment it derives from the earth and the air; and the circulation of its juices in the bark, the leaves, and the woody fibre:—3. Following up this investigation of the plans of Providence, with an inquiry into the uses which have been, or may be made of the plant as food or medicine for man or beast, or as a material of clothing, shelter, or luxury.

But, although all this is formally set down in the paragraphs just extracted, as constituting the science of Botany, we look in vain for the development of these three parts of the subject in the subsequent pages of the Grammar. We have an account, indeed, of three different methods of arranging plants in classes; though it appears very doubtful whether any body, with nothing more than the instructions here given, could class a single plant in its appropriate division in any of the three arrangements. But the Physiological and Economical divisions are wholly omitted, without a word of apology. The reader must be contented to learn, that, though these make two thirds of the science, the Author has not thought it requisite to say one word more concerning them than what we have already quoted. What, we may ask, would be thought of a book entitled a Grammar of Chemistry, which should divide the subject into Systematical, Experimental, and Economical, and put us off with a dry systematical catalogue of names, and tables of weights and other properties of substances,—at the same time wholly omitting, without apology, the doctrine of Affinity and the

promised experiments and practical uses of the articles? Or, what would be thought of a Grammar of the English Language which should go learnedly into Orthography and Etymology, while Syntax and Prosody were not even mentioned, except in a preliminary definition in the first chapter? Yet, these cases would be precisely parallel to that of the Grammar of Botany under review.

We are aware that the proceeding of Sir J. E. Smith in this instance, though not very rational, is quite *Botanical*. The example of it was set by the great Linnæus himself. Although, if we may trust his biographers, 'he never failed to display in 'a lively and convincing manner, the relation subsisting between 'the study of nature and the public good, by shewing how 'greatly this agreeable employment may add both to individual 'comfort and emolument,' yet, in his published works, we have scarcely any thingof this, but, instead of it, endless sub-divisions, and minute and useless details of the shapes of leaves and the structure of flowers. He asserts, indeed, in so many words, (*Philosophia Botanica*. S. 256.) that 'the test of a good 'Botanist, is the knowledge of the greatest number of species.' This example has been closely followed by all our celebrated Botanists. Brown, in his famous *Prodromus Novæ Hollandiæ*, has scarcely hinted at the physiology of the science, or any matters of practical utility. Hooker, in his splendid and expensive work on *Jungermaniæ*, has made a sort of apology for a similar omission; and it is repeated in the *Muscologia Britannica*, in which he was assisted by Dr. Taylor, of Cork. The uniform omission of the physiological and economical departments in works of so high pretension, would certainly seem to justify us in thinking, either that the Authors esteemed these branches to be of inferior importance, or that they were but little acquainted with them. The example of these first-rate Botanists, is the only defence which can be put in for Sir J. E. Smith's omissions in the present Grammar. But we think it would almost have been better, not to drop even a hint that there are such subjects, than to tantalize the reader, by exhibiting them as parts of the science, when he will in vain look for an account of them in what purports to be a Grammar of its principles.

We shall now endeavour to give as intelligible an abstract as we can, of that part of the volume which is new to the mere English reader,—the system of Jussieu, premising an explanation of a few of his terms. Every seed consists of a skin inclosing the *albumen*, a mealy or fleshy substance usually white, analogous to the white of an egg, and destined to nourish the first bud of the plant till it can of itself derive nourishment from the ground; and the embryo or germ, corresponding to the

yolk of an egg, which, after budding, forms the root and stem of the plant. Attached to the germ at its first budding, we find, in most plants two, in others, one, and in a third class, none, of what are termed cotyledons, or seed-lobes. Every one who has attended to the first appearance above ground, of plants raised from seed, such as turnips, must have remarked, that the seedling leaves (as they are termed) are very different from the leaves of the full-grown plant. These seedling leaves are the expanded cotyledons; and it is these *cotyledons* which Jussieu has fixed upon as one of the leading distinctions of his classes: *Acotyledones*, without seed-lobes; *Monocotyledones*, with one seed-lobe; and *Dicotyledones*, with two seed-lobes. Further, *Hypogynous* means, inserted under the germen or seed-vessel; *Epigynous*, inserted above it; and *Perigynous*, inserted into the flower-cup, or into the flower-leaves or *petals*, which form the *corolla*. *Apetalous* means without flower-leaves; *Monopetalous*, with one flower-leaf; *Polypetalous*, with more than one flower-leaf. These explanations being premised for the sake of our un-Botanical readers, we shall now enumerate the classes and orders according to this new system, adding, where it can be done, English terms and examples. This has been blameably neglected by Sir J. E. Smith, though he seems to have begun his work (see page 3.) with the laudable intention of giving such, and has assigned no reason for abandoning it.

Our readers will give us credit for having taken some pains in drawing up the following Table.

OUTLINE OF JUSSIEU'S NATURAL SYSTEM.

Class I. Plants, ACOTYLEDONES, destitute of albumen.

Order 1. Fungi, Eng. *mushrooms and puff-balls.*
2. Algæ, Eng. *sea-weeds and liverworts, lichenes* (LINN.)
3. Hepaticæ, Eng. *green liverworts*, the *Jungermaniæ* of Botanists.
4. Musci, Eng. *mosses.*
5. Filices, Eng. *ferns*, such as polypody.
6. Naiades, Eng. *water-worts*, such as *pond-weed, duck-meat, and mares-tail.*

Class II. MONOCOTYLEDONES, stamens hypogynous; one seed, or one seed vessel with one or many seeds; leaves mostly alternate and sheathing the stem.

Order 7. Aroideæ, Eng. *cuckoo-pint-like.*
8. Typhæ, Eng. *cats'-tail and burweed.*
9. Cyperoideæ, Eng. *segs*, such as *club-rush, sag, cotton-grass*, and *galangale.*
10. Gramineæ, Eng. *grasses.*

Class III. Monocotyledones, stamens perigynous; embryo in a rather large and horny albumen.

Order 11. Palmæ, Eng. *palms*, such as the *date*, the *cocoa*, the *phœnix*, &c.

12. Asparagi, Eng. *asparagus* tribe, such as *Uvularia*, and *lily of the valley*.

13. Junci, Eng. *rushes*, such as *water-plantane*, *meadow saffron*, &c.

14. Lilia, Eng. *lilies*, such as the *tulip*, the *lily*, and *fritillary*.

15. Bromeliæ, such as the *American aloe*.

16. Asphodeli, Eng. *asphodels*, such as *garlic*, *squill*, *hyacinth*, *and aloe*.

17. Narcissi, Eng. *narcissuses*, such as *snow drop*, *orange lily*, and *daffodil*.

18. Irides, Eng. *irises*, such as *crocus*, *gladiole*, *flags*, and *ixia*.

Class IV. Monocotyledones, stamens epigynous; fruit of one or several cells, and pulpy or capsular.

Order 19. Musæ, Eng. *muses*, such as the *flower of Helicon* and *Strelitzia*.

20. Cannæ, Eng. *canes*, such as the *sugar-cane*, and *ginger*.

21. Orchideæ, Eng. *orchises*, such as the *lady's slipper*, *orchis*, &c.

22. Hydrocharides, Eng. *frog-worts*, such as the *water-lily* and *frog-bit*.

Class V. Dicotyledones, apetalous, stamens epigynous,

Order 23. Aristolochiæ, such as *asarabaca* and *aristolachia*.

Class VI. Dicotyledones, apetalous, stamens perigynous, seed vessel mostly with one seed.

Order 24. Elæagni, Eng. *olives*.

25, Thymelææ, Eng. *incense-worts*, such as *daphne*, and *the frankincense plants*.

26. Proteæ, Eng. *proteus plants*.

27. Lauri, Eng. *laurels*.

28. Polygoneæ, Eng. *polygonums*, such as *docks*, *rhubarb*, *arsmart*, and *bistort*.

29. Atriplices, Eng. *oraches*, such as *spinage*, *blite*, *orache*, and *good-king-henry*.

Class VII. Dicotyledones, apetalous, stamens hypogynous, one seed, or capsule of one or two cells, with one or many seeds.

Order 30, Amaranthi, Eng. *everlasting flowers*.

Order 31. Plantagines, Eng. *plantains*, such as *way-bread* and *rib-wort*.
32. Nyctagines, Eng. *night-worts*.
33. Plumbagines, such as *thrift*.

Class VIII. Dicotyledones, corolla monopetalous, and hypogynous, germen superior, generally simple, but occasionally double.

Order 34. Lysimachiæ, Eng. *loose-strifes*, such as *pimpernel*, *primrose*, &c.
35. Pediculares, Eng. *louse-worts*, such as *speedwell*, *milk-wort*, *eye-bright*, and *broom-rape*.
36. Acanthi, Eng. *thorns*, or rather *prickly plants*. But there is no British example of the order.
37. Jasmineæ, Eng. *jasmins*, such as *lilac*, *privet*, and *ash*.
38. Vitices, Eng. *withes*, such as *vervain*, &c.
39. Labiatæ, Eng. *lip-blossoms*, such as *thyme*, *mint*, *sage*, *lavender*, &c.
40. Scrophulariæ, Eng. *fig-worts*, such as *fig-wort*, *fox-glove*, *toad-flax*, &c.
41. Solaneæ, Eng. *night-shades*, such as *henbane*, *tobacco*, and *potatoe*.
42. Borragineæ, Eng. *borages*, such as *borage*, *gromwel*, *bugloss*, &c.
43. Convolvuli, Eng. *wintle weeds*, such as *bindweed*, and *ipomœa*.
44. Polemonia, Eng. *Greek valerians*, such as *Jacob's ladder*, and *phlox*.
45. Bignoniæ, chiefly *New Holland plants*.
46. Gentianæ, Eng. *gentians*, such as *centaury*, *gentian*, and *yellow-wort*.
47. Apocineæ, such as *periwinkle*, and *stapelia*.
48. Sapotæ.

Class IX. Dicotyledones, corolla monopetalous, and perigynous, fruit pulpy or capsular.

Order 49. Guaiacanæ, Eng. *guiacs*.
50. Rhododendra, Eng. *rose shrubs*, such as *kalmia*, and *azalea*.
51. Ericæ, Eng. *heaths*, such as the *strawberry tree*, *pyrola*, &c.
52. Campanulaceæ, Eng. *bell flowers*, such as *throat-wort*, and *Canterbury bells*.

Class X. Dicotyledones, corolla monopetalous, epigynous, anthers combined; flowers tubular and aggregated.

Order 53. Cichoraceæ, Eng. *endives*, such as *goat's beard*, *dandelion*, &c.

Order 54. Cinarocephalæ, Eng. *thistles.*
55. Corymbiferæ, Eng. *bunch flowers,* such as *knap-weed, daisy, &c.*

Class XI. Dicotyledones, corolla monopetalous, epigynous, anthers distinct.

Order 56. Dipsaceæ, Eng. *teazles,* such as *clothier's brush, valerian, &c.*
57. Rubiaceæ, Eng. *madders,* such as *cross-wort, wood-roof, ladies-bed-straw.*
58. Caprifolia, Eng. *honeysuckles,* such as *misletoe, guelder rose, &c.*

Class XII. Dicotyledones, corolla polypetalous, stamens epigynous.

Order 59. Araliæ, Eng. *ivies,* or *climbers.*
60. Umbelliferæ, Eng. *bunnies,* such as *carrot, myrrh, fennel, &c.*

Class XIII. Dicotyledones, corolla polypetalous, stamens hypogynous.

Order 61. Ranunculaceæ, Eng. *crow-foots,* such as *peony, globe-flower, &c.*
62. Papaveraceæ, Eng. *poppies,* such as *fumitory,* and *celandine.*
63. Cruciferæ, Eng. *cross-blossoms,* such as *raddish, turnip, charlock.*
64. Capparides, such as *sundew, woad,* and *parnassian grass.*
65. Sapindi, Eng. *soap-worts.*
66. Aceræ, Eng. *maples,* such as the *lime* and *chestnut.*
67. Malpighiæ.
68. Hyperica, Eng. *St. John's-worts.*
69. Guttiferæ, Eng. *drop-bearers,* such as *gamboge.*
70. Aurantia, Eng. *golden apples,* such as the *orange, lemon,* and *citron.*
71. Meliæ.
72. Vites, Eng. *vines.*
73. Geraniæ, Eng. *crane's bills.*
74. Malvaceæ, Eng. *mallows,* such as *marsh-mallow,* and *cotton.*
75. Magnoliæ, such as the *tulip tree.*
76. Anonæ.
77. Menispermæ.
78. Berberides, Eng. *barberries.*
79. Tiliaceæ. Eng. *tile trees.*
80. Cisti, Eng. *rock-roses.*

81. Rutaceæ, Eng. *rues.*
82. Caryophylleæ, Eng. *pinks*, such as *sweet-williams, chick-weed, flax*, &c.

Class XIV. Dicotyledones, corolla polypetalous, stamens perigynous.

Order, 83. Sempervivæ, Eng. *stonecrops*, such as *house-leek*, and *navel-wort.*
84. Saxifragæ, Eng. *saxifrages*, among which is hydrangea.
85. Cacti, such as *currants, gooseberries*, and *the Indian cactuses.*
86. Portulaceæ, Eng. *purslanes*, such as *knawell.*
87. Ficoideæ, Eng. *Indian figs.*
88. Onagræ, Eng. *willow herbs.*
89. Myrti, Eng. *myrtles.*
90. Melastomæ.
91. Salicariæ, Eng. *shore-warts.*
92. Rosaceæ, Eng. *roses*, such as *the apple, almond, strawberry*, &c.
93. Leguminosæ, Eng. *peas.*
94. Terebintaceæ, Eng. *turpentine plants.*
95. Rhamni, Eng. *buckthorns*, among which are *holly*, and *bladder-nuts.*

Class XV. Dicotyledones, apetalous, and the stamens in a different flower from the pistils.

Order, 96. Euphorbiæ, Eng. *spurges.*
97. Cucurbitaceæ, Eng. *cucumbers.*
98. Urticæ, Eng. *nettles.*
99. Amentaceæ, Eng. *catkin-blossoms*, such as *birch, oak, hazel, willow.*
100. Coniferæ, Eng. *cone-bearers*, such as *yew, fir, pine, juniper*, &c.

To these classes and orders, Jussieu has added an appendix of more than a hundred genera which as yet have not been distributed (perhaps it may be impossible to distribute them) among the preceding orders. It has been, and continues to be, a leading object with the most learned Botanists, to arrange these genera; and Brown, De Candolle, Ventenat, Salisbury, and Link, have successfully applied themselves to the task. Several of the best remarks of these authors are interwoven by Sir J. E. S. with the observations on the orders, but no particular account of the unarranged genera, is given in the Grammar. But would it not have been better to devote the entire volume to the Natural Systems of Linnæus and Jussieu?—particularly as they occupy the greater portion of it, and as the other subjects

introduced, are, in the way they are treated, of small utility. Had this been done, the unarranged genera might have been discussed in the pages employed upon technical terms, which are too brief and obscure for a beginner, and for which a proficient will give the Author but little thanks. One formidable obstacle forbade this,—the sale of the book, which would have been heavy enough, had the title corresponded to the contents, and been, "Outlines of the Natural Botanical Systems of "Jussieu and Linnæus, with Comparative Remarks." But a Grammar of Botany, was a more saleable title, for which reason it has, no doubt, been adopted.

After all, however, that has been learnedly said as to the superiority of what is called a Natural, to what is called an Artificial, System, we hesitate not to think that much valuable time and invaluable talent, have been uselessly thrown away upon both the one and the other. It does not appear to us, that the Natural Systems are a whit more natural than the well known Artificial System of Linnæus. This, had we leisure to go into a particular examination of the system of Jussieu, we could easily shew. We are met, at the very outset, with violent and unnatural associations. Take one example: in the second order of the first class, the sea-weeds are classed with lichens; though the former are of a leathery, gelatinous structure, and growing under water; and the latter are crust-like, skinny plants, closely adhering to trees, stones, rocks, and ruins, and giving them the grey aspect of antiquity. Is this a natural association? Is it not rather ominous, to meet so incongruous an assemblage at the very threshold of this pretended Natural System? It reminds us of the Linnæan Zoology, in which the bat comes in between man and the apes and monkeys, because, forsooth, its mammæ are placed similarly to those of *homo sapiens*. By a similar incongruity, the whale is ranked among quadrupeds, because, though it wants the four feet, yet, like them, and unlike other fishes, it suckles its young, and has warm blood. Linnæus, however, did not profess, as Jussieu does, to make a natural system.

Upon the whole, it does not appear to us, that much advantage is to be gained by adopting this system of Jussieu. On the contrary, it takes away from us the facility which the *Index Botanica* of Linnæus affords, of instantly discovering the name and description of any plant previously unknown to us, provided we find it in flower. As a work of ingenuity, and laborious research, and minute study, we are ready to bestow our admiration on the system of Jussieu. But this is as far as our admiration can go. The exercise of the memory is certainly of the first importance; but it is very possible to be a good botanist, according to the test of Linnæus, namely the knowing

a gigantic number of plants with their names, (as it is possible to be very skilled in all that is taught at our schools of the classics, logic, and mathematics,) without having much useful learning,—without having the judgement trained to habits of cautious induction, and of making general and enlarged inferences. This appeal to the memory, at the expense of active judgement, is the great defect of all our famous systems whether of botany or of the other departments of natural history; and with none more so, than those daily starting up in France, and clamourously lauded by their imitators in Britain. But we hope the day is not distant, when the memory of naturalists will be in part emancipated from the burden of trifling details and useless names, and their judgement expanded to the grand and beautiful system of the creation of God.

Art. VI. 1. *Sacred Lyrics.* By James Edmeston, Author of "Anston Park," &c. Second Set. 12mo. pp. 72. Price 3s. 6d. London. 1821.

2. *Scripture Melodies.* By a Clergyman. pp. 80. London. 1821.

3. *Sacred Leisure;* or Poems on Religious Subjects. By the Rev. Francis Hodgson, A.M. Vicar of Bakewell. 12mo. pp. 149. Price 6s. London. 1820.

WE have associated these three little volumes as having one claim in common to our friendly notice: they all have for their object, to roll away from poetry the reproach of being unsusceptible of an alliance with the loftiest sentiments and most sacred feelings, or, at least, of being with difficulty accommodated to the purpose of devotion. They are of various character and merit, but this very diversity affords a proof, that the range of subject and of style which this class of poetical composition embraces, is not so limited as has been supposed; that it is far from being chargeable either with a paucity of topic, or with a sameness of character. In this respect, devotional poetry lies under no greater disadvantage than amatory poetry. It is true, that the latter will, from its very nature, more generally interest, and that a lower degree of merit in this style of poetry, will please more than the same degree of talent exerting itself in the higher direction. But we question whether, upon a competent examination, it would appear, that excellence has been more rarely attained in religious or devotional poetry, than in other descriptions of purely sentimental and didactic verse; whether, in fact, there is less good, or more bad poetry of this kind extant, than of other kinds. Take the Evangelical Magazine 'poetry department' into the account, and we would engage to furnish from its periodical contemporaries, a *quantum suff.* of secular poetry (so called) in the shape of sonnet, ode, and epistle, which should amply justify the doubt we have ex-

pressed, by furnishing a still lower average of any thing like literary merit. That our language is not richer in devotional poetry, is owing, not to the difficulties of the subject, but to other causes, which have more or less extensively operated to dissociate all kinds of literature from religion.

> 'How rare the touch that from the sacred strings
> Draws angel sweetness!—how unfit a hand
> Full oft from David's harp bold music flings,
> Startling the hills of Judah's awful land!'
>
> *Sacred Leisure.* p. 1.

We notice the present contributions to religious poetry with the greater satisfaction on account of the apparent correspondence between the class of topics, and the spirit and feelings of the Writers. And we feel persuaded that on no other subjects would their talents have severally been exerted with more advantage.

Of Mr. Edmeston's 'first set' of Sacred Lyrics, we have already expressed a favourable opinion.* We are glad that the reception that volume met with, has induced its Author to commit to the press a second set. He states, that he shall 'feel 'satisfied if they afford to any in reading them, what they did 'to him in writing them, a momentary repose from the anxiety 'and vexation of spirit, occasioned by the perpetual harassing 'of business, and the weariness of professional or commercial 'exertion and rivalry.' To some of those in the present volume, the epithet 'sacred' does not in strict propriety attach, for which Mr. E. apologises: they are all, however, of either a religious or a moral nature. The following is a highly pleasing specimen of the Author's lyrical talent.

'Lines sent to a descendant of the martyred Bishop Hooper, with a seal, upon which was engraven the Bishop's crest; a Lamb in a burning thicket, and the motto, "Per ignes ad Cœlum," "Through the flames to Heaven."

> 'Tis a lovelier crest than the blood-stained blade,
> Or the hand stretched out to slay;
> Than the oak-twined wreath, or the laurel braid,
> Or the bird or beast of prey:
> It was proved by deeds more lofty far
> Than the shields of war and victory are!
> 'Twas nobly done—to scorn at kings,
> To dare their feeble ire;
> To smile at all terrestrial stings,
> The rack, the scourge, the fire;
> Now to a cold damp dungeon driven,
> Then rapt in thought on things above,
> Gazing upon a Saviour's love,
> Pass through the flames to heaven!

* Eclectic Review, N.S. Vol. XIII. p. 298.

'Say, aged warrior, when thy breath
Was struggling with the grasp of death,
When every tortured nerve was rending,
And death with life,
In bitter strife
And agony, contending,
Wert thou not borne in soul away,
Far from the weak consuming clay?
And o'er thy calm unruffled soul
Did not celestial visions roll?
The martyr's stake is strewn with flowers,
And earthly and infernal powers
May try their little force, in vain,
To plant a thorn, or cause a pain!

'Tis true we are not called, like thee,
To dungeon cells and martyry;
But yet the SPIRIT is not dead,
Through whom the saints of Jesus bled;
For, though 'tis bound with many a chain,
It fain would reek in blood again.

'And now perhaps a surer snare
For spirits, that might even dare
The stake, and all the terrors there,
The deep laid sophism of the school,
The curling lip of ridicule,
And taunt of sceptics bear:

'Yet, rapt in thought on things above,
Gazing upon a Saviour's love,
We still may firm endure;
Though smiles or frowns contend the way,
Despise—defy them all—and say,
Your worst, my hold is sure!' pp. 14—16.

We subjoin another specimen in a different style. The thought is very happy, and it is neatly turned.

'REASON and the PASSIONS.

'Formed in pure celestial fashion
From a piece of nether earth;
Warmed by many a glowing PASSION,
Man in Eden took his birth.

'LOVE was lovely, ANGER holy,
JOY all heavenly and serene;
FEAR was filial and lowly,
HOPE lit all the future scene.

'Every PASSION shed a pleasure
Through the pure untainted soul;
Each possessed its rank and measure,
Heavenly REASON swayed the whole.

SATAN came, and whispered treason
All against her gentle sway;
Then the PASSIONS spurned at REASON,
And they wandered each their way.

'LOVE chose FOLLY, ANGER MADNESS,
FEAR had GUILT to be her guide;
JOY walked arm in arm with SADNESS,
HOPE had ENVY at her side.

'REASON wandered all forsaken:
When she sang her sweetest song,
Not a PASSION would awaken,
Through the mutineering throng.

'Blind to her celestial beauty,
Deaf to her celestial strains,
Deriding every call of duty,
They strolled along the world's drear plains.

'Turn, ye wanderers—List to REASON!
Sad—you will be happy then;
You have walked in wo a season,
Stinging all the breasts of men.

'REASON, or RELIGION, calls you,
Let your wayward wanderings cease;
Then whatever ill befalls you,
All your influence will be peace.

'HOPE and FEAR and ANGER yonder
Cannot pass, but here must die;
But LOVE and JOY entwined will wander
O'er the bright fields of the sky.

'So the MORTAL PASSIONS ever
Will inspirit man below,
And the DEATHLESS PASSIONS never
Cease in heavenly souls to glow.' p. 8—11.

We must make room for one more extract, which will amply justify Mr. Edmeston's claim to true poetic feeling: the lines are simple and touching.

'TO THE MEMORY OF A SISTER.

'Fair prison of earth's fairest clay,
Thy chains are burst, thy bars are broken,
And I, with mingled grief, survey
Each silent mark, each icy token.

'Thy cheek is fixed, thy brow is bare,
Thy lips are pale, thine eye is faded;
Yet never seemed that face so fair,
Though bowered in locks that fancy braided.

'Pleasure and health attract the view,
Life lights the eye, and gives it splendor;
But death can shed a softer hue,
A smile more sweet, a grace more tender.

'And while upon thy face I gaze,
Where once the flash of pleasure lightned,
My memory turns to other days,
And pictures hours that thou hast brightened.

'Perchance, the smile I loved to trace
May give one day a better greeting,
And beam upon thy brother's face
A welcome to a deathless meeting.

'And thou, sweet Spirit! now set free,
Afar from all that love encumbers,
I must, must weep—yet envy thee
Thy place among the ransomed numbers.

'I loved thee—yes, bear witness here
Thou heart, that felt how hard to sever;
I love thee still, in death more dear,
Parted awhile, but not for ever!

'Thy grief, thy bitterness, is o'er,
Pardoned thy sin, and healed thy sorrow,
And not one cloud shall hover more
Across thine everlasting morrow!

'Then far be grief—I will not mourn;
Why should I view thy gain with sadness?
I felt a pang when thou wast torn,
But love hath melted it to gladness!' pp. 6—8.

The Scripture Melodies were written, not with any distinct view to publication, but 'rather to relieve the solitude to which an in-'firm state of health had condemned' the Author. 'I know not,' he says, 'to what species of poetical composition a clergy-'man could with more propriety devote his leisure.' That Mr. Jones's leisure hours have been both beneficially and honourably improved, our readers will, we think, readily admit on perusing the specimens we shall proceed to transcribe from this simple and unpretending volume.

'"JESUS WEPT."

'The Saviour wept;—his beaming eye
Was filled with tears, which mortals shed;
His bosom heav'd the sacred sigh—
Affection offers to the dead.

'Whilst quickly o'er that heavenly brow,
More radiant than the blush of morn,
Spread thick'ning shades of deepest woe,
Which tell a heart with sorrow torn.

'But whence the anguish of that hour?
And why his heavenly face o'er-cast?
That sorrow sprang from friendship's power;
But soon this earthly feeling past.

'The Father rises all supreme,
And human passions sink to rest:
His eyes, now tearless, brightly beam,
And all the Godhead swells his breast.

'With voice that shook the arch of heaven,
"Come forth, O Lazarus," he said:
At once the bands of death are riven,
The yawning tomb resigns its dead.

'Transfix'd with wonder and amaze,
Inspir'd with awe ne'er felt before,
The Jews upon the Saviour gaze,
And even malice owns his power.' pp. 16—18.

'"'TIS FINISH'D."

'"'Tis finish'd!"—the Holy sufferer cried,
And he bow'd his sacred head, and died!
Nature—it heard the dying tones,
And, obedient still, its Master owns.

'The sun—he refuses his glowing light,
And the Heavens are veil'd in dunnest night;
The rocks are all asunder riven,
And, opening widely, yawn to Heaven.

'And the earth is mov'd, convulsed with dread,
And the graves give up their buried dead,
And the saints, which long had slumber'd here,
Did in the Holy City appear.

'The veil of the temple is rent in twain,
Shewing that types were now in vain:
Hell's monarch—he heard the Saviour's groan,
And he trembled for his guilty throne.

'But what was "finish'd?" The wond'rous plan
Which brought redemption for erring man;
All that the prophets and seers of old,
Of Christ, the Messiah, had oft foretold.

'"Twas he who thus died, and all was o'er,
For Jewish rites could avail no more:
But who the Messiah? who cried "'tis done,"
The Godhead incarnate in the Son.' pp. 28—30.

The greater part of the Notes might have been spared: the Melodies stand in no need of such a commentary, and some of the Author's remarks are of that very obvious kind which are termed truisms. The reader will regret that the space allotted to them, was not occupied with additions to the Melodies.

Nearly half of Mr. Hodgson's volume is occupied with two narrative poems, founded on the Biblical subjects of Cain and Abel, and Jonah. The former is in part freely imitated from Gesner's pastoral; so well known as 'done into English' for the benefit of young persons, by Mrs. Collier. It is in better taste, is less attenuated than the German romance, and is agreeably versified; but, having said thus much, we have little to add in its favour. The incidents are, of all Scriptural subjects, the least susceptible, perhaps, of poetical paraphrase, owing not more to their remote antiquity, than to the extreme conciseness of the inspired record, and the unbounded scope it affords for vague and unauthorised conjecture. Montgomery, in his World before the Flood, has more than rivalled Gesner: his poem serves to shew at once all the capabilities and the incurable disadvantages of the subject. He has not ventured to refer to the story of the death of Abel otherwise than in a brief episode, in which he adheres closely to the Scripture narrative. His conception of the character of Cain, however, amply atones for its boldness by its moral propriety.

Mr. Hodgson has been much more successful, we think, in his treatment of his other subject, on which two Cambridge prize poems have already been submitted to the public. The relation of the story is put into the mouth of a Christian of the fourth century, who is supposed to address it to his son. It loses nothing in point of effect from adhering with fidelity to the simple statements of the sacred historian.

> 'buried living
> In that prepared Leviathan, he rests
> In safety terrible.
> * * * * *
> 'But whence is man precluded to pour forth
> His Maker's praise, his own repenting love?
> What void in space may not be filled with Prayer?
> The viewless winds may with thanksgivings teem,
> Flame, earth, and sea, all ministers of Prayer,
> And pervious to unconquerable faith,
> As æther's plains to penetrating light.
> Undaunted Daniel from the roaring den
> Of hungry lions: from the tyrant's fires,
> Breathing hot death upon his murderous slaves,
> The holy captives: the whole choir of Heaven
> Through the pure fields of air, accordant join
> In one harmonious symphony of Prayer.
> Hail, sorrow's only balm, angelic Prayer!
> Whatever thorns our mortal path beset,
> Whatever flowers from this brief garden fall
> Of human bliss—and oh! too soon they fall,
> Most fair, most sweet, the soonest—heavenly Prayer!

Thou bind'st the broken heart, thou bidd'st it hope
For flowers unfading in thy native realm.'

'Lo! from his wonderous prison, Jonah pours
Heart-stricken homage—'Oh, my guard, my God!
'Even from the grave I called, and thou hast heard.
'Plunged to the pale foundations of the main,
'And wandering o'er the world of death below,
'The weeds of ocean wrapped me close about,
'The waters roared above me—all was dark,
'And thou thyself wert hid—yet there, e'en there,
'When now I prest Earth's adamantine bars,
'And seemed for ever rooted to her base,
'I sought thy holy temple, not in vain.
'Yes, to the shrine of Mercy rose my prayer,
'When thy remembrance cheered my fainting soul,
'And from Corruption's bosom brought my life.
'Oh, how yon impious earth forsakes itself,
'And wrongs thy purer love! but I will pay
'My thankful sacrifice, my stedfast vow,
'To thee alone—salvation is the Lord's!

'Sure was the Prophet's trust—behold him laid,
At once delivered from the jaws of hell,
Prone on the rocky shore—portentous type
Of Thee, thou pardoning Saviour! who, like him
The atoning Hebrew (but for others guilt,
Not for thine own, blest Jesus! not thine own,
Thou only Innocence beheld by Man!)
Didst pass the grave's dread portal, and descend
Into the depths of Nature's dark repose,
Till the third dawn to thankless man returned.
Well might those hours innoxious end, for how
Should thy blest soul be left in Hell, or how
The Holy One of Heaven endure corruption!'

Among the shorter pieces, there is a series of very pleasing poems on the leading incidents of our Lord's history. Mr. Hodgson has most laudably abstained from tricking out his subject in the meretricious graces of sentiment; he has not even sought to give effect to his verse by a variety of measure, or any of those rhythmical novelties which have of late been employed in what purports to be sacred poetry. In this he has shewn some courage and more good taste. There is a prevailing chasteness in the style both of thought and of expression, which well accords with the theme; and while he rarely fails of being terse and pointed, he not unfrequently attains a simplicity that partakes of majesty. The following specimens will, we think, justify our commendation.

'THE TEMPTATION IN THE WILDERNESS.

'Exposed to Hell's most daring deeds,
He walks the Wilderness alone:
Yet not alone—the Spirit leads,
The Father still protects the Son.

'Mysterious Union! Heavenly Power
With human weakness is combin'd;
Cold, Hunger, Pain, in Trial's hour,
Beset his frame, assail his mind.

'Tempted like us, like us depress
By Misery, yet not o'erthrown;
The Grace that fortified his breast,
Is ready to support our own.

'But see, the baffled Tempter flies—
Ambition, and her glittering train,
Pomp, Riches, Power—to holy eyes
Hell's Prince has offered them in vain.

'The world, and all its worship fails:
But ministering Angels from on high,
Beholding how their Lord prevails,
Yet needs, as Man, their prompt supply.

'Bring homage pure, and heavenly food;
Oh, glorious triumph of our Chief!
Remembering this, the tempted Good
Shall seek, shall find, divine relief.'

'THE ARRAIGNMENT BEFORE PILATE.

'The standards of imperial Rome
Are glittering round the hall:
An earthly judge prepares the doom
Of HIM, the judge of all.

'The silent sacrifice is there,
And, pitying, views the scene,
Amid the fierce conflicting war
Of human crimes, serene.

'Not Perjury's remorseless voice,
Nor Scorn, to madness fired;
Not fiends, that o'er his pangs rejoice,
Nor men, by fiends inspired;

'That brow of love one moment cloud,
Or wake one thought within
But sorrow for the unhappy crowd,
But pardon for their sin.

'Oh! if embodied Truth can fail
To pierce proud Reason's ear,
Let Mercy's living self prevail,
And force the heart to hear.'

'In vain!—the Lord of Life must die—
Oh, what shall *this* atone,
When gathered earth, with trembling eye,
Shall see him on his throne?

'When, coming in the clouds of Power,
He meets his murderers' sight—
What but *Himself*, in that dark hour,
Can shed one ray of light?'

We must make room for two little lyrics as specimens of the Author's lighter style.

'APRIL 11, 1820.

'Oh, what is the joy that this life can give?
'Tis the hope of a better while yet we live
In the thorny paths of earth.
For what is renown,
And the laurel crown
That the bard, or the conqueror wear?
Envy and hate
Can cast down the great,
And strip all their laurels bare—
Then what is their worth?
And the glittering gold,
Can it soothe the old?
Can it bring to the sight
Of the faded eye
Its first delight
In the vernal sky?
Can pleasure last
When the rainbow's past
Of beautiful youth?
Can thy search for truth,
Oh, Wisdom, content thee still,
When the good that thou find'st is so mixed with ill,
And thy knowledge but shows
The little man knows—
Then what is thy worth?
Oh, what is the joy that this life can give?
'Tis the hope of a better while yet we live
In the thorny paths of earth.'

'APRIL 15, 1820.

'Say not that earth is a thorny road.
And that joy only blooms in a far abode—
Ungrateful man!
O'er thy narrow span,
What airs of delight, what ambrosial flowers,
To ease the weight of thy weary hours,
What mercies descend
From thy father and friend,

From the wonderful love of thy God!
—Thine is this arch of unclouded Heaven,
To thee is the change of the seasons given:
Thy bosom inhales
Fresh health in the gales;
Inhales, in fair nature's revolving round,
The mingling music of sight and sound,
The voice and the beauty of bliss.
In profusion like this
Hast thou nothing to thank? Can that cold heart of thine
Dare yet to repine?
Of the most thou art doomed to endure
Thou thyself art the cause—then thyself be the cure!
Cure wishes so vain
By penitent pain;
Cure sloth by exertion, by memory despair,
And awaken hope with the voice of prayer.
Do good in thy sphere,
And thy Heaven is here.
Yes! virtue shall smooth, and faith shall expand
The way and the gate of the holy land.
And, journeying with thee,
Thy friends shalt thou see,
With each office of love
Interchanged as ye rove;
With the social light of the searching mind,
Enraptured with thee new knowledge to find,
Till together ye rest
In Abraham's breast.
Then say not this earth is a thorny road,
And that joy only blooms in a far abode:
There are courts in the temple before the last shrine,
And wherever Truth is, the whole dome is divine.'

Art. VII. *A Chronological Chart of the Cotemporary Sovereigns of Europe*, from A.D. 1060, to 1820. Price 5s. plain, and 7s. coloured.

THE use of tabular forms for ready and constant reference, is, perhaps, much more important than is generally felt. There are few branches of knowledge into which they might not be advantageously introduced; but, in matters of date, and in all inquiries where it is of importance to keep certain fixed points of comparison in view, they are indispensable. They give in historical pursuits, especially, that sort of bird's-eye view which enables the student to arrange his facts coherently, and to exercise a prompt and specific command over the collections of his memory. It requires, however, some discretion in the selection of materials, and much labour in the collation of authorities, before a framework of this kind can be properly put together. We are happy to give, in this respect, our unquali-

fied approbation to the very creditable compilation before us. The Author (or Editor) has, we think, done wisely in taking the Norman Conquest as his primary date, and the monarchs of England as his standard of reference. To have carried his researches much higher, would have involved him in scarcely terminable investigations; and for all available purposes, as applicable to the history of modern Europe, the present arrangement is more manageable, and, perhaps, more useful, than if it had comprehended the age of Charlemagne. Much intricacy and some confusion are now escaped, which in that case would have been unavoidable. As an illustration of English history, the Chart commences at the best period that could have been chosen.

It will not, of course, be expected from us, that we should have examined the whole series of dates, in a publication like the present; we have not, however, been negligent, in this respect, and the result has been, a very favourable impression of the general accuracy of the Chart. In fact, there are so many sources of discrepancy in the different modes of calculating the commencement of reigns, that an apparent, is not always a real, incorrectness; and in those cases in which differences have existed, we have, as far as our investigation has extended, found that the just medium has been adopted. In the instance of John II., king of France, Blair and Tytler date his accession in 1351, Playfair and the Chart, in 1350. On referring to the *Dictionnaire Historique*, (an unexceptionable authority in this case) we find that the latter are right, since he succeeded his father in August, 1350. Considerable difficulty is found in settling the precise limits of the reigns of some of the German emperors: interregna, and rival pretenders to the title, interfere with the satisfactory adjustment of their claims. Otho IV. is in this class. He was elected, as we learn from Millot, in 1197, but not generally recognised till 1208, when the death of Philip of Suabia left him without a competitor. In 1211, he was deposed, and Frederick II. elected in his stead; he did not, however, abandon his elevation, and Blair, Playfair, and the chronological tables of the *Dictionnaire Historique*, continue his reign till his death in 1218. This is erroneous, since he retained his power only till his fatal defeat at Bouvines, in 1214. This view of the case has been taken by the Compiler of the Chart; and he correctly adopts 1208 and 1214, as the beginning and the termination of Otho's authority. Our reference to Playfair in this instance, must be sought in his 'Biographical Index;' for, in his engraved tables, he most unaccountably leaves out the names both of Philip and Otho, and makes no insertion whatever between Henry VI. and Frederick II. Blair as improperly omits Conrad, the son and

succession of Frederick II., 1250—54, in favour of William, whose title was nothing more than nominal, and who might, with just as much propriety, have been set down in 1247 as in 1250, since the former was the period when he was first put forward by Innocent as the rival of Frederick. Playfair properly inserts Conrad, and neglects William. It may be necessary to say, that in referring to Blair, we have used the edition of 1750.

The only error that we have noticed in the present Chart, is to be found under the head of Russia. Independently of some little incorrectness of date, Ivan III., 1462—1505, seems to be confounded with Ivan IV., 1533—1584. It is the latter who has been considered as the first Tsar: he is inserted as such in the tables of the *Dict. Hist.*, and it is stated by Levesque, in his valuable *Hist. de la Russie*, that, though the title was occasionally used towards the close of the reign of Vasili (Basil) IV., the father of Ivan IV., yet it was not fully adopted till the accession of the latter. The name of the false Demetrius should certainly have been inserted in the list of Tsars.

The Chart contains in collateral columns, the names of the sovereigns of England, Scotland, France, Spain, Portugal, Germany, Hungary, Russia, Poland, Prussia, Denmark, Sweden, Turkey, and a list of the Popes, throughout the extensive period which it embraces. It is printed from stone, and the writing is distinct and firm. On the whole, it is fully entitled to our recommendation both as a useful companion to the reader of modern history, and as an effective auxiliary to the common processes of education.

Art. VIII. *The Nature and Genius of the German Language*, displayed in a more extended Review of its Grammatical Forms than is to be found in any Grammar extant: and elucidated by Quotations from the best Writers. By D. Boileau. 8vo. pp. 488. Price 12s. London. 1820.

WE have felt pleasure in the hope that the general diffusion of useful knowledge, and the increase of intellectual pursuits, which mark our age, would lead our inquiring countrymen to a more extensive study of the German language and literature. Those are greatly mistaken, who imagine that the literary productions of modern Germany consist of little besides the immorality and mystic sentimentalism of certain novelists, or the extravagant and baseless speculations of some half-infidel theologues. There is a host of valuable writers in history, criticism, poetry, and science of every kind; the study of whose works well remunerates the labour of learning their language. To that language an Englishman has also peculiar motives of attraction, since it is the sister of his own. Name-

rous vocables, those especially which constitute the stamina of both languages, are descendants of the same primitives in the ancient Gothic; and the English student recognises them with peculiar pleasure, when he has acquired a sufficient knowledge of German to enable him to strip them of their disguise, or, more properly speaking, their national dress. But, in one particular, the German language differs most widely from ours; this is, its rejection of foreign admixture. It is strictly an independent language. Very few are the instances, and those almost entirely terms of art, in which a Greek, Latin, or French word has been allowed to enter into the German tongue: and of the small number which have been admitted, scarcely any can be considered as naturalized; for in most, probably in every one, of the instances that might be adduced, there is a correspondent word purely German. This peculiarity is combined with another property, with which it might appear incompatible; namely, that the German is the richest of all modern languages. While, according to a recent estimation, the sum of English words is stated at twenty-five thousand, and that of the French at twenty-two thousand, the number of German words, primitive and derivative, simple and compound, is one hundred thousand. It owes this pre-eminent copiousness to its formation of compounds; a circumstance in which, though upon very simple principles, its susceptibility of increase is prodigious, and may indeed be deemed illimitable. In this respect, as well as in some others, it bears a remarkable analogy to the Greek language. At the same time, the number of German *primitives* is small.

Among many provincial dialects, some of which are harsh and unpleasant, the German of correctness, taste, and polite writing, is cultivated in every kingdom and principality of Germany. Its basis is the Franconian Gothic, which is supposed to have been transplanted into Saxony in the tenth century. The wonderful genius of LUTHER perceived the capabilities of this dialect, as it might then have been called, as to strength, flexibility, and euphony; and he, cautiously, and by slow degrees, introduced it into his German writings. His translation of the Bible, admired to this hour for the judgement, taste, and beauty which reign throughout, gave to this dignified and harmonious diction a wide prevalency. It became the language of the Protestant pulpit, of improved education, and of all liberal principles. Though it still subsists in its highest purity in Upper Saxony, yet, it has been cultivated with peculiar attention during the last eighty years, by an immense number of critics and authors in all parts of Germany, and in Switzerland; and, under the influence of the distinguished learning, taste, and judgement which are constantly employing their powers upon it,

it will probably be carried to a still greater height of expressiveness and beauty.

A principal reason why the German language has been studied in Great Britain so much less than it deserves, we apprehend to have been the supposition that it is of a harsh and rugged character, and very difficult of acquisition. Both are erroneous opinions. That the former is so, every person knows who is classically acquainted with the language: but that the latter is a mistaken presumption, may be thought not easy of proof. Those who make the experiment, especially if they possess an enlarged acquaintance with the universal principles of language and grammar, and have studied other polished tongues besides their own, will not, we think, refuse their suffrage to our assertion. To others, perhaps, no clearer evidence could be afforded, than that which would result from an enumeration of the radical words of the language; a perspicuous exposition of its elements, and modes of derivation and composition; an ample collection and just classification of the particles; and a comparison of the syntax, idioms, and arrangement, with those of other languages, particularly the Greek, Latin, and English.

For such a work we had often wished, and we have at last found it, executed in a great measure according to our long preconceived ideas, in the volume before us. The Author is a native and alumnus of the parts of Germany where the language is spoken and written with the most studious purity. He is descended from a French Protestant family which fled from the atrocities of Louis XIV.; so that he was familiarized to both the German and French languages from his cradle. Besides the advantages of a learned education in Saxony, he has resided so long in England, and has so successfully applied himself to the study of our language, that he is eminently qualified for the composition of this original and valuable book. He is evidently well acquainted with the philosophy of grammar, and has an accurate perception of the niceties of other languages besides that which it is his immediate object to illustrate: every page furnishes proofs of his discrimination, judgement, and taste. The work is not a Grammar, but may be called a Supplement and Commentary to all German Grammars. It contains, besides an Introduction, Twenty Chapters, following the ordinary course of grammatical arrangement. If we were to point out what we deem the most valuable, we should select those chapters which elucidate the particles and other words employed in forming the Compound Verbs, Inseparable and Separable. The citations from the best German authors are very numerous, and add much to the agreeableness as well as utility of the work.

Two improvements, however, we would suggest, in case of another edition. One is, that the proper Gothic character be used for the German words and passages; for we think that more is lost than is gained by the substitution of the Roman or Italic letter. The other is, that a vocabulary should be inserted of at least the most important and prolific of the German primitives. This might, however, be made a separate publication. Indeed, a German Dictionary upon the plan of Scapula, or of Nugent's Greek Primitives, or, what would be still better, of Mair's Latin Dictionary, would be a most important assistance to learners. We think, also, that the value of this meritorious volume would be increased, by reducing to a tabular or synoptic form all that is susceptible of such an arrangement. But, whatever opinion may be entertained of these suggestions, we cordially recommend Mr. Boileau's work, both to those who are beginning to learn this most copious of modern tongues, and to those who, being already acquainted with it, are desirous of obtaining a comprehensive knowledge of its peculiar characters.

Art. IX. *The Christian and Civic Economy of Large Towns.* By Thomas Chalmers, D.D. Minister of St. John's Church, Glasgow. Nos. I. to VI. 8vo. Price 1s. each. Glasgow. 1820. 1.

WE have so high a veneration for Dr. Chalmers as a practical theologian, that we have felt almost reluctant to encounter him in any other character; more especially to meet him on the debateable ground of political or ecclesiastical economy. In his younger days of authorship, he threw out speculations and opinions on some subjects of this nature, which were far from being worthy of his acuteness and sobriety of judgement; and his more recent disquisitions on the Poor Laws, have failed to impress us with a conviction that political economy is his *forte*. Dr. Chalmers can be eloquent on any subject upon which he chooses to employ his pen: whether he reasons or only declaims, his reasoning or his declamation is still eloquent. And when his theme relates to any doctrine of Revelation or any branch of Christian morals, his eloquence, gathering majesty from the truth with which it is charged, and harmonizing with the whispers of conscience, challenges, in the tone of authority, the submission of the judgement. But, 'national resources,' poor's rates, parochial institutions, are subjects on which eloquence is much more dangerous than serviceable. It is only on admitted points, that an appeal to the passions can be legitimately employed. Where truth requires to be laboriously elicited, the less glowing the style, the less impassioned the feeling, the better.

In the work before us, however, unpromising as may seem the title to those persons who have little relish for economical science,

there is not only an abundance of very forcible and eloquent writing, but much sound and unanswerable argumentation. Dr. Chalmers has neither stepped out of his peculiar province, nor misapplied his great talents. Even where we hesitate to agree with him, we are constrained to admit that his remarks are highly deserving of attention, and we feel glad that he has brought the general subject so distinctly before the public.

The following prospectus of the work, 'so far as it is at present contemplated by the Author,' has been given in the last Number.

'In the prosecution of his Work on the "Christian and Civic Economy of Large Towns," the Author has two leading objects in view. The first is, to point out the way in which the fearful deficiency, both of common and of Christian Education, among the people, may be repaired; and also, the likeliest arrangements both for recovering and perpetuating their habit of attendance upon the Schools and Churches that may be instituted. It will require, at least, two additional Numbers to those already published, on the remaining topics of Church Offices, and Sabbath Schools, ere this object can be overtaken. But it is hoped, that within the compass of one moderate Volume, it will be possible, in this way, to embrace the chief matters that stand connected with the religious culture of our city families.

'There is another object distinct from the former, and certainly of subordinate importance to it, yet more fitted, we believe, to attract general notice, than any argument which can be delivered on the subject of a right ecclesiastical system for our Large Towns. What we advert to, is the Economic condition of their people, with the peculiar kind of influence to which it is exposed, from the failure and fluctuations of trade, and from that habit of careless expenditure, to which there are so many temptations in every crowded society. This will lead directly, to the consideration of those artificial expedients of relief, in the shape of Poor's Rates, Assessments, and Public Subscriptions, all of which have aggravated the evils which they were intended to remedy. Blended as this matter is, with the question of Pauperism, and the way in which, by Saving Banks, and other Institutions for fostering the providential habits of the people, their whole subsistence may safely be devolved on their own capabilities, aided, when occasion requires, by the charity of individuals, it is thought, that the whole of the second Volume will be required for the purpose of doing full justice to so wide and interesting an argument.

'The progress which the Work may subsequently take, cannot yet be announced with precision. But the probability of a third Volume, on the policy and influence of many of our distinct City Institutions, is contemplated. Among these, Prisons, Penitentiaries, Infirmaries, and Asylums, for the various kinds of impotency and disease, hold a foremost place. The Author regrets the necessity which lies upon him, of coming forward with quarterly Numbers, instead of being able to accomplish the whole by one act of publication.'

We are indebted for the present work to the translation of Dr. Chalmers from his quiet parish of Kilmany, to the busy scenes of mercantile stir and strife which form the present sphere of his ministry at Glasgow. On attempting to prosecute, in this new situation, his accustomed pastoral labours and studious habits, he found himself checked by two circumstances; the very 'different habitudes of a city as compared with those of a country population,' and the multifarious quantity of purely secular business which is entailed upon the parochial clergy of Scotland in large towns. Of this grievance, Dr. Chalmers, in the first Number of the present work, loudly and justly complains, on the score both of its injustice and its impolicy. 'We are,' he says, speaking of his clerical brethren, 'getting every year 'more assimilated, in look and in complexion, to surveyors, and 'city clerks, and justices, and distributors of stamps, and all 'those men of place who have to do with the people in the matters of civil or municipal agency. Every feature in the sacredness of our characters is wearing down, amid all the stir, and 'hurry, and hard-driving of this manifold officiality.' In this complaint his Southern readers will scarcely be able adequately to sympathize; but many of his incidental remarks pointedly apply to the circumstances of ministers on whom no such hard necessity is laid, who yet find themselves often in danger of yielding to the alluring or intrusive claims of public concerns, that time which cannot be withdrawn from the privacy of the study and the family without essential injury to the character.

'The principle which we lay down is,—that the work of a Christian teacher is enough, by itself, to engross and take possession of the entire powers of any single man.....It does not bear so hard on the natural indolence of man, to spend his life in bustling and miscellaneous activity, as to spend his life in meditation and prayer. The former is positively the easier course of existence. The two habits suit very ill together; and, in some individuals, there is an utter incompatibility betwixt them. But should the alternative be presented, of adopting the one habit or the other, singly, the position is unquestionable, that it were better for the ease, and the health, and the general tone of comfort and cheerfulness, that a man should lend out his person to all the variety of demands for attendance, and of demands for ordinary business, which are brought to bear upon him, than that he should give up his mind to the labours of a strenuous and sustained thoughtfulness. Now, just calculate the force of the temptation to abandon study, and to abandon scholarship, when personal comfort and the public voice, both unite to lure him away from them.....And just in proportion as the temptation is yielded to, must there be a portion of talent withdrawn from the literature of theology; there must be a relapse from the science and the industry of a former generation; there must be a decline of theological attainments, and theological authorship; there must be a descending movement towards the tame, and the feeble, and the common-place.'

By far the most serious obstacle to pastoral oversight, however, in the large towns of the Southern part of the kingdom, is presented by what Dr. Chalmers terms the social habitudes of the population; and his leading object is to show the nature and possibility of assimilating in this respect, a Town to a Country parish. In the first Number, which is chiefly preliminary, he expresses his conviction, that the difference, in point of moral and religious habit, between the two, is due to the difference in point of adequacy, between that established provision of instruction for the one and the other, more than to any other cause which can be assigned for it. And he reiterates his call upon the Legislature for more churches and a greater number of ministers.

'Let our ecclesiastical malcontents,' he says, 'ascribe what corruption they may to the establishments of England and Scotland, we hold them to be the destined instruments both for propagating and for augmenting the Christianity of our land, and should never cease to regret the overthrow of this mighty apparatus, as a catastrophe of deadliest import to the religious character of our nation.'

Dr. Chalmers has, in this passage, lighted upon a rather unfortunate expression in applying the term 'ecclesiastical malcontents' to those who quarrel with religious establishments. Malcontent is not a designation quite fair or appropriate in application to persons whose opinions on that point are conscientiously, even if erroneously, deduced from the principles of the New Testament, and rest on much broader grounds than the corruption of any particular institution. But, in fact, the reader of Dr. Chalmers's remarks on Church patronage, will be apt to think that on no one is the stigma more likely to be cast than himself. In speaking of the actual state of things within the Ecclesiastical Establishments of his country, he himself admits the existence of corruption to a fatal extent. 'What,' he asks, 'are the weighty reasons of vindication for a policy that has *severed the Church from the common people*, and *reduced* to a *naked architecture* ONE HALF *of that costly apparatus*, reared by a former age, for upholding the Christian worth and virtue of the Commonwealth?' If this be not the language of an ecclesiastical malcontent—we use the term in no invidious or disrespectful sense—we know not who can deserve the appellation. And yet, Dr. Chalmers would have this apparatus enlarged, the non-efficiency of which he admits to have been exhibited on so large a scale: he would have more of this costly architecture, in the idea that it is *destined* to subserve a purpose which, certainly, it has hitherto failed to secure.

Far be from us the temerity of attempting to decide what share of the great work of evangelizing civil and uncivilized so-

ciety, may be assigned by the Great Efficient, to the instrumentality of Established Churches. That share, we have reason to believe, will bear at least some relation to the zeal, the faith, and the sanctity of their individual members. But predictions and speculations of this kind can answer no purpose whatever in determining the general question to which Dr. Chalmers alludes. If there is a Dissenter who would not rejoice to see such a prediction as he has expressed, completely realised, or who does not behold with unmingled satisfaction those actual movements of awakened life and pious ardour which the Episcopal Church of England is at this moment exhibiting,—all that we can say is, that with such a Dissenter we have no feelings in common, and if we had, we should begin to suspect the correctness of principles which could admit of them; they are feelings not chargeable on the spirit of Dissent.

Nor is Dr. Chalmers quite fair in adverting, in such a connexion, 'to the overthrow of the Establishment,' as an event composed or desired by any portion of the community. It may not be his intention to charge revolutionary designs on his opponents; but it is clearly the effect of the language he has employed, to fasten on the minds of the fearful and the bigoted, an invidious association of ideas, as if there was at all events a tendency in the principles of the malcontents to produce the deprecated catastrophe. How often must Dissenters repeat, that, while their views of the spirituality of the Christian economy lead them to disapprove, on religious grounds, of such an interference on the part of the civil magistrate as is involved in an ecclesiastical establishment,—for which reason, among others, they dissent,—they have no disposition to legislate, nor any scruples on the point of obedience to the State. They say that religion can do without ecclesiastical establishments: if government cannot, if a national church is judged necessary for supporting the government, that is another matter with which they have no concern. They say, that the mighty and costly apparatus is ill adapted to its hypothetical design, the promotion of real Christianity, and that it more than half consists of naked architecture; but, as an engine of state, as a political contrivance, it may answer perfectly, and, at the same time, it may, to a certain extent, instrumentally subserve the higher object for which it is professedly instituted. Its overthrow does not come within the range of their speculations, inasmuch as it involves political consequences of the most extensive and complicate kind. And so long as it does exist, all good men, whatever be their private sentiments, must wish to see the National Establishment rendered as effective, as useful, as evangelical as the inherent defects of its constitution will admit of. In order to this, it is surely neither an irrational nor an illegitimate proceeding, to

point out in the way of free discussion, what is conceived to be erroneous and detrimental in the principles of the Institution. If it is, Dr. Chalmers is himself the greatest of offenders.

In Numbers II. III. IV. the Author expatiates on 'the influence of locality in towns,' on which he founds one of his principal arguments in favour of the utility of religious establishments; 'the application of the principle of locality to the 'work of a Christian Minister;' and its 'effect in aiding to 'the useful establishments of a Town.' In Numbers V. and VI. he enters on the delicate subject of Church patronage; and what will our readers think, or rather, what will Dr. Chalmers's brethren in the North, and his admirers among the Episcopalians of the South think, when they find that this whole section is virtually an attack on the holders and dispensers of Church patronage, from the cabinet and the mitred bench, down to the rural squire; and that he contends for the absolute necessity of a deference to popular feeling, which would involve nothing less than the surrender of one of the most cherished prerogatives attaching to the hierarchical system? Dr. Chalmers is no advocate, indeed, for a democratic nomination, or for popular election in the unqualified sense; and he is at some pains to shew, that where the right of suffrage in ecclesiastical appointments is in appearance most extended, 'the minister 'virtually obtains his office by the appointment of the few, and 'only with the acquiescence of the many;' that it is 'the result 'of a harmonized meeting between what may be called a virtual 'deed of patronage, on the one hand, and the power of a negative on the other.'

'And there are,' he adds, 'many ways in which the Establishment may be in circumstances of as great advantage as dissenterism for having her Church patronage so modified, as that the popular voice shall have its right degree of ascendency in the appointment of ministers. Whensoever the holders of patronage shall come to appreciate aright the character and tendencies of the evangelical system, this of itself will answer all the purposes of a modified patronage. And, in all cases where the revenue from seat rents is of importance to the patron, as in great towns, this forms a strong security for the popular exercise of the right. And as, in the building of new churches, it is revenue derived from this source, which furnishes the means for the endowment of them, we cannot extend the Establishment, without extending the cause of popular Christianity, by adding to the number of instances in which we shall have an accommodation between the choice of the patron and the wishes of the people.'

But this consequence, Dr. Chalmers admits not to have been in the contemplation of the Legislature: it is one which will follow, if it does follow at all, from a necessity to which the Authors of the measure will involuntarily submit.

Patronage is to have as great an ascendancy, and the popular will to be of as little legal force in counteracting it, with the new churches, as with the present ones. And so sensitive is the aversion to any limitation upon the former element, by the encroachment of the latter, that when a clause was proposed in the House of Commons for vesting the patronage of new churches or chapels in the twelve highest subscribers, where the edifices were raised wholly by subscription, this clause, though supported by the whole evangelical interest in Parliament, and advocated by the chiefs of Administration, called forth a prompt and overbearing majority who instantly put it down.

'Now this,' he adds, 'is certainly not the way to promote the building of new churches; neither is it the way to secure an attendance upon them after they are built. Yet, this is the way which has uniformly and pertinaciously been pursued by ecclesiastical rulers. It is the principle which pervades the whole of the Establishment. The cardinal point on which Dissenters are at issue with the Hierarchy, is this very exclusion of the will of the people from all share in determining whether the person to whose guidance they are called mutely to surrender themselves, shall be a shepherd or a hireling, although they are the only parties interested, and they are infinitely interested, in the alternative.'* Wherever this is the case, whether within an Established Church, or out of it, the consequence will be the same. What has led to the decay, and, in many cases, to the extinction of the old Presbyterian congregations in this country, where the minister has been provided for by endowments? What but this same jealous exclusion on the part of the patrons or trustees, of the popular voice? Where had Socinianism its rise? Within the Establishment. And by what is it now kept alive, with few exceptions, but by Presbyterian endowments? We admit that, where the right of election, and even of nomination, is recognised to exist in the people, the choice of the minister takes place, in fact, by virtue of the appointment of the few and the acquiescence of the many; and that there must very frequently take place, as has been remarked by the Writer before referred to, 'a compromise of choice on the part of some, —a surrender, to a certain extent, of individual preference.' But, in these cases, the right of choice is not only preserved inviolate, but is substantially exercised by every member who gives his voluntary concurrence in the appointment. In the other cases to which they have been brought forward as parallel, not only is the right of choice *in hypothesi* denied, but the circumstance of acquiescence or non-acquiescence on the part of the people is, in fact, peremptorily and haughtily disregarded.

* Conder's Protest. Noncont. p. 570. See also pp. 235-240.

It is not, however, the mere jealousy of prerogative which has led to this disregard of the popular voice. Our statesmen and our ecclesiastical patrons are on no subject, according to Dr. Chalmers, more wofully in the dark, than on that of the right exercise of Church patronage. For that patronage might, unquestionably, be so exercised as, in the larger proportion of instances, to obviate serious ground of complaint, and to conciliate general acquiescence.

'There seems,' says Dr. C., 'to be three distinct grounds on which the popular taste in Christianity is so much held at nought by the dispensers of patronage. First, on the ground of *the contempt* that is felt for it, as a low, drivelling affection; secondly, on the ground of the moral reprobation in which it is held as being inimical to human virtue; and, thirdly, on the ground of the suspicion that it is in close alliance with a factious and turbulent disposition, and that, therefore, every encouragement which is awarded to it, forms an accession to the cause of democracy in the land. On one or other of these grounds is there an array of contempt, and resistance against the popular taste; and men of the highest ascendancy in the kingdom are often to be seen among the foremost in this array. The cry of, down with fanaticism, ascends from the bosom of the church; and the dignitaries of the state may be observed in firmly leagued opposition with the dignitaries of religion, against the warmest likings of the multitude.'

Dr. Chalmers's examination of these three distinct grounds of hostility to the popular demand for evangelical teaching, and his exposure of their unreasonableness, are highly worthy of his pen. If argument could avail any thing against the prejudices he combats, we might hope for the best results from reasoning so clear, so temperate, and so eloquent. The whole passage from p. 181, to the end of the fifth chapter, is deserving of the most extensive and attentive perusal. We are inclined to believe, however, that the first and second grounds are much more frequently the ostensible than the real reasons of the conduct in question; and the second is, in by far the majority of instances, the real actuating cause. 'The whole question,' he justly remarks, 'is blended with theology.' And whatever delusions may prevail as the effect of mere mistake, such mistake as Dr. Chalmers has in this chapter so ably exposed, it must not be concealed or forgotten, that a native repugnance to the doctrines of the New Testament, lies at the root of that hostility against evangelical preaching which shows itself in "the high places" of secular dignity. And this is a spirit which cannot be exorcised by human eloquence. The Author's masterly vindication of the evangelical system, is too long to extract entire, but we cannot withhold the following extracts. He is noticing the imputations cast on the popular taste, by that large

bulk of persons who 'regard the character of the population as 'exposed to hazard from the currency of a favorite and high-'sounding mysticism, which makes no account of ordinary 'practice, and leaves the conduct of its disciples without 'restraint and without regulation.'

'Now what we affirm is, that the very peculiar economy of the gospel, devised as it has been for the recovery of a sinful race from a great aberration into which they have wandered, exposes its most honest and intelligent disciples to precisely these aspersions—and that, therefore, the mis-esteem in which the popular taste is held may be due to a misunderstanding of this economy. The gospel, in the first instance, proclaims so wide an amnesty for transgression, that the most gross and worthless offenders are included; and there is none so far sunk in the depths and atrocities of moral turpitude, but that still the overtures of redeeming mercy may be brought down even to his degraded level, and he be told of an open gate and a welcome admittance to heaven's sanctuary. The blood of atonement which cleanseth from all sin, is proclaimed of virtue enough to cleanse him from his sin; and he, without any deduction whatever, on the score of his former iniquities, is not barely permitted, but entreated and urged to enter, through a great propitiation, upon the firm ground of acceptance with God.

'Now, it is not merely that such encouragement, held forth in the gospel to the most profligate of our species, has suggested the idea of an impunity held forth by it to moral evil. But what serves still more, perhaps, to stir the imputation, that it makes no account of moral distinctions whatever, is, that it appears to reduce the purest and most profligate to the same level of worthlessness before God, and, in pointing to the avenue of reconciliation, addresses both of them in the same terms. It looks as if, under this new system, all the varieties of character were to be superseded; and it is, indeed, a very natural conclusion from the doctrine of the efficiency of faith without works, that works are henceforth to be in no demand and of no estimation. The man who is deemed by society to have no personal righteousness whatever, is told to link all his hopes of acceptance with the righteousness of Christ; and the man to whom society awards the homage of a pure and virtuous character, is likewise told that it is a fatal error to ground his security on any righteousness of his own; but that he also must place all his reliance before God on the righteousness of Christ. This is very like, it has been said, to the entire dismissal of the personal virtues from religion, and the substitution of a mere intellectual dogma in their place. It is certainly a dogma, that glares upon us as the most prominent feature of the popular or evangelical system; and we ought not to wonder if, on a partial and hurried contemplation, it should be apprehended that, instead of amending the people, its direct tendency is to vitiate and demoralise them.

'For the purpose of arriving at truth in this matter, it were well to reflect under what kind of moral impression it is, that a believer who hopes for acceptance through the Mediator, renounces all trust in his

own righteousness. They who would malign his system, affirm it to be, that it is because his moral sense is so far obliterated, that the distinction between right and wrong has become a nullity in his estimation; insomuch that he looks on a man of double criminality to be no further, on that account, than his neighbour, from the friendship of God. But might it not rather be, because his moral sense is so far quickened and enlightened, that the differences between the better and the worse among men are lost in the overwhelming impression that he has of the fearful deficiency of all? The man whose conceptions have been enlarged upward to the high measurements of astronomy, may know that though one earthly object is nearer to the sun than another, yet the distance of both is so great as to give him the impression of a nearly equal remoteness with each of them. And the man whose conscience has been informed upon heaven's law, may know that though one of his fellows has, by an act of theft, receded further than himself, who never stole, yet that both are standing in their common ungodliness at an exceeding wide distance of alienation from the spirit and character of heaven. When one man's righteousness is placed by the side of another, it would argue a moral blindness, not to perceive the shade of difference that there is between them. When the better righteousness of the two is placed by the side of the Saviour's, it would argue a still more grievous defect both of moral sight and moral sensibility, not to perceive the contrast that there is between the sacred effulgency of the one, and the shaded earthly ambiguous character of the other. And if, in the New Testament, the alternative be actually placed within the reach of all, of either being tried according to their own righteousness, or of their being treated according to the righteousness of Christ—it may not be from a dull, but from a tender and enlightened sense of moral distinctions, when one renounces the former, and cleaves to the latter, as all his defence and all his dependence.

'It seems to be on this principle that the publicans and the sinners, in the gospel, are stated to be before the Pharisees, in coming to the kingdom of heaven. The palpable delinquencies of the former seem to have forced more readily upon their apprehension the need of another righteousness than their own. The plausible accomplishments of the latter served to blind their consciences against this necessity. They were alive to the difference that obtained between themselves and others. But, they were not alive to the deficiency of their own character from the requirements of God. And it is thus, perhaps, that the doctrine of human worthlessness still finds its readiest acceptance among the lower orders of society. Their besetting sins are of easier demonstration than either the voluptuous or ungodly affections of the rich, blended as they often are with so much honour, and elegance, and sensibility. Still, it is not from the dulness, but from the delicacy of the moral sense, that it can penetrate its way, through all these disguises, to the actual character of him who is invested with them: and it is not because this power of the human mind is steeped in lethargy, but because it is of quick and vigorous discernment, that man renounces his own righteousness, and betakes himself to the righteousness of faith.' pp. 187—191.

'Throughout the whole economy of the system of grace,' continues Dr. Chalmers, 'there is not one expression which so 'thoroughly and so legibly pervades it, as the irreconcileable 'variance that there is between sin and the nature of the God-'head.' And it were indeed strange, he argues, if such a system should, in its development and application, have the effect of encouraging sin. He then proceeds to shew, that the contrary is most manifestly its tendency, inasmuch as the Gospel never ceases to announce as the ulterior object of the salvation it provides, to exterminate the being of sin from the heart and practice of its disciples; while 'morality forms the very atmo-'sphere both of the happiness which it offers here, and of the 'heaven to which it points hereafter.'

'The doctrine of justification by faith is not the absorbent of all human activity, but the primary stimulant of that busy and prosperous career, in which the soul, emancipated alike from fear and earthly affection, rejoices in the acquirement of a kindred character to God, and finds the work of obedience to be its congenial and best loved employment. This is the real process of effort and mental discipline that is undergone by every honest believer, though hidden from the general eye under the guise of a phraseology that is derided and unknown by the world. He is diligent that he may be found without spot and blameless on the great day of examination. It is the business of his whole life, to perfect holiness in the fear of God.

'Without this doctrine (of justification by faith), in fact, there can be no agreement between God and man, but by a degrading compromise between the purity of the one and the imperfection of the other; and the point at which this compromise should be struck is left undetermined, and at the discretion of each individual, who will of course accommodate the matter to the standard of his own performances; and thus, under all the varieties of moral turpitude, as well as of moral accomplishment, will there be a fatal tranquillity of conscience, in a world where each may live as he lists; and heaven's law, once brought down to suit the convenience of our fallen nature, may at length offer no disturbance to any degree either of ungodliness or unrighteousness in our species. But, with the doctrine of justification by faith there is no such compromise. The rewards of the divine government are still granted in consideration of a righteousness that is altogether worthy of them. The claims of the Godhead to the perfect reverence, as well as the perfect love, of his creatures, are kept unbroken; and when he proclaims his will to be our sanctification, the disciple, as he feels himself released from the vengeance of an unbending law, also feels himself to be placed in a career of exertion that is quite indefinite; where he will stop short at no degree of moral excellence—where he can be satisfied with no assignable fulfilment whatever—where his whole desire and delight, in fact, will lie in progress, and he will never cease aspiring and pressing forward, till he has reached his prize, and stands upon the summit of perfection.

'It is only under the impulse of such principles as these, that the mighty host of a country's population can be trained either to the virtues of society, or the virtues of the sanctuary. The former may, to a certain extent, flourish of themselves, among the children of this world's prosperity. But, saving in conjunction with, and as emanating from the latter, they never can be upheld amid the workshops and the habitations of industry. It is a frequent delusion, that the evangelical system bears no regard to the social virtues, because, in the mind of an evangelical Christian, they are of no religious estimation whatever, but as they stand connected with the authority of God. But he cannot miss to observe that the sanctions of this authority are brought in every page of the Bible, most directly and abundantly to bear upon them; and thus, in his eyes, do they instantly re-appear, strengthened by all the obligations, and invested with a full character of deepest sacredness. The integrity of such a creed as he professes is the best guarantee for the integrity of his relative and social conduct. And it is only in proportion to the prevalence of this derided orthodoxy, that the honesties and sobrieties of life will spread in healthful diffusion over the face of the country. That system of doctrine which is stigmatised as methodism; and against which government are led to array the whole force of their overwhelming patronage; and on the approaches of which ecclesiastics are often seen to combine as they would against the inroads of some pestilential visitor; and which, when it does appear within the well-smoothed garden of the Establishment, is viewed as a loathsome weed that should be cast out and left to luxuriate in its rankness, among the wilds and the commons of Sectarianism;—what a quantity of undesigned outrage must be inflicted every year on the best objects both of principle and patriotism, should this, indeed, be the alone system that has the truth of heaven impressed upon it, and the alone system that can transform and moralise the families of our land!

'If, then, evangelical Christianity be popular Christianity—if its lessons are ever sure to have the most attractive influence upon the multitude—if, whatever the explanation of the fact may be, the fact itself is undeniable, that the doctrine of our first Reformers, consisting mainly of justification by faith, and sanctification through the Spirit of God, is the doctrine which draws the most crowded audiences around our pulpits, and this doctrine is, at the same time, the most powerful moralising agent that can be brought to bear upon them—then does it follow that the voice of the people indicates most clearly, in this matter, what is best for the virtue of the people—that the popular taste is the organ by which conscious humanity expresses what that is which is best fitted both to exalt and to console her—and that, by the neglect and the defiance which are so wantonly rendered to its intimations, are our statesmen withholding the best aliment of a people's worth, and therefore the best specific for a nation's welfare.' pp. 197—201.

'Ere this shall be recognised,—ere the majority of churchmen shall be desirous of an accommodation, founded on these principles, between the measures of patrons and the wishes of the

people, there must indeed be 'a great revolution of sentiment' among the men of power and intelligence, 'about the deference 'due to the popular understanding.' There must also be a moral revolution, we apprehend, of a still more extensive kind; such a revolution as those who are looking for the millennium, may confidently anticipate, although they can hardly hope to witness it. But no symptoms of such a revolution are at present discernible. On the contrary, that circumstance which, taken by itself, would seem the most encouraging indication,—the spread of evangelical preaching within the Establishment,—has given rise to more decided and active demonstrations of uncompromising, implacable hostility on the part of its ecclesiastical rulers. Whatever the National Church, therefore, may be *destined* to become and to achieve, it is sufficiently clear, let the building of new churches go forward as it may, by whom the propagation of Christianity must, under existing circumstances, be carried forward;—that the work must be divided between a contemned minority within the Church, and the Dissenters out of it. And surely, there is scope enough for the utmost activity of both. Dr. Chalmers frankly avows, that the very jealousy awakened by Dissent 'among the fiery and 'alarmed bigots of the Establishment, is, of itself, a salutary 'principle;' and that it has 'done something to guide and to 'purify the exercise of its patronage.'

'Could such an arm of intolerance be lifted up, in any country, as to crush the energy of non-conformists, that would be the country where the purest Establishment on earth were sure to languish into indolence, or to gather upon it the mould of spiritual decay. And therefore it is that we hold the best ecclesiastical system for a kingdom, to be, a publicly endowed church, on the one hand, keeping pace, in its extent, with the growth of the population; and an altogether free, unshackled dissenterism, on the other, without one civil disability, or one stigma of degradation, however light and lenient it may be, affixed to the profession of it.'

Were we disposed to enter into the abstract question, we should not find it difficult to shew, that the competition of differing religious sects, in the absence of any national establishment, would be adequate to produce the same beneficial effect which Dr. Chalmers considers to be the result of the wholesome conflict between the National Church and the Dissenters; while, in that case, the positive discouragement of evangelical religion, chargeable to so great an extent on the Establishment, and which must be admitted to be a large set-off against its supposed benefits, would be precluded. But this is not the present question. We are ready to concede the truth of Burke's remark, that 'there is a great difference between what policy would

'dictate on the original introduction of such institutions, and 'on a question of their total abolition, where they have cast 'their roots wide and deep, and where, by long habit, things '*more valuable than themselves* are so adapted to them, and 'in a manner interwoven with them, that the one cannot be 'destroyed without notably impairing the other.' 'A man full 'of warm speculative benevolence,' adds that eloquent apologist for the things that be, 'may wish his society otherwise con-'stituted than he finds it; but a good patriot and true poli-'cian always considers how he shall make the most of the 'existing materials of his country.' Let it then be permitted to us, to wish the ecclesiastical part of our national institutions quite otherwise in its structure from what it is, while we are anxious, nevertheless, that it should be made the most of for the good of society; to which nothing would more powerfully conduce than the reform for which Dr. Chalmers is so earnest an advocate.

But never has the word reformation been in worse odour than in the present day. Never were we further, in appearance, from the consummation which he describes as the perfection of an ecclesiastical system. We have disclaimed any wish for the overthrow of the Church; using those words in the sense which our Author would attach to them. But is he not aware, that the very system which he recommends,—namely, a modified patronage, by which the popular will or taste should be recognised as a reason for ecclesiastical appointments, and the repeal of the Test and Corporation Acts—would be regarded by a large proportion of our churchmen as the virtual overthrow of the Church? The Test and Corporation Acts, those absurd and iniquitous enactments, have been, again and again, declared to be essential to the very existence of the National Church. Now, if this be the case, Dr. Chalmers cannot blame us for saying, If the Church cannot stand without these props, there is no life in her; let her fall.

Not that we, malcontents as we are, have so bad an opinion of the condition of the venerable structure, as to join in the anticipations of our Alarmists. The Church has survived much heavier disasters: it has survived the passing of the Toleration Act, the rise of Methodism, and all the mischiefs confidently predicted from the British and Foreign Bible Society; and we verily believe that, after the cancelling of those Acts, she would be found still standing, in all the glory of her articles, and in all the affluence of her tithes.

Under the existing imperfections of our ecclesiastical system, all that can be done is, for the Church to go on building, and for the Dissenters to go on preaching; and long, we fear, it will be, before the wants of the population are overtaken by their

Art. XII. *The Evils of Education*, elucidated in a Letter to Henry Bankes, Esq. M.P. 8vo. Price 2s. London. 1821.

WE notice this inflammatory pamphlet to put our readers on their guard against the wretched ribaldry of a daring and desperate infidel.

Art. XIII. *The Duty of Abstaining from Debt.* A Sermon preached at Glasgow. By Greville Ewing. 8vo. pp. 36. Glasgow. 1821.

ALTHOUGH some of the representations contained in this Sermon relative to the evil of borrowing money, are by far too unqualified, and the question would admit of a much fuller discussion, we consider the subject as so important, and the general bearing of Mr. Ewing's exhortations as so seasonable and so Scriptural, that we cordially recommend the sermon to general perusal. We only fear that the Preacher's want of discrimination will tend to defeat his object. Every needy borrower does not fall under the designation of 'a pauper.' (p. 22.) His exhortation to the rich, at p. 34., *not to lend foolishly*, is surely superfluous, and not quite in unison with the Scriptural declaration, that "the righteous sheweth mercy and lendeth." The "children of this world" require not to be advised on that head by the "children of light." It is, doubtless, sound doctrine, that the banker and the merchant should 'have real, not fictitious 'capital.' Mr. Ewing, however, is not perhaps aware, that the immense sums required by the exigencies of the State, could never have been raised by taxation on the real capital of the country. We only add, that there is, perhaps, no charity so real and so beneficial, as that of *discreetly lending*, and we should have been pleased to find this point more distinctly adverted to, since there is no duty to which the rich are in general more averse. Parishes have, in some instances, found it a cheap and successful means of preventing an honest mechanic or little tradesman from sinking into permanent pauperism; and, in a higher circle of society, this unostentatious mode of private beneficence has rescued many an honourable man from irretrievable and ruinous disgrace.

Art. XIV. *The Importance of Ecclesiastical Establishments.* A Sermon, preached before the Society incorporated by Royal Charter for the Benefit of the Sons of the Clergy of the Church of Scotland; and published at their Request. By John Inglis, D.D. To which is subjoined, an Appendix, containing the Charter, &c. 8vo. pp. 20. Edinburgh. 1821.

AS this is a very excellent Charity, and Dr. John Inglis, we doubt not, a very respectable clergyman, we sincerely wish that this sermon may do all possible benefit to the Institution which he advocates. We have no doubt that the worthy Doctor's arguments were quite satisfactory to his audience; and that they

ference to the most needful, this were as powerless as was the bidding to the marriage feast of the parable. We must have recourse, at last, to the final expedient that was adopted on that occasion: or, in other words, go out to the streets and the highways, and, by every fair measure of moral, and personal, and friendly application, compel the multitude to come in. We must do with the near, what we are doing with the distant world. We do not expect to Christianise the latter, by messages of entreaty, from the regions of paganism. But we send our messages to them. Neither do we give a roving commission to the bearers, but assign to each of them their respective stations in that field, which is the world. And we most assuredly need not expect to Christianise any city of nominal Christendom, by waiting the demand of its various districts, for religious instruction, and acting upon the demands, as they arrive. There must just be as aggressive a movement in the one case as in the other. There is not the same physical distance, but there is nearly the same moral distance, to be described with both; and they who traverse this distance, though without one mile of locomotion to the place of their labour, do, in effect, maintain the character, and fulfil the duty of missionaries.' p. 66, 7.

Objections and obstacles will readily enough present themselves to the minds of our readers, which it would answer no good purpose for us to dilate upon. Of this we are well persuaded, that Dr. Chalmers's hints are highly worthy of attention, that his plan is, under some modification or other, not impracticable, and that the general truth of his representations renders it incumbent upon Christian ministers to make some efforts towards giving it a trial. As an illustration of what may be done by a simple 'aggressive movement' on the part of a stated minister, we will mention one anecdote that has recently come to our knowledge. A Dissenting minister, who had for many years regularly officiated in a town comprising a considerable population, discouraged at finding his congregation gradually declining in numbers, at length determined to make the experiment of going forth from his pulpit, and opening licensed rooms in different parts of the town and suburbs, where he might carry evangelical instruction to those who would not come to seek it; or, to use Dr. Chalmers's language, 'instead of holding forth 'signals to those who were awake, knock at the doors of those 'who were profoundly asleep.' His success exceeded his most sanguine expectations. This same neglected preacher whose chapel had become almost empty, was listened to in these humble preaching-rooms with the greatest attention. The overtures of the Gospel thus obtruded on their notice, excited an interest in the minds of a multitude who would never have spontaneously gone in quest of instruction; and, eventually, his chapel was thronged with the trophies of his 'aggressive' zeal. Now, this does not quite come up to Dr. Chalmers's idea of 'stationary 'pulpits:' it rather falls under the description of itineracy.

Art. XV. SELECT LITERARY INFORMATION.

**** Gentlemen and Publishers who have works in the Press, will oblige the Conductors of the* Eclectic Review, *by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

Mr. A. A. Watts has in the press, Specimens of the Living Poets, with biographical and critical prefaces. To which will be added an Appendix, containing notices of those poets who have deceased within the last few years. The work will be comprised in 2 vols. or 8vo.

*** It may be proper to mention that Mr. Croly, in whose name a similar work was advertised sometime ago, has altogether relinquished the idea.

Early in the present month will be published, "The Case of the President of Queen's College, Cambridge," containing copies of the petitions, affidavits, and original documents produced in the High Court of Chancery, together with the judgement.

In a few days will be published, in one volume small folio, "The Kit-Cat Club:" containing portraits and memoirs of the forty-eight members of that celebrated association; and among others, of Marlborough, Addison, Steele, Congreve, Kneller, Montague, Dorset, Vanbrugh, Garth, and Jacob Tonson. With a prefatory sketch of the origin and progress of the Society.

In the press, and will be published on the 1st of June, the first volume (to be continued in quarterly parts), of the Recreative Review, on the Eccentricities of Literature and Life.

In the press, in 1 vol. 8vo. A Treatise on Scrophula; (to which the Jacksonian prize for the year 1818 was adjudged by the Court of Examiners of the Royal College of Surgeons.) To which is added, an account of the Ophthalmia so long prevalent in Christ's Hospital. By Eusebius Arthur Lloyd, Member of the Royal College of Surgeons, senior Surgeon to the General Dispensary, Aldersgate-street, and late House Surgeon to St. Bartholomew's Hospital.

The Rev. G. Woodley is preparing for publication, a View of the present state of the Scilly Islands, exhibiting their vast importance to Britain.

Dr. Turton has in the press, a work illustrative of the Conchology of the British Isles, classified upon principles new and systematical.

Dr. Pritchard, of Bristol, will soon publish, a Treatise on the Diseases of the Nervous System, comprising convulsive and maniacal affections.

The Rev. Dr. Burrow is printing, in three duodecimo volumes, a Summary of Christ an Faith and Practice.

Archdeacon Daubeny has in the press, in an octavo volume, Sixteen Sermons of the learned Bishop Andrews, modernised for the use of general readers.

In the press, a new edition, corrected, of Bishop Watson's Theological Tracts.

Dr. J. A. Paris and J. S. M. Fonblanque, Esq. have in considerable forwardness, a work on Medical Jurisprudence, which will comprehend various investigations applicable to forensic practice.

Mr. John Banim is printing in f.cap 8vo. The Celt's Paradise, a poem.

Mr. Gideon Mantell will soon publish in royal quarto, with numerous engravings, Outlines of the Geology of the South-eastern Division of Sussex.

S. S. Buckingham, Esq. has in the press, Travels in Palestine in 1816, in a quarto volume, with engravings.

Practical Reflections on the Psalms, with a Prayer added to each foregoing Psalm, will soon appear in two duodecimo volumes.

A Journal of an Expedition 1400 miles up the Orinoco, and 500 up the Arauca; with an account of the country, &c. is in the press, and will be illustrated by views.

Mr. George Soane has in the press, a Translation of the Faustus of Goethe; also of Sangerliebe, a proverbial legend, by the Baron de la Motte Fouque.

An edition of Cook's Three Voyages, complete in seven volumes 8vo. with thirty plates, will be published in a few days.

Chevalier Johnstone's Memoirs of the Rebellion of 1745 and 1746, will be published in 8vo. immediately.

Preparing for publication in 1 vol. 8vo. Posthumous Sermons of the Rev. Thomas Harmer, Author of Observations on Scripture, left by him for publication; together with the smaller pieces published by him during his lifetime, and some introductory remarks on his life and writings. By W. Youngman, of Norwich.

The Rev. William Yates has in the press, in 1 vol. 8vo. a Grammar of the Sanscrit Language on a new plan, corresponding to that adopted in Greek Grammars. The former system of reduplicated letters has been discarded, as unnecessary and perplexing; the exceptions to general rules are printed in a smaller type; the received scheme for the permutation of letters has been altered, to make it agree as much as possible with the letters of the alphabets; a simpler plan has been adopted in the conjugation and classification of the verbs; a corresponding order has been preserved between the Etymology and the Syntax, and a systematic view of Prosody is added, as a fourth part of the work. The price will be 2l. 10s. royal paper, 4l.

William Shingleton will shortly publish, Twelve Sermons upon some of the most important facts and doctrines which belong to the Christian Revelation. The design of this publication is, to fasten upon the minds of young persons, the peculiar and extraordinary claims which the New Testament has upon their attention and practice. The price of the volume will be 6s.

The Rev. Mr. Nolan has the German Grammar at press. The Spanish only remains to be done, which will be finished by the publication of X. The Hebrew, Syriack, Chaldee, Greek, Latin, Italian, and French, are uniformly printed, and the whole forms a Polyglot Grammar, in which the genius of the principal ancient and modern languages is explained, upon an uniform plan, and by a new and simple principle of Analysis, applied to the improvements of the latest and most approved grammarians.

The second part is nearly ready, of Home Entomologicæ: or Essays on the Annulose Animals, by W. S. Mac Leay, Esq. A.M. F.L.S. Being an attempt to ascertain the rank and situation which the celebrated Egyptian Insect Scarabæus Sacer, holds among organized beings. This part contains a summary view and connected plan of all the principal affinities which naturalists have hitherto discovered in the animal kingdom.

In the press, in 1 vol. 12mo. A series of Discourses to young persons on select and interesting subjects. By the Rev. I. Hooper, A.M.

In a few days will be published, an improved edition of a Chart, exhibiting a sketch of the most distinguishing tenets of various religious denominations, from the commencement of the Christian æra to the present time. By Rev. James Churchill.

Speedily will be published, A Plea for the Nazarenes. In a letter to the British Reviewer. By Servetus.

In the press, An edition of Bunyan's Pilgrim's Progress, in two parts, with historical and other notes. By the Rev. Joseph Ivimey. With 13 elegant vignettes, &c. copious index.

ART. XVI. LIST OF WORKS RECENTLY PUBLISHED.

BOTANY.

Flora Scotica, or a description of Scottish Plants, arranged both according to the artificial and natural methods, in two parts. By William Jackson Hooker, LL.D. F.R.A. & L.S. &c. 8vo. 14s.

BIOGRAPHY.

Memoirs of the Life of the Rt. Hon. William Pitt, to February, 1793. By George Tomline, D.D. Bishop of Winchester. 3 vols. 4to. 3l. 3s.

Memoirs of James the Second, King of England, &c. &c. with a portrait. 2 vols. post 8vo. 16s.

FINE ARTS.

A Series of Etchings, portraying the physiognomy, manners, and character, of the people of France and Germany. By George Lewis. Part I. (containing 20 plates) imp. 8vo. 1l. 1s. medium 4to. 1l. 4s. royal 4to. 1l. 11s. 6d. To be completed in three parts.

A Series of Views in Savoy, Switzerland, and on the Rhine, engraved in mezzo-tinto, from drawings made on the spot, by John Denyer. Part III. 16s. proofs 24s.

GEOGRAPHY.

A System of Universal Geography. By M. Malte Brun; Editor of the Annales des Voyages, &c. Part I. 8vo. 7s. 6d.

Substance of Lectures on the Ancient Greeks, and on the revival of Greek Learning in Europe, delivered in the University of Edinburgh, by the late Andrew Dalzel, Professor of Greek, A.M. F.R.S.E. Published by John Dalzel, Esq. Advocate. 2 vols. 8vo. 1l. 4s.

An Essay on the History of the English Government and Constitution, from the reign of Henry VII. to the present time. By Lord John Russell. post 8vo. 10s. 6d.

Memoirs of the Carbonari and of the secret Societies of the South of Italy; with biographical memoirs of several Persons who have lately distinguished themselves in the revolutions of that kingdom. With an appendix of original documents. Illustrated by portraits, and other interesting plates. 8vo. 12s.

Historical Memoirs of the English, Irish, and Scotish Catholics. By Charles Butler, Esq. Vols. III. and IV. 8vo. 1l. 10s.

History of the Persecutions endured by the Protestants of the South of France, and more especially of the department of the Gard, during the years 1814, 1815, 1816, &c. including a defence of their conduct, from the revolution to the present period. By the Rev. Mark Wilks. 2 vols. 8vo. 18s.

A Compendium of the History of the Jewish Kings; for the amusement and instruction of youth; embellished with 16 coloured engravings. 18mo. 3s.

MEDICINE AND CHIRURGERY.

A Treatise on the Hydrocephalus Acutus, or inflammatory water in the head. By Leopold Anthony Gölis, physician and director to the Institute for the sick children of the poor at Vienna. Translated from the German by Robert Gooch, M.D. 8vo. 8s.

The History of the Plague, as it has lately appeared in the islands of Malta, Goza, Corfu, and Cephalonia, &c. detailing important facts illustrative of the specific contagion of that disease, with particulars of the means adopted for its eradication. By J. D. Tully, Esq. Surgeon to the forces, Member of the Ionian Academy, late inspector of Quarantine, and President of the board of health of the Ionian Islands. 8vo. 12s.

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Observations on Derangements of the Digestive Organs; and some views of their connexion with local complaints. By William Law. 8vo. 6s.

MISCELLANEOUS.

Letters of Mary Lepel, Lady Hervey. With a memoir, and illustrative notes. 8vo. 12s.

Sketches of Manners, Scenery, &c. in the French Provinces, Switzerland, and Italy: with an essay on French literature. By the late John Scott, Esq. Author of the Visit to Paris, &c. &c. 8vo. 12s.

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